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Times Outlook

september, 1977

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Kanbe

From The Desk Of The Editor

With the beginning of the New Year, 5738, we join with our families and friends on Rosh Hashana, this day of the L-rd, this Day of Judgement, and let us pray for a good and sweet year ahead.

Rosh Hashana is one of the most honored days on the Jewish calendar. On this day, we wait, with great anticipation, for the Blowing of the Shofar. It is, and always has been, a symbol of our people's unity. Let us hope that always will be. Rosh Hashana is also the time when we pray for the continued survival of Judaism in our

communities. It may be a difficult process, but as one we will succeed. Let us remember the efforts we have made during the past year, and let us double our energies for the coming year. Let us make 5738 the best of all possible years. We can do it, but we must work and think and feel as ONE. This is the key to our success in the future. We are one and we must act as one. The survival of our religion, our society and our culture is at stake.

"May you be inscribed (in the book of life) for a good year."



A stylized, handwritten signature in black ink, consisting of a large, sweeping 'R' followed by a series of connected loops and a long horizontal stroke.

Ron Unger,
Editor



ABOUT THE COVER

This month's cover is again painted by Ms. Jean Stromberg-Unger and is entitled "The Turtle." It is perhaps one of the most magnificent watercolor paintings that we have been blessed with to date. The fine use of watercolor demonstrates the artist's sensitive understanding of her subject matter and also illustrates her ability to bring happiness to those who are fortunate enough to be exposed to her work.

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JEWISH TIMES-OUTLOOK

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Number ~~1~~ 2?

Publisher
I. D. Blumenthal

Editor
Ronald David Unger

Assistant Editor
Richard Rierson

Assistant to the Editors
Janice Garris

Art Director
Jean Stromberg-Unger

Advertising Account Manager
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Eugene McLeod

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I. D. Blumenthal Letter to the Readers

Dear Readers;

On behalf of the staff of the AMERICAN JEWISH TIMES-OUTLOOK, I would like to thank you for your patronage throughout the past year.

You are the strength of the Jewish community, and your continued patronage assures us of a strong regional publication.

The AMERICAN JEWISH TIMES-OUTLOOK has been the main voice of the Blumenthal Home for the Aged in Clemmons, N.C.—in addition we have tried to bring closer the Jewish heritage in

the Carolinas and Virginia. Through unified effort, we can, and must, perpetuate Judaism's cry for liberty in religion both here and abroad.

I would like to take this opportunity to thank you for your continued assistance. With this in mind, may you and your loved ones have a healthy and prosperous new year.

Sincerely yours,

I. D. Blumenthal

I. D. Blumenthal,
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AS 1977/178

Letter From Washington: Prime Minister and "Meet the Press"

by Trude B. Feldman
Outlook's White House
Correspondent

Washington, D. C.
MENACHEM BEGIN—as a news-
maker—holds the record with the
National Broadcasting Company's
MEET THE PRESS (America's
weekly press conference of the
air) for two appearances almost
29 years apart. Other newsmakers
have been guests on MEET THE
PRESS more often, but no two
appearances of a single guest
have spanned so long a time
period. Begin appeared on MEET
THE PRESS December 12, 1948
when he was an Irgun (under-
ground military organization)
leader and made a "goodwill
trip" to the U.S.A. (He also was
quizzed on MEET THE PRESS
April 6, 1975 as a leader of the
LIKUD coalition).

For Israeli Prime Minister Be-
gin's appearance last month as a
special guest, Lawrence E. Spi-
vak, returned as a panelist. Spivak
had been producer-panelist in
1948 when Begin was initially in-
terviewed on MEET THE PRESS.
Other panelists last month in-
cluded Bill Monroe, NBC News,
who is moderator and executive
producer of MEET THE PRESS;
Terence Smith, New York Times;
and Carl T. Rowan, Chicago
Daily News.

Before replying to the panelists'
questions last month, Begin told
them that it was the 9th day in
the Hebrew month of Av. "This is
the day when—1,907 years ago
the Roman Legions, the Fifth and
the Twelfth, launched their ulti-
mate onslaught on the Table
Mountain, set the Temple ablaze
and destroyed Jerusalem, sub-
jugated our people and conquer-

ed our land," he related. "Histor-
ically, this is the beginning of all
the sufferings of our people. To-
day, we remember that, and now
we have the responsibility to make
sure that never again will our in-
dependence be destroyed and
never again will the Jew become
homeless or defenseless. Actual-
ly, this is the crux of the problems
facing us in the future."

Some of the panelists' questions
and Begin's answers were:

Q: When you finished your talks
with President Carter, you both
seemed exceptionally optimistic
about actually convening a Gene-
va Conference in October. Yet we
know there is a problem—of Pal-
estinian-Arab participation or PLO
participation that the Arab nations
insist is required to convene such
a conference. How do you recon-
cile the problem with the apparent
optimism? Did you assure the
President privately you'd eventu-
ally accept some sort of PLO par-
ticipation? Or, on the other hand,
has Egypt's President Sadat said
he'll go without that participation?

Begin: I wouldn't say in private to
President Carter anything which
would be in contradiction to what
I say in public. We spoke with
complete candor. As far as the
so-called PLO is concerned, I

know there is such a problem. I
told the President that the Jordan-
ian delegation can compromise
Palestinian Arabs. We aren't go-
ing to search the pockets to look
for credentials, but not a man of
the so-called PLO. I wonder why,
as free men, we should include
in the negotiating process an or-
ganization which stipulated that
the formation of the State of Israel
is null and void . . . or, that they
will allow Palestinian Jews to stay
in Palestine, but only those who
were either born or came before
the Balfour Declaration of 1917,
which means that nearly 50,000
Jews may be left and 2,950,000
should go, perhaps to Germany or
to Poland or any other place. So
they want to destroy our country.
What are we going to negotiate
with them? Our self-destruction?
This is completely unacceptable
and, on this we have a national
consensus. And I told this to the
President and to Secretary of
State Cyrus Vance.

Q: Former Prime Minister Rabin
said, in February, 1976, that Israel
was willing to go to a Geneva
peace conference with the nations
involved and then once that con-
ference began, talk about the
possible participation of the PLO.
Are you willing to do that?

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Begin: No, I don't think so, and this is one of the reasons why I am now Prime Minister and not Mr. Rabin.

Q: Even after such a peace conference convened, the business of including some members of the PLO wouldn't be negotiable if Jordan and Egypt wish to bring that possibility up?

Begin: Didn't I already explain? We face here an organization which is bent on the destruction of our people and of our country. How can we agree, at any time, under any circumstances to negotiate—what, our self-destruction with those so-called PLO? It's just impossible, it's illogical and inconceivable.

Q: On June 21, you said to Israel's Parliament: The Jewish people have a historic eternal and inalienable right to the land of Israel, the land of our forefathers. Is the West Bank of the Jordan a part of the land to which you believe

the Jewish people have an eternal right?

Begin: My words coming out of your mouth have a beautiful sound. This is the Land of Israel, and of course, this is our right.

Q: Are you saying then that never, under any circumstances, can you conceive of returning the West Bank to Jordan or to the Arabs?

Begin: You already quoted my words in Parliament and I don't intend to delete them, ever. What I said is that everything is negotiable at the Geneva Conference. The Arabs will bring their proposals, we shall bring ours. The words 'non-negotiable' do not exist in our vocabulary. What we do refuse to do is to give any prior commitment. No nation has ever been asked to give a prior commitment before negotiations start. Any proposal will be brought to the conference table in Geneva. I made that proposal to the Arab

countries as well. Let us have a political truce, let us all meet in Geneva and there put out our respective proposals.

Q: What do you consider a "real peace" in the Mideast?

Begin: A real peace means to negotiate, to conclude, and to sign peace treaties, as it was the custom with all nations after war. When you say 'peace treaty,' you actually say what is the essence of real peace. Once and for all, let us have no more wars in the Mideast, and let us make real peace with all the elements I've already listed.

Menachem Begin appeared 'live' on last month's N.B.C. MEET THE PRESS program at the close of his ten-day trip to the U.S. As a parting gift, Bill Monroe and producer Betty Cole Dukert presented the Israeli Premier with an audio recording of his MEET THE PRESS interview from 1948.



photo by Mel Chamowitz

IN THE WHITE HOUSE OVAL OFFICE

Our Gal On The Job

Trude B. Feldman, Outlook's White House correspondent (left) has her tape recorder in hand as President Jimmy Carter and Prime

Minister Menachem Begin pose after entering the Oval Office in the White House.

Premier Begin was asking the President: "Is this the famous Oval Office?"

Exclusive Interview with Dr. Zbigniew Brzezinski

Part Two

"... the National Security Adviser observed that one of the Carter Administration's goals for a Middle East peace settlement is to try and make direct negotiations possible by 'reducing the gaps over fundamental issues between the Arabs and the Israelis.' "

Editor's Note:

This is the second of two articles based on an exclusive interview with Dr. Zbigniew Brzezinski in his White House office. The President's National Security Adviser granted the in-depth, rare interview to Trude B. Feldman, our White House correspondent.

by Trude B. Feldman
White House Correspondent

WASHINGTON, D.C.—Dr. Zbigniew Brzezinski, President Carter's National Security Adviser, said that peace in the Middle East will require more than just the end of belligerency.

"Real peace," he said, "has to mean mutual recognition of the permanence of a settlement, mutual recognition of the existence of the parties to that settlement, the undertaking of a comprehensive political, diplomatic, commercial and social relationships, and so forth.

"In other words, peace is not just the formal absence of war, but it's the reality of historical cohabitation in a single region. It is the acceptance of that cohabitation, and it is building on it towards more cooperative collaborative relationships."

Dr. Brzezinski is the first American official to spell out his definition of the kind of peace that must be worked out in the Middle East in order to end the current crisis.

In a rare, exclusive interview—

the first he has given on the Middle East crisis—Dr. Brzezinski also discussed territorial borders, as well as the concessions by both sides that he believes are essential to a Mideast peace settlement.

Addressing himself to the question of what assurances he has from the Arabs that they are prepared to make this kind of peace, he said that "in conversations we've had with Arab leaders, a willingness on their part in favor of such an arrangement has been noted.

"And the purpose of negotiations would be to test the degree of their willingness. If they are prepared to go down this path, that's all to the good. If, in negotiations, it becomes clear they are not, then it's obvious there would be no settlement."

Discussing the "minor adjustments" which the Carter Administration has referred to in asking Israel to withdraw to the 1967 borders, Dr. Brzezinski explained that as a matter of practical common sense, it's unlikely that there can be a peace settlement which involves mutually accepted frontiers unless there is mutual acceptance that such a peace settlement meets the interest of both sides.

"If the Arabs were totally defeated (in war) and on top of that, were to feel guilty—both for the conflict and for their defeat, like the Germans after World War II—then it's possible they could accept truly

significant changes. But the actual scope of the changes they're likely to accept has to be defined in the course of the negotiations.

"The borders we hope Israel will obtain should be mutually recognized and also protected by additional security arrangements. Thus they will be truly defensible—much more so than defense lines that are contested."

Leaning back in a swivel chair in his spacious office, once occupied by Dr. Henry Kissinger, not far from the Oval Office, the National Security Adviser observed that one of the Carter Administration's goals for a Middle East peace settlement is to try and make direct negotiations possible by "reducing the gaps over fundamental issues between the Arabs and the Israelis".

He added that it was disagreement on these fundamental issues that "in the past prevented direct discussions between them".

Noting that the Israelis have always said they want direct negotiations with the Arabs, Dr. Brzezinski said the Administration is interested in trying to promote a settlement between the conflicting parties. "The time is now becoming ripe for more direct explorations between them," he remarked.

However, he denied that the Administration is trying to force a settlement in the region. "It should be clear from everything we've said that there is absolutely no intention to impose a settlement," he

stressed. "It's our desire to create a framework within which the parties to the conflict can start talking about issues that, heretofore, they have been unable to discuss. That's why we have tried to press the Arabs to be more forthcoming about the scope and the meaning of peace, and, on the other two issues critical to a settlement—the nature of security and territory and the resolution of the Palestinian issue—we have tried to create a basis for direct discussions between Israel and its Arab neighbors."

Dr. Brzezinski was asked whether the Administration has now adopted a plan like the Rogers Plan (a Middle East settlement proposed by former Secretary of State William Rogers).

"There is no Rogers Plan or any other plan," he responded. "If there

is going to be movement toward negotiations, there has to be a basis for these negotiations. We have certain broad perspectives on the issue of peace, the issue of territory and security and on the issue of the Palestinians. But we don't have a precise blueprint. That's why we don't have a plan to impose."

The Carter Administration's recent statements on the Middle East have caused alarm signals in Israel and have led the Arab world to believe that the United States is pushing Israel into accepting a solution favorable to Arab interest.

In response to these mounting fears, Dr. Brzezinski concluded: I hope this isn't the impression they have gotten. We have made it clear that any settlement between the parties will have to include, as the essential point of departure, a

comprehensive peace treaty including mutual recognition and comprehensive relationships. It's possible—and in fact probable—that some Arabs continue to harbor the expectation that peace would only be stage *one* and that it'll lead to stage *two*, namely the liquidation of Israel.

"That's why we feel that any peace arrangement has to be a self-enforcing one, so that over time the Arab dream for stage *two* becomes increasingly an unreal one and simply fades as peace becomes more and more entrenched." ■

Hussein Honored on Silver Jubilee



His Majesty King Hussein of the Hashemite Kingdom of Jordan was recently honored at a silver Jubilee Testimonial Luncheon in the nation's capital. Held at the Mayflower Hotel, the festive occasion was hosted by The American-Arab Association For Commerce & Industry and The Middle East Institute, and attracted over 1500 guests from the political, arts, business and sports worlds.

The King, in a jovial mood himself, talked about the present

KING HUSSEIN AT THE MAYFLOWER HOTEL

George DeKornfeld (right), General Manager of Washington's Mayflower Hotel, greets King Hussein as he enters the hotel. This Western International hotel was the scene of a Silver Jubilee Testimonial luncheon in His Majesty's honor.

mood in the United States. "It's an encouraging one regarding the search for peace in the Middle East," he noted. "You have a new, dynamic and sensitive President. He has demonstrated his readiness to discard old assumptions if they seem outmoded. He is boldly exploring new ideas, and new perspectives. He is not afraid of controversy. This is precisely what the Middle East needs. It is precisely what American policy in the Middle East needs."

Hussein went on to state that the U. S. cannot remain captive to old worn out and incorrect assumptions such as the assumption that only Israel has security needs; that Israel's survival is the only issue in the conflict; that the Arabs seek the destruction of Israel; and that the Palestinians are violent, intransigent and uncompromising.

"These are myths which have clouded the vision of many a well-meaning Western leader and citizen," he added. "For years these myths have blocked the search for peace."

His Majesty, who has led Jordan for the past 25 years, said that in the scope of history, 25 years is not a particularly long period. "But in terms of events, the last 25 years in the Middle East seems like several lifetimes," he remarked. "I still think of myself as a relatively young man, but when I realize that I have been directly involved in the Middle East conflict longer than any other leader in the area, or the world, time loses much of its meaning.

"I assure you it's not a fact to be envied, but it does provide a continuity and perspective which at times has been useful."

He noted that when measured individually, it has spanned six American Presidents, seven Secretaries of State, and eight Directors of the C.I.A.

The King concluded by saying he also takes some pride in Jor-

dan's accomplishments over the years, and credits the Jordanian people—who, "despite varying adversities, have transformed the country from a relatively undeveloped society into an emerging modern young nation.

"The transformation has affected all areas and all levels of our society—education, health, economic development, industrial growth, and social services," he said. "We still have much to do, but we have come a long way." ■

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Kibbitzing—Community News

DURHAM COMMUNITY NEWS

Five Durham Mothers of the Year 1977:

Hannah Hockfield, the first Jewish woman named a Durham Mother of the Year, richly deserves the tribute she received for her dedicated efforts in the service of Beth El Congregation, the Durham Community, and the nurturance of her family. Her remarks in the *Durham Morning Herald* contained many gems of wisdom and insight. We are in agreement that a family has a basic need for love and spiritual guidance. Rabbi Berger, in offering his congratulations to Hannah, recalled his delightful experience when he first visited Durham as a guest of the Hockfields, and his first official act as spiritual leader of the congregation was to participate in the Bar Mitzvah service for Steven Hockfield. Of course, we are not surprised that Hannah received such an outstanding honor.

Hannah is the mother of Steven Hockfield, a Charlotte, North Carolina-based attorney, and Edward Hockfield of Chicago, Illinois.

KINSTON—GREENVILLE COMMUNITY NEWS

by Mrs. Sol Schechter

Jonathan William Page, who had approached the pulpit as a Bar Mitzvah boy on Saturday morning, June 4th, walked away from the Bima as a proud young man. Jonathan had learned his Torah portion well. He spoke in clear and confident tones to the congregation of Temple Israel, Kinston, about "Mitzvot", and he thanked his parents, Nan and Michael Page, for raising him to this stage in his life. He thanked Rabbi Max Selinger for his help in preparing him for this auspicious day. Nor did



he forget to thank his cousin, Jan Mackoff, of Santa Monica, California, for traveling across the country to observe with him, his parents, his sister Edes, their family and friends, the happy yet solemn occasion of his Bar Mitzvah. As always, at such a time, there were a few tears as well as smiles. The sad moment came when Jonathan expressed his sorrow that his paternal grandfather, Bernard Schwartz, was too ill to attend the services and festivities.

Happily, joy and celebration were the watchwords for the weekend.

On Friday evening, Mr. and Mrs. Max Chused, Mr. and Mrs. Stanley Pearson, and Mr. and Mrs. Sol Schechter gave a dinner party for out-of-town guests at the Schechter home.

Following the Friday night services, which Jonathan helped conduct, Mrs. Martin Camnitz, Mrs. Gerald Crane, Mrs. Sam Fuchs, Mrs. Joseph Goldwasser, Mrs. Dan Jacobson, Mrs. Martin Kass, and Mrs. Bramy Resnik prepared an Oneg Shabbat in Jonathan's honor at the Temple Israel reception hall.

Saturday, a luncheon dinner-

dance were hosted by the honoree's parents.

On Sunday morning, a farewell breakfast for out-of-guests was given by Mr. and Mrs. Aubrey Bronstein, Mr. and Mrs. Irving Ertis, Mr. and Mrs. Bertram Person, and Mr. and Mrs. Newman Siegler at the Siegler home.

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

The heat and the summer sun have caused our community to settle in for the summer, though in no way have we neglected our Synagogue responsibilities. The Congregation meets regularly, and at the present time is considering plans for our centennial celebration which is but five years hence. Also, we are pleased with Friday evening service attendance, particularly on the parts of our young marrieds!!

The Beach, Myrtle that is, has seen many of our families including the Rams, Dr. Cecil and Judy and children; Saul and Gene Gordon and their family; the E. Gordons, Ellis and Barbara left there and spent several days visiting historic Charleston and enjoying the Spoleto celebration; and taking off for further states were the Adlers, Howard and Hanna, and the Goldsteins, Barry and Karen, all to Denver and environs, BUT, never meeting until their return flight home; Larry Rosenfeld joining his wife, Joanne, and daughters at the home of his parents in Spring, New Jersey for a week, and this reporter enjoying several days with her daughter and her family in Atlanta.

Visitors to this town and community included Mr. and Mrs. Murray Weinstein of North Miami to the Ben Katz' over the week-end

of the Fourth, and to renew old acquaintances and for her daughter to attend her High School Reunion were Mrs. Timberg, daughter and husband from Bristol, Tennessee visiting with Mrs. Albert Gruenhut.

Names in the news: Rona Gordon and son, Richard, who reached the Parent-Child Tennis Finals at the Statesville Country Club, and though defeated, not without the usual Gordon Fight!!! Attending Tennis Camp at Davidson College were Wendy and Louis Gordon, though not during the same time; Karen Goldstein, exhibiting her photographs at the Statesville Arts Museum, a return engagement for her; Joanne Rosenfeld, director of the "Kinder Kare", a project of the YMCA which she initiated this year, and assisting her in the Athletic areas, David Leventhal, son of Marilyn and Marty.

Honored: on his sixtieth birthday, Hanna Adler hosted the Oneg Shabbat for her husband, Howard; winding up the pre-nuptial events was a Bridal Luncheon for Cherlye Ram, daughter of Cecil and Judy Ram. Hosted by Hanna Adler and Bea Katz, the guests were treated to a Sherry hour, a cool summer salad luncheon topped by a sherbet parfait. Cherlye was honored with a flower of feathers for her hair, a gift of Danish glasses and the company of guests from Statesville, Chapel Hill, North Dakota and South Carolina. The wedding took place on July the thirtieth.

SPARTANBURG COMMUNITY NEWS

Karen Beth Smiley, daughter of Dr. and Mrs. Gary R. Smiley of Spartanburg, celebrated her Bat Mitzvah on Friday evening, May 20th, at Temple B'nai Israel. Rabbi Max Stauber officiated at the beautiful and impressive services.

Karen is also the granddaughter of Mr. and Mrs. Harry Smiley of Spartanburg and Mr. and Mrs.

Irving M. Margolis of Williamston, North Carolina.

Out-of-town family who shared this happy occasion and the weekend festivities included: Mr. and Mrs. Louis Kirschbaum of Minneapolis; Mr. and Mrs. Alan S. Fields and children, Jackie and Michael, of Lexington, Massachusetts; Mrs. Gerald Margolis and son, Richard, of Glen Rock, New Jersey; Mrs. Irving Sigalow of Brooklyn, New York; Mr. and Mrs. David Harris of Roslyn, New York; Mrs. Louis Novey of Bal Harbour, Florida; Mrs. T. D. Levy, Mr. Edward Levy, and Mr. and Mrs. Raymond Levy and son, Jake, of Rocky Mount, North Carolina; Mr. J. C. Harley of Hendersonville, North Carolina; Mrs. William G. Smith of Greensboro; Miss Glenda Smith and Richard Toppe of Raleigh.

HENDERSONVILLE COMMUNITY NEWS

The Ladies Auxiliary of Agudas Israel Synagogue presented a handcrafted menorah, the symbol of the synagogue, in memory of Mrs. Frances Sherman Gaeser. Mrs. Gaeser served as treasurer of the auxiliary for approximately 25 years. The following is a speech given by Morris Kaplan, President of Agudas Israel Synagogue, upon the dedication of the menorah.



The menorah presented to the Agudas Israel Congregation by the Ladies Auxiliary of Agudas Israel Synagogue in memory of Mrs. Frances Sherman Gaeser.

*Photo courtesy of the Times News.

MENORAH DEDICATION

The synagogue created during the Babylonian captivity has always been, and still is today, the binding force which holds the Jewish people together. The synagogue is the voice of Judaism which echoes the message of our Biblical prophets who preached that God demanded of man humanity, justice and morality, that the Jews must set an example for the rest of mankind, that the spiritual and moral message of Judaism was for all mankind.

For more than half a century, Agudas Israel Synagogue has been all of this to the Jewish people of Hendersonville. The hallowed names of the founders of this congregation are inscribed in the first recorded minutes; the memorial tablets perpetuate their memory.

The entire gamut of Jewish life here in Hendersonville has been enacted within these walls of our house of worship.

Echoes from the past are with us tonight, intermingled as one voice with the sorrow of the present.

Tonight we dedicate this Friday night service to the memory of Frances Sherman Gaeser, wife of Walter Gaeser, sister of Kalman Sherman, daughter of Rosina Sherman and the late Louis Sherman, both charter members of this congregation.

The Ladies Auxiliary of Agudas Israel Synagogue, as tangible evidence of their love for Frances and appreciation of her devoted service as treasurer of the auxiliary, conceived the project of dedicating a memorial in her memory.

Dennis Kronenfeld of Kronenfeld Design Associates of Hendersonville was commissioned to design and execute a menorah to be a symbol of our Synagogue. This magnificent piece of art is now attached to the front outside wall of the foyer of our Synagogue.

Dennis, on behalf of the Ladies Auxiliary and the entire congregation, on behalf of the

Gaeser and Sherman families, we thank you and your associate, Pete Sullivan, for the many hours of design and labor. This is truly a beautiful and meaningful labor of love.

May the Menorah symbolically shed its light upon all who pass, bid you welcome, gladden your hearts with joy, and light your way in the darkness of sorrow.

Morris Kaplan, President
Agudas Israel Synagogue

PRE-SHAVUOS EXERCISES HELD AT WHITEVILLE'S BETH ISRAEL CENTER

Pre-Shavuos exercises honoring confirmands, post-confirmands graduates and adult students of Hebrew were held recently for the Southeast Circuit of the North Carolina Association of Jewish Men at Beth Israel Center in Whiteville.

Nine confirmands representing Whiteville, Jacksonville, Wallace and Myrtle Beach were present for the service conducted by Southeast Circuit Riding Rabbi Reuben Kesner.

"Who Knows Ten?", a Pre-Shavuos presentation emphasizing the Ten Commandments in today's world, was given by the Rabbi and students following a declaration and vow by the confirmands and opening ceremonies by Dr. Ronald Mukamal, President of Beth Israel Center, and Hy Levine, President of Temple Emanu El, Myrtle Beach.

Gifts were presented by Martin A. Berstein of Jacksonville and a tribute was given by Hugo Schiller of Myrtle Beach, chairman of the circuit executive committee. Presentation of awards was made by J. Herman Leder, Dean of Whiteville Jewry and Past President of the state association.

Post confirmands who were honored included Stewart Banner, Elise Moskow and Sheri Offerman. Also honored were graduates



CONFIRMED—Rabbi Reuben Kesner poses with youths recently confirmed at services in Beth Israel Center, Whiteville. From left: Rabbi Schiller, Diana Mukamal, Michael Schwartz, Karen Mann, Bryan Schild, Valerie Moskow, Eileen Bernstein and Julie Blumberg. Celia Kramer, Frankie



POST-CONFIRMANDS and graduates honored at recent services in Beth Israel Center in Whiteville include, from left: Sammy Bernstein, Sheri Offerman and Steven Kahn. Absent for photo was David Mann. Adult students of Hebrew also were honored. Stewart Banner, Elise Moskow,

Sammy Bernstein, Steven Kahn and David Mann.

Confirmands were Eileen Bernstein of Jacksonville, Jullie Blumberg of Wallace; Celia Kramer, Karen Mann, Valerie Moskow and Diana Mukamal, all of Whiteville; and Bryan Schild, Frankie Schiller and Michael Swartz, all of Myrtle Beach.

Adult students from Whiteville

who were honored included Doris Kramer, Yetta Leder, J. Herman Leder, Mary Ann Leder, Paul Leder, Sol Mann, Ceil Mann, Marilyn Moskown, Elana Mukamal, Dr. Ronald Mukamal, Bea Steinberg and Jack Steinberg.

A reception hosted by parents of the confirmands was held following the service of confirmation.

WELDON-ROANOKE RAPIDS

by Louise Farber

As summertime is fast approaching the autumn season, many of our congregants have come back from vacations and some are on their way to vacation lands—before the coming of the High Holy Days.

Evelyn Freid and daughter Debbie visited Rose and Millie Goldblatt of Marion, Alabama.

Marcella and Bob Livermon have returned from a tour of the Scandinavian countries.

Mrs. Lena Liverman visited Mr. and Mrs. Bernie Bernstein of Springfield, Mass.

Mrs. Rose Spire had as her guests her daughter and son-in-law Mr. and Mrs. Volpecelle of New York and granddaughter, Gail, of Scarsdale.

Our sincere and heartfelt sympathy to Ida Kittner in the passing of her mother, Mrs. Clare Kroll of New York.

At the annual meeting of Temple Emanu-El the following officers were elected:

President—Ellis Farber
Vice President—Jack Fox
Secretary—Evelyn Freid
Treasurer—Eugene Bloom

WILMINGTON COMMUNITY NEWS

by Anne Segal

In a magnificent garden setting at the home of her parents, Miss Barbara Alper became the bride of Mr. Robert Behar on Sunday May 29th at 6 p.m. Rabbi A. Aaron Segal of B'nai Israel Congregation officiated at the ceremony which was witnessed by members of the immediate families.

The traditional Chuppah was covered in a handmade and hand embroidered cover, and was held by Jonathan Alper, Saul Behar, Fred Cohen and Dr. Michael Davidson. Mrs. Marilyn Davidson, sister of the bride, was the only



Mrs. Barbara Alper Behar

attendant. Mr. Jon Bock was best man. Following the ceremony, the bride's parents entertained relatives and friends at a beautiful reception and dance.

Barbara, daughter of Mr. and Mrs. Seymour Alper of Wilmington, is a graduate of the University of Pennsylvania and is currently teaching and attending graduate school at the University of Pennsylvania.

Robert, the son of Mr. and Mrs. Joseph Behar of Lafayette Hill, Pennsylvania, is a graduate of the University of Pennsylvania and is a senior in the University of Pennsylvania Medical School.

The newlyweds are spending their honeymoon in Europe.

EDITOR'S NOTE

The following poem was written by the daughter of Rabbi and Mrs. A. Aaron Segal, Shalvah. She was a June graduate of Touro College and served as literary editor of her college annual.

JERUSALEM

My hands touched and lingered
Over your stones . . .
O, Jerusalem
How my people have longed
for you,
You are the embodiment
Of our prayers,

Of our dreams.
You are the Shema Yisroel
And the Sabbath chant.
You are the sounds on Kol Nidre
night
And the voice of Mashiach.
To hear your walls
Is to hear the voices of generations
Calling and pleading before
The All-Present . . .
O, lead us back, once again,
O, L-rd,
Out of exile,
Back to your holy city, Jerusalem.
Lead us back to you, from our
Babylonian captivity.
Lead us back from the pogroms
of Russia,
Back from the Inquisition.
Lead us back from the horrors
Of Nazi desolation . . .
Back to you to fulfill a dream
And a promise,
To fulfill the promise made to our
Father Abraham and to his sons.
O, Jerusalem, you are the
stone-city
Of dreams . . .
Dream-city of the world.
One morning,
I arose at dawn
To enter into your gates.
You called me,
And I ran forth to greet you
And again I heard (and still hear)
The low mysterious chant
Of your walls.
And again, in my ears,
There is the soft cooing of doves
Along with the mingled melody
Of your sons
Rising early before your walls
To pray.
O, not a thousand years
Nor even eons
Could shatter your rock
Nor bury your dreams
Nor make me forget you,
My Jerusalem.

—Shalvah Segal

**WILMINGTON GIRL 'AMAZED'
BY ISRAEL'S ACHIEVEMENTS**



Faith Segal

by Victor Perry

"Israel is beyond all my expectations, it's phenomenal," says Faith Segal, of Wilmington, North Carolina, who is now studying at Bar-Ilan, Israel's only religious-oriented University.

Faith, who has never been to Israel before, says the physical beauty of the country is deeper than she has ever seen. "It holds so much history, so much holiness. I know I don't want to leave it. Every day that passes, I feel more and more a part of the land."

Faith studied in Jewish high schools. She is the youngest of four children of Rabbi Aaron Segal, of Wilmington. "Since I can remember, I have had thoughts of coming to Israel. My father was born in Israel and we are a Zionist family. I came to Bar-Ilan because I wanted an academic education in a religious background," says Faith.

She is improving her Hebrew at the University Ulpan and hopes to take more intensive Torah studies next year at the Bar-Ilan Midrasha for Women.

**PHYLLIS GRUSIN WEINSTEIN
AWARD PRESENTED
AT CONFERENCE OF
SOUTHERN BRANCH OF
WOMEN'S LEAGUE FOR
CONSERVATIVE JUDAISM**

At the 18th annual conference of Southern Branch of Women's League for Conservative Judaism held in Columbia, South Carolina recently, the Phyllis Grusin Weinstein award was presented to Betty Frobos Maskewitz of Oak Ridge, Tennessee.

The award reads, in part, "to a distinguished and devoted leader for her dedicated service to Women's League and Conservative Judaism".

Dr. Betty Maskewitz is a mathematician, a physicist, a scientist and professional staff member of the Atomic Energy Commission. She is the director of the Radiation Shielding Information Center of the Oak Ridge National Laboratory.

Along with her professional demands she is a valued volunteer, being a board member of Hadassah, a past chairman of the Oak Ridge Human Relations Council, and a member of the Tennessee State Council on Human Relations.

She finds time to pursue for herself, and to share with Southern Branch, all of the precepts of Jewish heritage while dedicating her life and her work to the preservation of mankind.

She has held the office of Women's League Branch President

for four consecutive years and today is one of twelve National Vice Presidents, continuing to give of herself as a National Discussion Leader and Chairman of the Southern Branch Nominating Committee.

With all of these involvements, to her constituents she is plain "Betty".

Betty is the wife of Dr. Mendel Maskewitz and the mother of three married children.

Other highlights of the conference were an address by Governor Edwards and the presence of Mrs. Eve Wechsberg, consultant speaker, of Los Angeles, California.

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NORTH CAROLINA B'NAI B'RITH YOUTH NEWS

by Stacy Engle

BBYO IS ON THE GO IN N.C.!
North Carolina Council B'nai B'rith Youth Recently held their annual Spring Council Convention. Charlotte BBYO served as the host city. At this time the youth elected their new council officers for the year 1977-78. The election outcome went as follows:

- AZA President: Mark Moskowitz
Wilmington, N. C.
- BBG President: Stacy Engle
Greensboro, N.C.
- AZA Vice Pres.: Robert Kingoff
Wilmington, N.C.
- BBG Vice Pres.: Amy Grant
Fayetteville, N.C.
- AZA Secretary: David Meltsner
Charlotte, N. C.
- BBG Secretary: Cindy Rosenberg
Charlotte, N. C.
- AZA Treasurer: Neil Fisher
Charlotte, N. C.
- BBG Treasurer: Debbie Sutker
Greensboro, N.C.
- Membership Chairpeople:
Jeff Mussler, Charlotte, N. C.
Susan Schneider, Raleigh, N. C.
- Religious and Social Action:
Danny Levine, Charlotte, N. C.
Arthur Sandman, High Point, N.C.
Mickey Silverman, Raleigh, N. C.

The new executive board is busy planning an exciting year for the members of North Carolina Council. Plans include: Soviet Jewry Concerns Month, Trees for Israel Drive, Chapter exchange Program, Conventions, "Operation Share" (working with BBM and

BBW) and many, many more. If you have any questions about our organization or know of anyone interested in joining, please contact:

Stacy Engle
3607 Brown Bark Drive
Greensboro, N. C. 27410
299-0821

Mark Moskowitz
1826 Hawthorne Road
Wilmington, N. C. 28401
763-0303

GETTING TO THE SOURCE

by Ruth Geisenheimer

Jewish genealogists face special problems in that they lack recourse to certain sources—as Dan Rottenberg of "Finding Our Fathers" says, his own ancestors knew nothing about coats of arms except to run for their lives when they saw one coming. Still, there are ways for Jews to trace their families. The best place to start is right at home. Ambitious Claudia and Bobby Kadis of Goldboro did just this. "The first thing you should do is write down all you know about your family, starting with yourself and your parents and work backwards to your grandparents, great grandparents, and so on. When you get stuck, figure out who in your family might know the answer." The young Kadis couple wrote and interviewed all their older relatives, heard family stories (often embellished from generation to generation) and sought

clues for further research. They sought out and found many long lost family members while on UJA Missions to Israel. After gathering all they could they began organizing a carefully guided trip that would take 16 members of the Kadishevich family to Israel.

The exciting adventure started out on El AL Airlines, April 21 from New York where the United States clan met. Family included: Ike and Mary Kadis, Bobby and Claudia Kadis, Goldsboro, Fannie Helig; Raleigh, Morris and Ida Heilig; Kinston, Albert and Lea Levine; Raleigh, their daughters Sara Weisman; Stony Brook, L.I., N.Y., and Debbie Rubenstein; Oklahoma City, Oklahoma, Sol and Stella Levin; Greensboro, and their daughter Ruth Geisenheimer; Highland Park, Ill., Bessie Schafer; Lauderhill, Fla. and her daughter Harriet Livingstone; Highland Park, Ill. Friends joining

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the group were: Seymour and Lee Brown; Goldsboro, Leo Brody; Kinston, Moe Tanger and Jack Silver; Greensboro.

The first leg of the trip deposited the "family" at Ben Gurion Airport where a bus whisked them straight away to the western wall in Jerusalem for the Shabbat. The excitement and fervor of being on this revered spot all together was touching and emotional. A rigorous tour followed for the next nine days. Special arrangements were made to visit northern most borders and the "Good Fence" bordering Lebanon, the Allenby Bridge that leads to Jordan, all the memorials and many wonderful insights into the development that has taken place in Israel. The "family" dined and laughed together in Jerusalem, ate St. Peter's fish together in Tiberias, tramped through Safed, saw the views together from the top of Massada and Golan Heights, visited Haifa, Tel Aviv, walked through Old Jaffa and even a new settlement town below Gaza. The new relations from Israel joined the group in the evenings. The most memorable time of all culminated with an afternoon, elegant, catered luncheon at the Dan Hotel in Caesarea. About 55 invited family and friends met together in gorgeous surroundings of fresh colorful flowers, and tastfully designed food arrangements. Bob Kadis welcomed cousins traveling from Haifa, Jerusalem and Tel Aviv. Toasts were made in Hebrew, Russian, Yiddish and even British accents. Stories were swapped, picture albums exchanged . . . All ages were represented, from babes in arms, grade students, university students, and, of course, the old timers. It was truly a beautiful "ONCE IN A LIFE-TIME" event, enjoyed by all.

On May 3rd . . . a tired, but happy "family" arrived back in New York, U.S.A., amateur genealogists, but satisfied with a



gathering . . . closer to their source . . . full of wonderful memories.

Ruth Geisenheimer—reporter

ADDITIONAL NOTES FROM BOBBY KADIS

In November, 1974 I received a note through a distant elderly cousin in England that . . . "one of our Russian relatives recently moved to Israel . . .", along with his Israeli address. Having been to Israel on three previous UJA Missions, I was very excited by this news, and I wrote to my new found Israeli cousin, Shmuel Kadishevich, immediately. I told him about my family in America and I suggested that he was probably related to my grandfather's eldest brother who remained in Russia, after my grandparents came to America. From Shmuel I received the reply that he knew vaguely of cousins who had emigrated to America around the turn of the century, but he did not know of my grandfather's brother, and he could not identify our relationship. Not discouraged, I wrote to my distant cousin in England, asking if she could help explain the relationship between Shmuel and myself. She responded with a beautiful letter not only explaining our relationship, but also she enclosed the beginning of what is now

our "family tree." I sent a copy to Shmuel, indicating our relationship and Shmuel responded by expanding the "tree" with the inclusion of many more relatives who were living in Israel.

Claudia and I then made arrangements to return to Israel in August, 1975 on another UJA Mission. On this trip we had the excitement of meeting with Shmuel, his family, and many other cousins in Israel. Upon our return to the States, I wrote a letter to my parents and several other relatives, describing our family contact and I enclosed a copy of our new family tree!

Then in 1976 my father told me he would like to go to Israel and meet the family. With his encouragement I wrote to other members of my American family to see if they would be interested in joining us on a proposed trip to Israel in April, 1977. The response was good so we began our plans.

I should add that I experienced the thrill of a lifetime when I stood up in Israel among 55 relatives and friends to say . . . "Hene matov uma nayim, chevet achim gam yahad. Baruchim Habayim." I have enclosed a group picture taken at the Dan Caesarea in Israel and a copy of our family tree red lining those in attendance. ■

HEBREW ACADEMY AT CHARLOTTE NEWS

by Sue Brodsky

The N.C. Hebrew Academy at Charlotte has begun its school year with a new addition to its staff. Miss Robin Yeager, a junior at UNCC majoring in Early Childhood Education, has been hired to assist Mrs. Ruth Goldberg with the kindergarten class. Miss Yeager will work five days a week from 9:00 a. m. to 1:00 p. m., and will, in addition to her kindergarten duties, answer the phone and do some office work. Miss Yeager has been employed as a day care worker at Commonwealth Baptist Church since January, 1977, and has been working with four, five and six year old children there.

Mrs. Goldberg was well known to the kindergarteners before their first day at school. In addition to meeting and talking to each child during his initial interview at the Academy, Mrs. Goldberg made a home visit to each kindergarten child during the month of August. She feels that the home visit gave both her and the individual child a chance to become better acquainted with each other and enabled the child to feel more comfortable with her by the time school started.

A "Supper in a Sukkah" is being planned for Sunday, October 2nd. The community will be invited to share a family style meal in the Sukkah that will be built at the Academy.

Two For All

All For One

by Marvin Bienstock
Executive Director

Did you grow up in a "neighborhood"? If you did, it most likely wasn't as attractive an area as where your family now lives, but it certainly had some assets. Rela-

tives probably lived nearby and your family went visiting and got together with them. Neighbors were just a few doors away rather than a few blocks or a few miles. Sometimes you didn't get along with them, but more often you did, and they were there as friends and helpers without having to ask. There were the kids you saw every day. You walked back and forth to school, played at their house in the afternoon and sometimes stayed for dinner. You knew just about everybody, they knew you and everybody cared. Even if your old neighborhood wasn't all that great, today's almost impersonal lifestyle often makes it seem idyllic by comparison.

The Jewish Center of Charlotte (JCC) was established to try and recreate just that kind of neighborhood feeling. In general, the Jewish community seems to be made up of little clusters of friends without a true sense of being part of something. People arrive and leave Charlotte almost as through revolving doors. Newcomers feel alone, isolated while the friendship clusters are often upset by continuing departures to new jobs in new communities.

How does the JCC go about its assigned task. First, the two full time staff people, the Children's Worker and myself, have our professional degrees in social work. This doesn't mean we spent our days counseling clients, even though we are called on regularly to help with personal problems. It means we are trained to think about each and every member as an individual. We are concerned about what a name on a roster is not just a statistic, but instead it carries with it the images of a face, a family, conversations about interests, aspirations, goals.

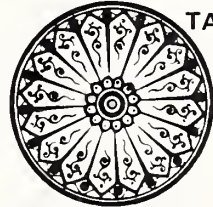
A person joining a JCC class can expect, not only the best instructor, but also to feel cared about and important. As social workers, we wouldn't think of



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telling a ballet teacher how and what to teach, but we will spend hours each week helping her to think through how she can better understand each one of her pupils as a total person, not just as a dancer, and, through this understanding, help each pupil feel better about him/herself as both student and person. And, all this is true, whether the class is for 3 year olds, day camp, tweens, adults or seniors.

As caring as the staff tries to be, that's how caring the Board members and volunteers are. They are the real "neighbors" who devote hours to planning programs, maintaining the facilities, running groups, meeting newcomers, and a thousand other necessary jobs. They are the friendly faces and willing ears who listen to ideas, complaints, and suggestions and then help

the person get involved in changing or adding to the JCC.

If the Board and Staff attitude really comes across, then going to the JCC is like visiting at a friend's home. And it does come across because there is a family feeling when parents gather to build a pre-school playground, or when everyone applauds the swimmer who came in last because encouragement is what is needed, or an 86 year old brings her birthday cake to share with her younger and older friends, or 70 teens and men yell at each other every Sunday morning on the softball field and then walk away friends, or 300 proud family members gather to watch the results of the year's classes in dance and gymnastics, or when a harried mother drops onto the couch on a cold winter's day to catch her breath and share a cup of

coffee with a new or an old friend.

If individuals have found a second home at the JCC, so have every one of the Jewish organizations. The Center's philosophy says that its facilities are here to be used and that a full house beats an empty one any time.

This then is the JCC, a neighborhood surrounded by suburbia, an organization dedicated to preserving individual dignity and importance, and to accomplish that goal, the Staff and Board of the JCC are willing to give all their effort and all their resources—all for one, for you.

Poetry Corner

I WILL DIE TO BE A JEW

by Ray Sibulkin, Age 13


I was born to be a jew.
 I grew up knowing nothing of it.
 I started asking questions but all I got was sad expressions.
 Even though I was nothing of it my heart still felt the sadness of it.
 I started turning against it, but a will drove me to it.
 I pitied the will that drove me to my sadness, but I knew it was a part of me.
 I will die to be a jew.

BAR-MITZVAH

by Ray Sibulkin, Age 13

Today was my Bar-Mitzvah.
 I did everything according to Jewish Laws.
 I was expecting a lot in exchange, but I got nothing.
 My Bar-Mitzvah seemed like a failure.
 I cried like a child.
 Later that night I thought about the Bar-Mitzvah.
 I thought a man was coming, but a man is now.

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WHAT'S "NEW" WITH OUR NEW AMERICANS

Charlotte B'nai B'rith Women . . .

by Sally Schrader — Rita Mond

We now have four families in town—the Ehrenburgs, the Ostrovskys, the Gureviches, and the Kaminkers. The Barkans, Mark, Lucy, and Leon, have just bought a house in Hickory due to his new job in Newton. They found that commuting from Charlotte was becoming extremely difficult. We will miss them, but wish them the best of luck in their new home, and hopefully they will remain in touch with us.

Alex and Ingrid Ehrenburg are completely true Charlotteans, have a lovely home in the Cotswold district and have been an extreme help with our new Russian families. Alex is enjoying his work as an engineer at Duke Power Company.

Dimitri and Alla Ostrovsky and their sons, Sever and Stass, have been having a busy summer. They joined the Beth El crew at Wildacres and enjoyed it thoroughly. Dimitri was recently promoted at Pic 'n Pay and Alla has a new position working with John Kilgo at the Kaplan publications. We are very proud to announce that Sever has been awarded a scholarship to attend Country Day School this year.

The Gurevich family, Jacob, Emma, and Zhanna, are anxiously awaiting Emma's family's arrival in the United States (possibly in early September). They are currently being processed in Rome. Jacob is working in Rock Hill and Emma is working at the Radisson at the NCNB cafeteria. Zhanna is going to school at West Charlotte Open School and has been busy this summer learning how to drive. Several of us attended Emma's recent birthday party and believe us, she's an excellent cook!

The Kaminkers, our latest ar-

rivals, have been hard at work studying their English. Gregory has just started working in Rock Hill and we are currently trying to place his wife, Alla, someplace in her field of electronics. Their son, Ilya, will be attending kindergarten at the Hebrew Academy. He also enjoyed the day camp at the J.C.C. this summer.

Visits from people in the community would be appreciated and would also help them with their English conversation. They live at 1334 Abbey Place Apt. #2. Their telephone number is: 527-5017. It is easy to communicate with Alla and we are sure that a call or visit would be most welcome. They have had little opportunity this summer to meet members of our Jewish community. With the holidays coming up it would be nice if people would invite all our Russian families to their homes as well as asking them to go to Temple with them.

With our new Americans having to commute to work, we are in

dire need of cars. If anyone knows of the availability of useable cars with a automatic transmission which can be purchased for around \$500, please contact us.

Due to the possibility of Emma's family coming to Charlotte, we will again need furniture and household items of any kind. Please do not discard anything that might be useable.

Anyone desirous of helping us in anyway with our families may contact us at any time (Sally at 525-1569 or Rita at 366-6632). We will put you to work immediately!

A special thanks must be given to the wonderful support of the Federation . . . both monetarily and morally. Without them all this could not have been possible.


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Kosher Korner

PEACH KUCHEN

by Norma Barach

(Copyright 1977, JTA)

This kuchen is something special for breakfast, brunch or snack. The recipe makes two of them if you should want to freeze one for later use. If so, the one you intend to freeze should be taken out of the oven 10 minutes earlier; when you want to serve it, place it, frozen, into a preheated 375-degree oven to finish baking.

- 2 pkgs. dry yeast
- ¼ cup warm milk
- 1½ sticks margarine
- ¾ cup sugar
- 3 eggs
- 1 cup sour cream
- 1 tsp. grated orange rind
- 5 cups flour
- ½ stick melted margarine
- ¼ cup chopped nuts
- 1 can peach pie filling

Dissolve yeast in milk. Let stand about 10 minutes. Cream margarine (1½ sticks) and sugar. Add eggs, sour cream and orange rind; then add yeast mixture. On a floured board, knead until satiny. Put into a large bowl; sprinkle top with flour; cover with a towel. Let it rise eight hours in a warm place. Punch dough down. Knead for a few minutes. Divide into two balls and roll each into a ½-inch thick rectangle. Brush with melted margarine, sprinkle with nuts and spread pie filling. (The pie filling should be spread mostly near the

end where you begin to roll.) Roll like a jelly roll. Shape like a half moon. Brush top with melted margarine and make a few shallow cuts diagonally across the top. Place on a greased cookie sheet and bake at 375 degrees for 45 minutes.

CHICKEN-LEMON-WINE MARINADE

by Norma Barach

(Copyright 1977, JTA)

For a complete meal bake the recipe below with whole potatoes in the oven. Some cole slaw and applesauce completes the dinner.

- 10 chicken breasts
- 2/3 cup white wine
- ½ cup lemon juice
- 1 tsp. garlic powder
- ¼ tsp. pepper
- ¼ tsp. salt

Mix all ingredients together except chicken to make a marinade. Place chicken breasts in a shallow pan in a single layer and pour marinade over them. Refrigerate for three hours. Remove chicken from the marinade and broil for ten minutes on each side. Place chicken back in shallow pan with the marinade. Bake about one hour or until tender. Baste several times with the marinade while baking. Serves 7-10 depending on size of chicken breasts.



VEAL AND FRIED RICE

by Norma Barach

(Copyright 1977, JTA)

A quick, wholesome meal, good on a summer day, is this recipe. Serve with a marinated cucumber salad and fresh fruit for dessert.

- 3 tbsps. oil
- 4 cups cooked brown rice
- 1 medium onion, diced
- 2 stalks celery, diced
- 2 scallions, diced
- 1 small green pepper, diced
- 1 small red pepper, diced
- ½ lb. mushrooms, diced
- ½ lb. bean sprouts, diced
- 2 cups cooked veal cubes
- 2 tbsps. soy sauce
- 1 tsp. salt
- pinch pepper
- 3 eggs, well beaten

In a large electric skillet at 400 degrees, heat the oil. Add rice and fry until hot. Stir constantly so it does not burn. Brown vegetables. Add seasonings and soy sauce. Mix well. Make a well in center of rice-vegetable mixture and add scrambled eggs into well. After about a minute, mix egg into rice-vegetable mixture. Blend well. Serve immediately.

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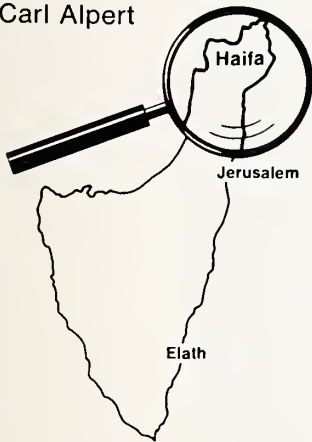
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Inside Israel

Behind the Walls in Safed

by Carl Alpert



Safed—The sightseeing bus makes a 45 minute stop during which the tourists can get a cold drink, pay a hasty visit to the big art exhibition, and possibly make a quick purchase of a painting. The bus resumes its tour of the Galilee. When they get to their hotels in the evening, the tourists seek to recall something interesting from their visit to the Art Colony in Safed. The result is disappointing and frustrating.

Few visitors ever get close to the colony. Today 55 artists and sculptors constitute the membership of the association which encompasses the colony. They occupy the ruins of abandoned Arab homes which they have purchased or rented, and with ingenuity and talent have transformed into attractive Bohemian quarters. Some are highly successful, commercially. Others seem to have little income and perhaps paint for the love of art. A number of their best paintings hang in the lobbies of Safed hotels, reminders of the days when they first settled here and literally starved. An attractive canvas, offered to the hotel manager and hung on the hotel walls, was good for a month of meals. Some of the artists refer to those days as their "fresco

period."

Aside from the collective gallery, in which every artist participates, each is on his own. Naturally there is a degree of competition, especially among people with temperament. Yet they respect each other. One of them told me: No artist here is really as good as he thinks he is. And no artist is as bad as his neighbor says he is.

There has been a turnover of residents. Some have left. One can detect a note of bitterness when the name of Moshe Castel is mentioned. He attained perhaps the greatest success of all, and though he retains his home in Safed, seldom appears there any more.

Prices of the paintings are determined by the artists themselves, and long experience dictates what the market will bear. A tourist who admires a painting in the central gallery will be disappointed if he thinks he can get it cheaper by going directly to the artist.

The association has a part-time executive secretary, Hayim Livnat, who tries to help keep matters on a business basis. Artists, you know...

Of late there has been a small invasion of outsiders who seek to capitalize on the colony and its atmosphere. Anyone who wishes can buy or rent a shack and do as he likes. One has put up a pavil-

ion which encroaches on and crowds the entrance to the picturesque central gallery. His crudely hand painted signs (art) announce the availability of hamburgers, falafel, ice cream and beer. The structure has been condemned as illegally built, and is supposed to be torn down. Nobody in the municipality seems to care, and the court decision is simply ignored.

Tourists who spend a little time in Safed sometimes complain they can't get close to the artists—to see how they live. Says Livnat: The artist would be happy to receive them into his home. The trouble is the tourists don't stay around here long enough.

Another side of the story from Mordecai Avniel, dean of Safed's painters: Some of the visitors are dreaded bores. They invade our privacy when we're busy and want to poke their noses into our kitchens. But interesting, intelligent people—I'd be happy to invite them in for tea or coffee, and a chat. We love company, at the right time.

The lanes in Safed are narrow. The stone walls are high, but behind them one catches glimpses of green gardens and colorful decorated domes and arches. There are mysterious Bolted Gates, and old carved wooden doors. Behind them live the 55 artists of the Safed Art Colony. ■

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NORTH CAROLINA HEBREW

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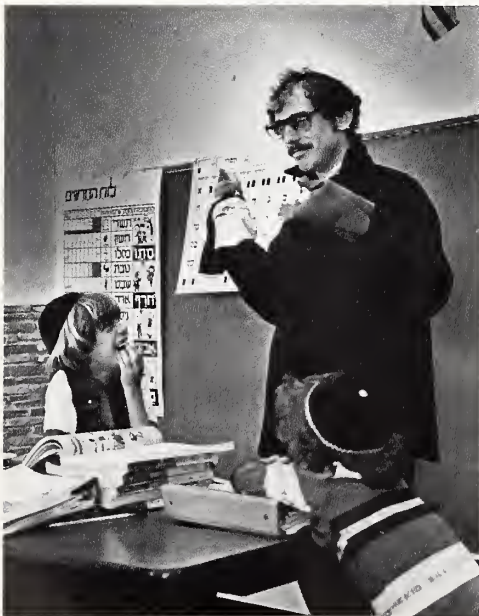
As the Jewish New Year is an appropriate time for new beginnings, the founders of a new fund raising organization for Jewish day schools throughout North Carolina. North Carolina Hebrew Academy Foundation, Inc., announce the non-profit, tax-exempt

foundation's recent incorporation and the start of its first fall campaign.

The Foundation seeks financial aid for two existing primary all-day schools in Greensboro and Charlotte and will promote the formation in the state of four other elementary schools and a residential Hebrew High School. The high school will be located on

the grounds of the I. D. and Madolyn Blumenthal Jewish Home in Clemmons.

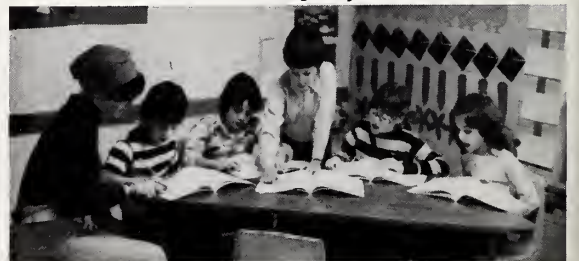
A network of Hebrew schools in North Carolina has long been the dream of Mr. Blumenthal who was instrumental in the founding and support of Greensboro's B'nai Israel, a K-6 school, in 1969 and the N. C. Hebrew Academy at Charlotte, K-4, organized in 1970.



Scenes from the North Carolina Hebrew Academies.



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ACADEMY FOUNDATION DRIVE

Both schools are members of the Solomon Schechter Day School Association of the United Synagogue (Conservative) but draw their students from the entire Jewish community. Their curriculum includes general studies (the "3 R's" and other subjects), Hebrew and Judaica.

The cost of intensive, five-days-a-week Jewish education, like that of any quality private education, is moderately high. The average cost, nationally, of a full-time program is about \$2,000 per pupil per year, compared with \$500 to \$600 for the two-to-five-day program and with \$150 for the once-a-week school. Despite the cost, day schools are the one type of Jewish school experiencing steady growth in America. According to the American Association for Jewish Education, an estimated 80,000 students are enrolled in full-time religious schools, compared with about 66,000 in 1966, while enrollment in part-time

schools has declined.

The parents of children attending the full-time Jewish schools can not maintain the schools alone. Increasingly day schools are turning to local federations and religious congregations for financial help and banding together in regional fund-raising co-operatives, such as the newly incorporated N. C. Hebrew Academy Foundation. Fortunately, funding for Jewish education, once the step-child of American Jewish philanthropy, has grown five-fold in the last decade.

The North Carolina Hebrew Academy Foundation will solicit funds from private individuals, foundations and local Jewish federations around the state. Separate endowment and operating funds have been established. Monies will be distributed to member schools by a board of directors composed of two representatives from each school, one representative from each founda-

tion of charities and five members appointed by the board. Board directors will be announced shortly.

The Foundation will disseminate information about day schools and consult with communities wishing to establish new schools. Until a permanent information center is set up, inquiries can be addressed to the president of the Charlotte day school, Dr. Gerson Asrael, 6805 Trenton Pl., Charlotte, N. C. 28212.

"There are few who challenge the investment of large sums of money in Jewish education," Rabbi Morton Siegel of United Synagogue wrote of those who appreciate the effectiveness of day schools. "They now realize that (the) yield is only in direct proportion to invested resources."

States Dr. Asrael, one the founders of the Foundation, "We are asking our fellow Jews in North Carolina to invest in nothing less than the future of Judaism."

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Cinema

OUR FILM FOLK

by Herbert G. Luft
(Copyright 1977, JTA, Inc.)

ALEX MASSIS will be the Israeli co-producer of "The Silent Flute", a Hollywood picture to be made in the Holy Land by Messrs. Sandy Howard and Richard St. Johns and starring David Carradine, with Richard Moore directing. The story has no relationship to Israel; dealing with the martial arts techniques of Kung-Fu and

involving Far Eastern monks and holy men. As written by the late Bruce Lee, master of the Oriental combat of Kung-Fu, James Coburn and Stirling Silliphant, with a screenplay by Silliphant and Stanley Mann, "The Silent Flute" depicts a young monk who journeys to an ancient mystical place searching for a book of life, actually a metaphysical trek to find himself. Though the written material is alien to the life-loving Israelis who do not believe in the philosophy of fatalism of the

Chinese and East Indians, the whole picture will be photographed in Israel, with local crews and many actors from the Tel Aviv stage and screen participating. We understand that the film, to a small degree is financed in Israel. But the main reason for the production to move to the Judaeen hills and Negev Desert is that the landscape is ideally suited for the story and Israel unlike other countries of the region has the talent and know-how.

JACK ALBERTSON, MOREY AMSTERDAM, Theodore Bikel, Jack Klugman and David L. Wolper were among the recipients of "Tinseltown's Most Wanted Awards" presented by Phyllis Diller

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in a benefit for The Hemophilia Foundation of Southern California at the Beverly Wilshire Hotel recently. Diller not only exceeded the hilarious roast but also engaged in a battle of wits with some of those honored who spoke back via microphones from their tables in the ballroom. When she commented that Klugman could play the Odd Couple by himself, he snapped that Neil Simon actually named "The Odd Couple" after her breasts. She kidded Amsterdam for having played often in communities so small that the president of the Knights of Columbus was a rabbi. Morey replied out of context that she looked like she had won a poultry award contest. Wolper seemingly was not so happy with potshots in pure fun directed at his production of "Roots". Among those who serve regularly on the committee of charity events was Sybil Brand, wife of 20th Century-Fox vice-president, Harry Brand. ■

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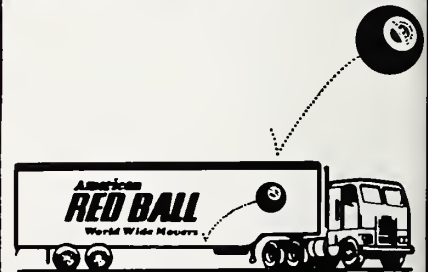
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I would like to extend my heartmost
and sincere thanks to my many
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wish all of you a
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I. D. BLUMENTHAL
L'SHANNAH TOVAH
TIKATEYVU

NEW YEARS GREETINGS

L'SHANNAH TOVAH TIKATEYVU

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I. D. and Madolyn Blumenthal Jewish Home to Celebrate High Holy Days . . .

L'shono Tovo Tikosevu "Happy New Year"—On this wish for the enjoyment of G-d's blessings in the Jewish year 5737 1977 CE and for many years to come, the Residence of the I.D. and Madolyn Blumenthal Jewish Home begins 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 starts at Sundown, Monday, September 12 and will be ushered in at the Home by Mr. Sam Jacobson, Chairman of the Religious Committee who will officiate throughout this Holy Period in the Home Chapel.

Mr. Jacobson will be assisted by Mr. Elbert E. Levy, Executive Director of the Home, who will sound the Shofar, Mr. Robert Milman, Assistant to the Executive Director, and several of the Residents. Relatives and friends of the Residents may participate in the services which will commence at 6:00 p.m. Monday evening, September 12th.

Eliyahs shall be assigned to Residents and visitors during the services.

Giant Succa

The Elders, with the help of the Home staff, will construct a beautiful Succa for the celebration of the "Season of Rejoicing". This

tabernacle is expected, as in past years, to be one of the largest and most singularly decorated in the Carolinas.

Visitors who have previously seen the Home Succa, "oh and ah" over its beauty and size. Year after year many visitors with their children and friends return in order to share this experience of the Jewish Heritage.

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 forefather's dedication during Biblical times.

Since the Succa will be 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."

So do the Residents look forward to enjoying many happy days during this joyous Jewish festival period. Simchas Torah shall wind up the holidays with a joyous note followed by entertainment and refreshments. This year Succoth

shall commence at Sundown, Monday, September 26th.

My Parent - Me - The Home

Many times adult children express a need of a beloved parent or close relative for the supervised setting of the Home. Frequently the adult child accepts this intellectually, but is unable to evaluate the situation realistically and objectively and responds only to his or her own emotional concerns. This occurs too often, too frequently and the response is: "I can't do this to my mother or father. They would never forgive me. I just couldn't live with myself knowing what I've done."

In some situations, the children have taken their parent into their own home, have provided a beautifully decorated bedroom with a private bath and a most modern, color television set. Their parent's existence is a well traveled route from the bedroom to the bathroom, to the dining room, to the bathroom and back to the bedroom. This cycle is repeated again and again. The adult child tries to rationalize his actions and gain satisfaction with the thought that he is providing the very best for his parents, but there still must remain serious questions in his mind about how satisfactory this arrangement might be.

Another arrangement is where the parent lives in an apartment, sometimes with a spouse, is in failing health, and is attended by a registered or licensed practical nurse or sitter. There are serious reservations to this arrangement. In our culture, many adult children work, or the woman of the household is closely involved with

many needed philanthropic activities in our Jewish community. Consequently, the parent could be left alone much of the time, spend a little time with peers to whom he can relate, has no visitors, cannot be mobile because of public transportation inadequacy, tho he may be physically able. Usually he is disinterested in the inanimate aspects of television.

Very Concerned

The adult children become concerned and anxious when the parent is left alone. Special diets create additional problems. And how frequently does the nurses or sitters not show us? When she is there—is minimum care being provided? There is another important question: How many times does the daughter or daughter-in-law need to bring kosher food from her own home to the parents' apartment?

Too long, the elderly have been bathed and swaddled in sympathy, pity and condescending attitudes from their children, close relatives and friends which may appear outwardly, comforting, but does little in aiding an aging person to use his abilities which in the long run will make him happier and could prolong his life.

Many times, when a decision relating to the opportunity of allowing their loved ones to enter a life best suited to meeting physical and emotional needs, the adult children run into a log jam of guilt considering their own feeling rather than what is best for the parents.

Modern Care

Years ago, a home for the aging was believed to be a residence for only those in deteriorating health. Today, the emphasis is on remotivation and a totally new way of life. Mental deterioration and many ailments of advancing years may be avoided or their effects minimized through a comprehensive program of care, including medical, nursing, physical and occupational therapy, social

service, recreation, arts and crafts, hobby shop and a religious program befitting our Jewish elderly.

Gerontological and geriatric research indicate that many persons lose little of their vigor, while others can successfully compensate in numerous ways for their physical or mental impairments with such care. Continuing mental and physical activity is the prescription offered by virtually all experts in the field—the kind of activity which only professionals can provide—which the I.D. and Madolyn Blumenthal Jewish Home can provide.

Unfounded Guilt

Too often we see guilt and shame, completely unfounded, in the eyes of those who turn to the Home when this, in fact, is the only place where their beloved parents may be given the highly professional care they so desperately need. The I.D. and Madolyn Blumenthal Jewish Home is an environment, scientifically planned through years of research and study into the specific and entirely specialized needs of the aging person.

One should feel free to, at least, discuss a given problem in full confidence with a professional. A private conference with the Executive Director can be easily arranged by telephone. Don't be an ostrich. Don't hide in the sand.

In any organization or group endeavor the obvious, the visible, is readily recognized. In a facility such as the I.D. and Madolyn Blumenthal Jewish Home everyone, Resident and visitor alike, sees the Nursing Staff. They are recognized. Rightly so. It is their expertise that oversees the Medical and direct physical comfort and well being of the Residents. This they are paid to do, and they do it well. Beyond that is a depth of caring. The I.D. and Madolyn Blumenthal Jewish Home is fortunate in having, among its staff, not only dedicated

professionals, but people committed to the philosophy of T.L.C.—Tender Loving Care.

There are many areas, often unseen, unrecognized, seldom openly being appreciated. The office personnel for example Efficient, usually quiet, without which no organization could function. They are seldom in the limelight; they are not seen directly helping a Resident. but without them, without their quiet dedicated resolve to fulfill their function to the best of their abilities, this, like any organization would cease to function.



Meet Our Staff—Left to Right: Michelle Bodford, Hilda Sink, Evelyn Laster; Standing: Diane Russ

Meet Our Office Staff

EVELYN LASTER: General Office Cosmetologist.

Evelyn is originally from Western Pennsylvania; moved to Winston Salem in 1966. She is High School Graduate and Licensed Cosmetologist.

Mrs. Laster was Secretary at Holiday Inn prior to her joining the staff of the I.D. and Madolyn Blumenthal Jewish Home in January 1975.

Evelyn is married to a native North Carolinian and has two grown children.

HILDA SINK: Office Manager Bookkeeper.

Hilda is a Winston-Salem native

he is graduate of the Charlotte Business College, and is currently continuing her education at Forsyth Technical Institute, working toward her Associate degree in Accounting.

She resides in Kernersville with her husband, Richard, and two daughters. Hilda is very active in church and fraternal work.

DIANE RUSS: Executive Secretary.

Diane is a native of Winston-Salem. She is a 1965 graduate of Griffith High School.

Prior to joining the staff of the

Home in 1975, Diane was Receptionist-Secretary for Wonderknit Corporation in Mocksville.

Ms. Russ is an active member of the Northwest North Carolina Epilepsy Association. She was just recently elected the Associations' Secretary.

Diane resides in Winston-Salem with her 9-year old daughter, Brandy. Her hobbies are writing poetry, taking pictures and macrame.

MICHELLE BODFORD: Assistant

Bookkeeper.

Michelle is a graduate of West Forsyth High School in Winston-Salem.

Prior to her employment at the Home, Michelle was the Receptionist at Adams-Millis Fabrics in Winston, then a full time mother and wife to her son, Bryan and husband, Gray.

Michelle's off hours are filled with camping with her family, sewing, reading and cooking.

Michelle joined the office staff at the Home in February of 1977.



Craft Shop:
Mrs. Lillian Rosenfeld



Craft Shop:
Mrs. Gertrude Eisenberg

OCCUPATIONAL THERAPY

Craft Shop

The I.D. and Madolyn Blumenfeld Jewish Home Craft Shop has several Residents who have been involved in our crafts program over a long period of time. Their continuing interest and help is the backbone of our program.

Mrs. Gertrude Eisenberg has had many years of experience in crochet work. Since moving to the Home she has been a regular

worker in the Craft Shop. She has created many original, attractive shawls, afghans, baby items, laprobes, and mufflers for the friends and family.

Mrs. Lillian Rosenfeld is also very proficient in needlework, crocheting and knitting. However, during her years at the Home, she has invested her time and energy in rug making. Her creative Turkish knot rugs of original design have won prizes at the Dixie Classic Fair in Winston-Salem and are continually popular items in our Shop.

Both of these ladies have also been instrumental in creating an atmosphere in Occupational Therapy of friendship and warmth.

For many Residents, the Craft Shop is not only a place to develop new interests and continue long time hobbies, but also a social center in the Home.

Many close friendships have begun over a shawl or yoyo doll. We strive to make Occupational Therapy not just a "work" shop, but a place of fulfillment and pleasure.

ENTERTAINMENT & ACTIVITIES

Each month our Residents enjoy many ongoing routine activities. Among the favorites are: Talking Book Cassettes, card games such as bingo, scrabble, checkers, rummy, poker, both in large groups and individuals, shopping trips to Winston-Salem, Religious Discussion Group on Tuesdays,

social hour, birthday and cocktail parties and in-house movies. These activities are enjoyed by all and provide for socializing with friends.

"Listen to the Music"

As a part of the Home's philosophy of "Activate—Don't Vegetate", we have a program of musical entertainment. During Rhythm Band and Music Hour, Resident participation is the primary goal. Instruments are played along with the records. Everyone has a chance to play the different instruments. This is a very enjoyable activity. After making their own music, the Residents can listen to and enjoy classical music, rock, and Broadway hits. This activity affords exposure to a wide variety of music.

"Pick-nicking-It"

P - is for picking up all the goodies and taking them outside.

I - is for including everyone who enjoys the out-of-doors and good food.

C - is for chicken—barbecued this time.

N - is for such a nice day to have a picnic on.

I - is for investing an hour or so in fun.

C - is for carrying everything back in.

If you put these letters together, they spell picnic, and what can be more fun in the good ole summertime as was proved by 65 of

our Residents who enjoyed the picnic on the lawn behind the mansion on July 11.

The menu for the occasion was barbecue chicken, cole slaw, potato chips, corn on the cob, watermelon, tea and coffee.

As with all picnics, this one was very much enjoyed by all who attended.

"Let's Get Together—Yea, Yea, Yea"

Let's get together is a most appropriate theme for the Senior Citizens Club.

On July 12, eleven of our Residents went to the Clemmons Civic Center for the Senior Citizens Club lunch. Covered dishes are taken for a buffet style lunch. Each person takes a gift to be given as prizes for the bingo games, and each person brings home the prize they won playing the game.

This is an excellent opportunity for meeting and making new friends, and is a relaxing and enjoyable event.

"Ye Ole Fashioned Summer Social"

On July 16, 1977, the South Fork Crickets Nest held an Old Fashioned Summer Social. The people were dressed in old Fashioned dresses and bonnets and music from the 1890's was played over the loud speakers to set the mood.

About 11 Residents "returned to the days of yester-year" to browse thru the exhibits of arts and crafts, and view the demonstrations. Some of the articles were for sale.

Mrs. Beth Haymes and Mrs. Ann Mumford, who work in the Home's Craft Shop took various crafts made by our Residents to be displayed and sold.

The Residents enjoyed the old fire truck that was on display and the ride in the horse drawn wagon.

Several participated in the cake walk, where cakes are given to the lucky winners.

They carried a picnic lunch consisting of roast beef sandwiches, pickles, potato chips,

Where there's a will...

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THROUGH A BEQUEST TO THE NORTH CAROLINA JEWISH HOME. For detailed information on how you can provide for North Carolina's Jewish Home's continued strength, take advantage of federal tax deductions, and achieve the objectives you seek for your children and theirs, please write to:

David Osterneck — Sol Levin, Co-Chairmen
WILLS, LEGACIES, & ENDOWMENTS COMMITTEE
North Carolina Jewish Home for the Aged, Incorporated
P. O. Box 38, Clemmons, North Carolina 27012

and fresh fruit.

This was a delightful day for all who attended.

"And That's Not All"

On July 19, the Residents enjoyed a Birthday Party honoring our Birthday people. Among those who celebrated this occasion were Mrs. Clara Davis, Mrs. Ada Levy, Mrs. Sarah Pecker and Mrs. Ida Polashuk.

Refreshments included a birthday cake and homemade ice cream with 6 gallons being consumed. Hum-good.

"There's More"

Cocktail party on July 20th. Four Residents along with Mrs. Athan, Recreation Director, went to an orchard and picked apples. The Garden Project is doing very well. The Residents are now able to dig potatoes and pick squash and tomatoes. On Thursday, July 28th, five Residents participated in sweet roll baking for the canteen on Friday.

"Y'all Come"

On Wednesday, July 27th, the Residents enjoyed a "down home Southern Dinner".

Flowers and individual menus added to the setting.

The menu consisted of cantaloupe, Southern Fried Chicken, mashed potatoes crowder peas, collard greens, corn bread, apple cobbler and coffee tea and lemonade.

Needless to say this feast was enjoyed by all.

THAT COSTLY ADDRESS CHANGE

Each month the North Carolina Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

Betty Deckelbaum
Betty Grobstein
Norma Kaufman
Dr. Louis Levy
Fannie Rachman
Josephine Rappaport
Margaret Woodall

WELCOME

May you enjoy a long, happy and healthy life:

Abe Fine
Esther Solomon

IN MEMORY

We mourn the loss of Mrs. Edith Zubrin, age 97, in residency 9 years, 5 months and 28 days.

May her loving memory bring comfort to her loved ones.

Gifts

prayers and thanks of our Residents expressed or the contributions made to the Home from June 25, 1977 to July 27, 1977.

IN MEMORY OF

- MR. JOE BARR: Mrs. Betsy LeBrun, Mr. and Mrs. Jake Harris
- MRS. EVA BERKOWITZ; MOTHER OF MRS. HOWARD GLAZIER: Mrs. Hilda Malever Kirsner
- HEL COHEN: Mrs. Gloria Cohen
- MR. BEN DENKER: Judy and Russell Smith
- BROTHER OF MRS. MORTY ERSHLER: Mr. and Mrs. Jake Harris
- MRS. MARGARET FEINBERG: Mr. and Mrs. Jim Smith, Mr. and Mrs. Elmer Hudler, Mr. and Mrs. Sigmund Davidson and Mr. and Mrs. Herman Davidson
- MRS. SARA FRANK: Mr. and Mrs. Arthur Frank
- BROTHER OF MR. ARTHUR GROSS: Mr. and Mrs. Samuel Shavitz
- MRS. MARTHA GUGGENHEIMER: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Stephen Sutker, Mrs. Hilda M. Kirsner, Mr. and Mrs. Harry Schaffer
- MR. ADOLPH GUYES: Mrs. Judith Hyman, Mr. and Mrs. Samuel Rosenstock, Mr. and Mrs. Edward Fields
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- MR. BEN HERMAN: Mrs. Pauline Kartus, Mr. S. G. Feit, Mr. and Mrs. Thad McInnis, Sadie Samors, Anna and Emanuel Kaplan, Mr. and Mrs. Max Friedman, Mr. Louis Yankeloff, Mr. and Mrs. David Levine, Mr. and Mrs. Paul Rundo, Mendenhall-Moore Realtors, Mrs. Milton Silver, Mrs. Sadye Tanner, Mrs. Deena H. Samet, Mr. and Mrs. Stanley Shavitz and Steve, Mrs. Sylvia Cooper, Mr. and Mrs. Samuel Shavitz, Mr. Ben Swartzberg, Mrs. Betsy LeBrun, Mrs. Gloria Cohen, Mr. and Mrs. Edwin Leipman, Mr. and Mrs. Jake Harris, Mrs. Rebecca Wagger, Mrs. Rosa Lee Fine, Mrs. Edwin Weininger, Mr. and Mrs. Ben Krauss, Mrs. Martha Jacobson, Mrs. Mary Feen Rittenbaum
- MRS. MARY LEGUM: Mrs. Sylvia Cooper, Mrs. Ben Swartzberg
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- MR. ABE PILSK: Judy and Russell Smith
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- AND IDA ROBINOWITZ: Mr. and Mrs. Herman Bernard, Mrs. Ben Swartzberg, Mr. and Mrs. Edwin Leipman, Mrs. Betsy LeBrun, Mrs. Gloria Cohen, Mr. Fred Swartzberg, Mrs. Martha Jacobson
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- SODIE PIZER: Mrs. Leslie Penster
- MRS. RAYE SOLOMON: Mr. Morris Solomon

IN HONOR OF

- HONORING MRS. BESSIE MANDEL: Mrs. Gloria Cohen

RESIDENTS

- GOD'S BLESSINGS ON THE RESIDENTS: Anonymous
- RESIDENTS: Temple Beth El Religious School, Temple Emauel—Greensboro
- MRS. BETTY GROBSTEIN: Ruth and Mel Cohen

CONGRATULATIONS

- CONGRATULATIONS TO MRS. AL KLEIN ON HER BAR MITZVAH: Mr. and Mrs. Nathan Sutker
- CONGRATULATIONS TO BEN AND BETTY KRAUSS ON MARRIAGE OF SON: Mrs. Gloria Cohen
- BEST WISHES TO MR. AND MRS. LEONARD MADANS IN THEIR NEW HOME: Mr. and Mrs. Harry Schaffer

HAPPY ANNIVERSARY

- MR. AND MRS. DAVID HASKELL—50TH: Mr. and Mrs. Jerome Levin
- MR. AND MRS. LEON KAPLAN: Mr. and Mrs. Morris Myers
- MR. AND MRS. MARSHALL KRAMER'S—35TH: Mr. and Mrs. Arthur Frank
- MR. AND MRS. HENRY TAGER—25TH: Mrs. Bea Brown
- MR. AND MRS. ED WALDMAN—40TH: Mr. and Mrs. Jerome Levin

HAPPY BIRTHDAY

- MRS. FANNIE FRANK—80TH: Mr. and Mrs. Manny Eisenberg

SPEEDY RECOVERY

- DR. Y. CAKARIA: Mrs. Gloria Cohen
- MRS. BERNICE COHEN: Mr. and Mrs. Manny Eisenberg
- JIMMY COHEN: Mrs. Gloria Cohen
- MRS. TILLIE EISMAN: Mr. and Mrs. Manny Eisenberg
- EDWARD FIELDS: Mr. and Mrs. Robert Pearlman
- MRS. HORTY FOGELSON: Mr. and Mrs. Harry Schaffer
- MRS. NETTIE HOLLAND: Mr. and Mrs. Jake Harris
- MR. JOE KLINE: Mr. and Mrs. Sam Leder, Mr. and Mrs. Isadore Bernstein
- MR. LEON KRAFT: Mr. and Mrs. Harry Schaffer

- MR. CHARLES PEARL: Mr. and Mrs. Jack Pearlman
- MR. AARON SCHULTZ: Mr. and Mrs. Ben Krauss
- MR. AND MRS. GEORGE SHUR: Mr. and Mrs. Ben Krauss
- MR. LEONARD SULS: Mr. and Mrs. Sam Leder
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- MS. HENRIETTA WALLACE: Mr. and Mrs. Abe Garmise

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A separate application should be completed for each individual.

MEMBERSHIP APPLICATION FOR 1977

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated \$60,000 through the medium of individual membership.

Member: \$ 25.00 _____ Name _____

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Founder: \$ 100.00 _____ City _____

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*May be paid in 4 installments _____ (Zip Code)

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

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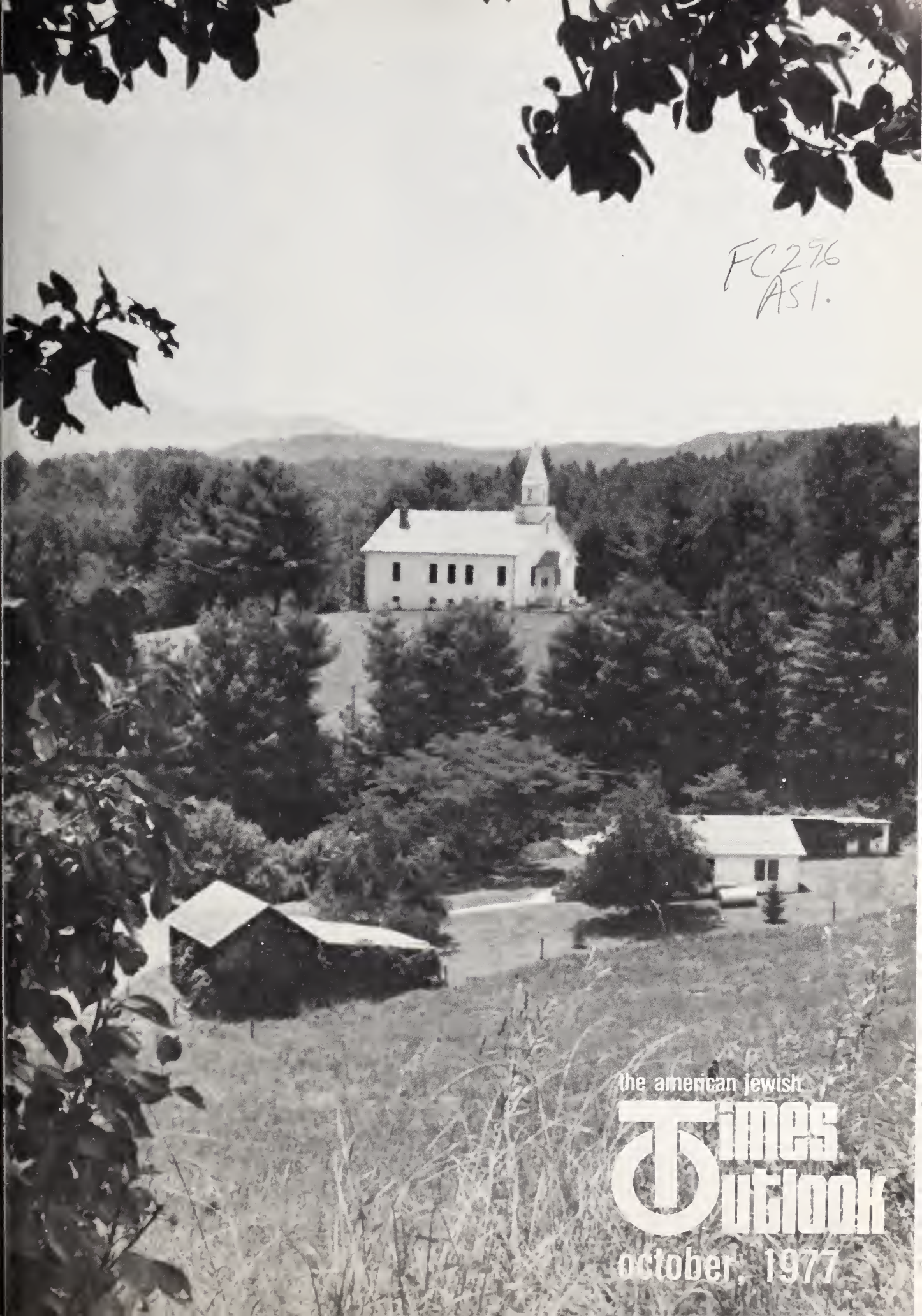
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The American Jewish

Times Outlook

October, 1977

From The Desk Of The Editor

One of my most favorite times of year is upon us, the fall. Heading into winter I still hold on selfishly to those beautiful leaves with their many splendid colors as they fall along the mountains roadside. This is one of nature's many tranquil wonders that I cherish the most. As I begin the new year I think of all the good in the world. Man helping his fellow man to bestow a sense of fellowship in making this world a better place to live ecologically and peacefully. I feel the responsibility to make noise, to question and to answer. To startle and surprise and to learn and grow. During my college years I fancied myself a poet of sorts and wrote a poem that I feel appropriate to reprint at this time, entitled simply—

"Understanding, Understanding,
Understanding me not"
a simple thought
a mere delight
a pleasure sought with you in sight
a love cherished
a degree earned
walk with me I want to learn.

As we begin to walk into another year in the page of our lives I hope we can all learn to be at peace with ourselves and learn to renew ourselves by sharing this peace with others. I hope that each of us in our own way learns to take a few minutes each day to mediate, to pray, and to feel love, to share love

and receive love with our fellow beings. For I believe Judaism offers us the freedom of expression and exploration as well as the foundation (through the Torah) to build a stable mind in these turbulent times. It is this month of October that I look into my new year and say . . . let this be the year I take a step forward.

As Rabbis often say, 'I am reminded of a story . . .' some years ago a friend of mine, a Lutheran, went to Israel. It was his first trip abroad. He found himself with a tour group at the wailing wall. A young German next to him put a note in one of the crevices of the wall to his father who he had not seen since he was a small child during the 40's. As fate would have it, his father had been to the wall some ten years earlier and had left a note for his son. As the young man put the note into the wall, a slip of paper dropped to his feet. As he picked the paper up to put it back into the wall, he noticed that it was addressed to him. It was from his father who had left it ten years earlier. A miracle . . . well, three weeks later they were reunited father and son. I tell this story as it was related to me in the hope that we, as a race, can find ourselves reunited this year. Not only through the hopeful prospect of peace in the Middle East but with



ourselves. Reunited within our communities. Reunited within our synagogues. Reunited. This is my dream for 5738.


Ron Unger,
Editor



ABOUT THE COVER

The October cover was photographed by Mr. C. E. Westveer of Little Switzerland, North Carolina. This shot was taken in Kona, North Carolina off Highway 80 near Burnsville. The log cabin on the left is the oldest cabin in North Carolina. It is over two hundred years old, and is still in the possession of the Silver family, who are the original owners.

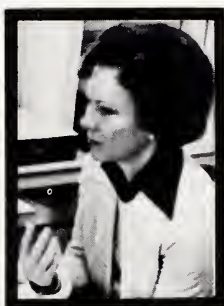
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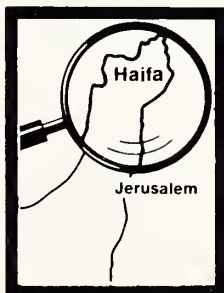
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Carter's Mideast Policy: Questions and Question Marks

by Arno Herzberg

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The shift in American foreign policy initiated by the Carter Administration is still in its first stages. There is a lot of moralistic posturing, a lot of contradictions, and abundance of questions and question marks. Confused and confusing statements do not add up to a clear picture; as far as President Carter's view of the Middle East is concerned, we do not know what he is up to.

First, there was the declaration of unquestioned support during the election campaign. Even as late as March 16, 1977, the President, in a town meeting in Clinton, Mass., avoided laying down any preconditions and guidelines for a settlement in the Near East. He just defined the problems. He wanted it to be a full peace, permanent borders between Israel and her neighbors and a solution to the Palestinian problem. But he emphasized again and again that everything is "a matter to be negotiated between the Arab countries on the one side and Israel on the other. We will have to act kind of as a catalyst to bring about their ability to negotiate successfully with one another..."

This approach to the Arab-Israeli

conflict has been abandoned by the policy statement the State Department issued on June 27, 1977.

This statement demands a token agreement called peace from the Arabs and dilutes the concept of peace to be "steps toward the normalization of relations with Israel". But it demands everything from the Israelis. It calls for Israel's "withdrawal from all three fronts in the Middle East dispute" and negotiations that do not exclude any territories including the West Bank. Not mentioned is Security Council Resolution 242 with reference to "secure and recognized borders". Not one word is said about other conditions set by this resolution. The onus is on Israel. The "wild man", Premier Menachem Begin, has to be softened up. The Arabs have to get what they want. They have, as the State Department says, "to make difficult compromises" after they receive everything to which they aspire, and all they have to do, according to the State Department, is to promise not to attack Israel.

Two days later, Carter and the State Department received an interpretation of those "difficult compromises" from the Egyptian representative to the United Nations. In an article in the *New*

York Times, he repeated the old slogans and the old shopworn arguments. Anybody reading this skillful piece of propaganda has to think that the Israelis were the aggressors and after they have conquered vast territories, they do not want to give them up. Not one word about the Arabs starting every war since 1948 and being defeated in every war and forcing the Israelis to occupy the territories where the aggressors came from. The word "peace" is not even mentioned in this article. Only after Israel has given up every inch of occupied territory, they, the Arabs, will be gracious enough to "end the state of belligerency".

Egyptian President Anwar Sadat's henchman speaks only with his master's voice. It is the same all over again. It is the same answer the Arabs have given in the past. The State Department should have expected it. If this is so, what was that policy statement of June 27, 1977 issued with the President's consent?

It is as if Carter has belatedly discovered an article in the April 1977 issue of "Foreign Affairs". Under the headline "How to Save Israel in Spite of Herself", Babes bases his conclusions on what he calls a fact: that the relatively impotent governments in the Arab countries and in Israel will never be able to devise a compromise between themselves and that the United States should define the terms of an agreement and, by using an assertive diplomacy, should induce the Arabs and Israelis to accept it. The Israelis will have to consent to such an agreement if they are made to realize that another war will be inevitable. Such a war would mean destruction and devastation of their population centers and the likelihood of



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confrontation of the superpowers. Again, Ball expects Israel to give up everything for the Arab promise to keep the peace in the area. Details or guidelines for such an agreement are not given.

The view that America should be involved in detailed negotiations between Israelis and Arabs is not shared by the veteran diplomat, George F. Kennan, the "Mr. X" of the Soviet containment policy. In a just-published book, *The Cloud of Danger*, he voices the opinion that details of a possible settlement should be left to direct negotiations between Arabs and Israelis. America's role should be confined to assuring that the Israelis are strong enough militarily and that they have adequate bargaining power in any negotiations. If America would press the Israelis or the Arabs to accept certain terms of an agreement, America would have to take the responsibility for their implementation.

Kennan touches here the basic principle that makes America's involvement on the basis of the State Department promulgation of June 27, 1977 so questionable. How much bargaining power is left to Israel after this statement clearly makes Israel responsible for any breakdown in the preliminary negotiations? Why was this statement issued in the first place when Carter and the bureaucrats of the State Department should have known that such a statement would be greeted by the Arabs with unconcealed joy and would result in a stiffening of their position and their terms? Should they not know that quiet diplomacy will be the only method to achieve any success in the emotional atmosphere surrounding Mideast problems?

commodity in the Carter Administration. They only use it after the damage has been done.

It is this lack of steadiness and steadfastness, the lack of a concept that creates all the problems for foreign policy. Three years after the oil embargo,

nothing has been done to make this country less dependent on Arab oil. The gigantic transfer of wealth from the Western World to the Arabs, originated by the five-fold increase in the price of oil, goes on. Arab investments in this country have reached an estimated \$60 billion for Saudi Arabia alone. Our politicians and our bureaucrats complain always that America's hands are tied in view of the oil situation.

They fail to see that these billions could be used as a counter-weight to any threat of a future oil embargo and provide the needed leverage against the oil weapon of the Arabs. If these investments were registered now, the Arabs would get the hint that they face confiscation if they ever institute an oil embargo.

Instead, our politicians will "study" the investment policies of the Arabs for the next five years.

Unfortunately, the question of oil will play a vital role, not only in negotiations between Israelis and

Arabs, but the Carter Administration will be under renewed pressure from American oil companies to get a Mideast settlement at any price. American oil companies are set to start prospecting in the Sinai peninsula as soon as territorial rights are settled between Egypt and Israel. They have already received drilling rights from the Egyptian government. The Israelis, who have given back to Egypt some Sinai oil fields captured in the 1967 war, are drilling elsewhere in the Sinai. They drill, too, in offshore waters of the Gulf of Suez. If they have to give up the entire Sinai peninsula, all these endeavors to find oil will have been in vain. The Arabs will reap the fruits of Israeli labors. It would not be the first time that this has happened.

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PRESIDENT MEETS ISRAELI PREMIER

WASHINGTON—Israeli Prime Minister and Mrs. Menachem Begin are shown being welcomed

by President and Mrs. Carter during ceremony on the south lawn of the White House. News reports said the two leaders met in an air of cordiality and agreed to give priority to the convening of a new

Geneva conference and the attainment of a "just and durable peace in the Middle East".

RELIGIOUS NEWS SERVICE PHOTO



ROSALYNN CARTER AT WORK AT THE MAYFLOWER HOTEL

First Lady Rosalynn Carter chairs a Mental Health seminar at Washington's Mayflower Hotel. she is 'honorary' chairman of The Presi-

dent's Commission on Mental Health.



Mrs. Carter is interviewed by Trude B. Feldman, our White House correspondent, in the First Lady Executive Mansion office. (Trude's birthday is the same day as is Mrs. Carter's.)



**GROSS HAS
NEW YORK EXHIBIT**

NEW YORK—Chaim Gross, above, whose work is the subject of a recently opened retrospective

exhibit at New York's Jewish Museum, is shown hard at work in his studio.

The museum which houses one of the largest collections of Jewish ceremonial objects in the world,

originally began in 1904 with 26 objects stored in the Morningside Heights library of the Jewish Tehological Seminary in New York.

It recently celebrated its 30th birthday at its current location, and Ms. Joy Ungerleider, museum director explains: "We have become a "Jewish" museum. We are collecting, preserving, conserving and exhibiting treasures of Jewish cultural life from all over the world so that Jews, as well as non-Jews, can learn about the contribution of Jewish people to the civilized world."

RELIGIOUS NEWS SERVICE
PHOTO



**YIDDISH ACTOR
IMMORTALIZED IN BOOK**

NEW YORK—Jacob Adler, venerated actor of the Yiddish theatre, is shown, left, as he played Shylock in 1905 Broadway production of "The Merchant of Venice", and 1904 photograph,

right, shows Mr. Adler's Grand Theatre, on New York's lower East Side, during the height of his career.

The story of Mr. Adler's stormy life is told in a recent book published by the Thos. Y. Crowell Co.—"Bright Star of Exile... Jacob Adler and the Yiddish Theatre", by



Lulla Rosenfeld. It encompasses all the complex and colorful personalities and events that shaped the whole history of the Yiddish Theatre.

RELIGIOUS NEWS SERVICE
PHOTO

Kibbitzing—Community News

ASHEVILLE COMMUNITY NEWS

by Emanuel Newman

In the past, the Brotherhood of Temple Beth ha-Tephila, has actively planned programs of a religious and cultural nature. In the coming year we plan to continue these fine programs, as well as expand and diversify our programming.

During the 1977-78 year, we will hold two general Brotherhood meetings, open to the entire membership and their wives. The business portion of the meeting will be brief, followed by interesting programs featuring presentations by our Brotherhood members.

Projected Calendar of Events, 1977-78

- Saturday Eve. Oct. 15—Joseph and Nathan Segal program of Jewish Instrumental and Vocal Service.
- Sunday Morn. Oct. 16—Special Performance by Segal Brothers for children
- Friday Eve. Nov. 11—Brotherhood Friday Evening Service.
- Sunday Eve. Nov. 13—Brief Brotherhood meeting, followed by a dis-

cussion on "City Government—Making it Work", led by Brother Member Ken Michalove, Asheville City Manager

Sunday Eve. Jan. 8—Brief Brotherhood Meetings, followed by Brotherhood Member, Dr. Frank Edwin, Associate Professor of Music UNC-Asheville. Dr. Edwin will discuss, "Opera as Theater".

Saturday Eve. Mar. 25—Purim Carnival

Sunday Eve. April 16—Program in Cultural Series (to be scheduled)
Wed. Morning May 10—Institute on for Clergy.



Mrs. Marilyn Judith Nacht

RALEIGH COMMUNITY NEWS

by Mrs. Milton Blick

Miss Marilyn Judith Blick, daughter of Mr. & Mrs. Milton Blick, became the bride of Mr. Authur Steven Nacht on Sunday, September 4, 1977. He is the son of Mr. & Mrs. Alan Nacht of Martinsville, New Jersey.

Rabbi Abe Schoen of Raleigh officiated at the 5 o'clock ceremony in the Beth Meyer

Synagogue. Mr. Blick gave his daughter in marriage.

Mrs. William Norman Lewin of Asheville, N.C. was her sister's matron of honor. Bridesmaids were Mrs. Barry Allan Blick of Rockingham, N.C.; Mrs. John Olynick of Fayetteville, N.C.; Miss Susan Nacht and Miss Barbara Nacht of Martinsville, New Jersey both sisters of the groom.

Best man for the bridegroom was Mr. Mark Goldsmigh of Clarkston

ATTENTION: SINGLES

The Charlotte Singles Club is sponsoring a fun-filled weekend at Camp Thunderbird on Lake Wylie. November 11-13 is the date for all singles 21-35 from the two Carolinas. The cost is \$31.95 which includes cabin, meals and all activities.

Registration is limited to 140 people, first come, first served. Please act now. Deadline is October 15th.

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Georgia. Ushers were Mr. Barry Allan Blick, Rockingham, N.C., brother of the bride; Mr. William Lewin, Asheville, N.C.; Mr. Glen Sirkis, Atlanta, Ga.; Mr. Ron Verner, St. Louis, Mo.; and Mr. Eric Roberts of Marietta, Ga.

Mr. & Mrs. Blick entertained at a reception and buffet dinner at the Velvet Cloak Inn following the ceremony.

The bride is a graduate of U.N.C. at Chapel Hill, N.C. with a degree in Physical Therapy. She is employed at Georgia Baptist Hospital in Atlanta, Ga. Mr. Nacht graduated from Georgia Tech with a B.S. Degree in Industrial Management and is now working on the Master's Program at Georgia in Industrial Management. After a European honeymoon, the couple will reside in Atlanta, Ga.

FORT LAUDERDALE COMMUNITY NEWS

by Louis N. Howard

Mr. and Mrs. Louis Nathan Howard of Fort Lauderdale, Florida, formerly of New Bern, North Carolina, announce the marriage of their daughter, Phyllis Ann to Kenneth Jay Bagan, so of Mr. and Mrs. Bernard Bagan of Chicago. The wedding took place in Phoenix, Arizona, on August 5th.

Mrs. Bagan attended St. Catherine's School in Richmond, Va., the University of Georgia at Athens, and graduated at the University of North Carolina at Chapel Hill. She has been attending Graduate School at Georgia State University in Atlanta.

Mr. Bagan attended Andover School in Boston and graduated at the University of North Carolina at Chapel Hill where he was president of his fraternity. He received his Master of Business Administration degree from Arizona State University at Phoenix.

The young couple will reside in St. Louis, Mo.

GREENVILLE COMMUNITY NEWS

by Ed Lieberman

The first community-wide meeting of all interested parties was held to determine the extent of interest for the formation of a conservative congregation in Greenville. Approximately 35 families and individuals were present representing Greenville, Goldsboro, and Kinston. Some 25 families expressed interest in becoming members of the congregation. At this meeting, the congregation was named *Bayt Shalom*, and the "Ad Moc" steering committee was given the responsibility of formalizing the congregation and planning for the coming year's program of adult and youth education, High Holy Days and Shabbat services.

The steering committee which includes Dr. and Mrs. Victor Malenbaum, Mr. and Mrs. Les Fuchs, Mr. Joe Gantz and Ms. Paula Blumenfeld, Ms. Naomi Levy, and Dr. and Mrs. Ed Lieberman will continue on an interim basis as the Board of Directors of Congregation Bayt Shalom. In early fall a constitution and by-laws were formally presented to the congregation and election of a permanent Board of Directors took place.

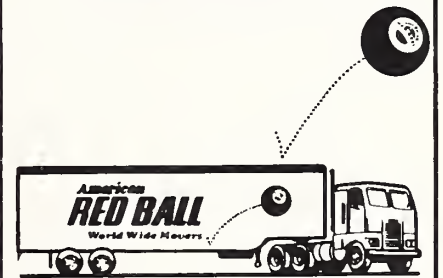
Throughout the summer, services were held in homes of members every other week. Beginning in September, services were held weekly in a facility donated by the Methodist Student Center, and High Holy Day services were held in a facility donated by the First

Presbyterian Church of Greenville. Services are being directed by Dr. Victor Malenbaum, who as an ordained Rabbi has volunteered his services to the Jewish community on a continuing basis.

Facilities are being sought now for our religious and Hebrew school program. The curricula are being developed by Dr. Malenbaum, Ms. Naomi Levy and Ms. Paula Blumenfeld, who have taken on this most important responsibility.

As is the case in the development of a new synagogue, the congregation's needs are exten-

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sive. The congregation is interested in obtaining a Torah, conservative sidurim, books of all types for both our youth and adult education programs and all manner of articles to equip and decorate a sanctuary. Any individual or congregation willing to lend, donate, or sell no longer needed or surplus articles of this type, please contact Dr. Edward Lieberman, 311 King George Rd., Greenville, N. C. 27834.

and Jody Kittner are at U of N.C.; Steve Fox at the U of Va.; Ben Kittner is teaching at Va. Beach; Maralyn Farber with the NIH in Maryland; Henry Farber with the newspaper "Dispatch" at Lexington.

Congratulations to Sarah Kittner graduating with A.B. in Literary Education and her son, Ben, who receives his Masters Degree in Educational Media and Harry Kittner, husband and father of Sarah and Ben.

Michigan; Barbara Winthrop, her young niece from California Joanne Rosenfeld, entertaining her grandmother, Mrs. Hoenig from Florida (the mother of Ruth Goldstein); and Rona Gordon, her niece, the daughter of her sister Carol from Florida.

Among ourselves, we managed to travel across country as well as traversing the coastal areas and those who did were: the Ben Katz visiting with his relatives in Los Angeles and their niece in Palmdale; Lauren Adler driving to New York by way of Baltimore and New Jersey to welcome home her brother and sis-in-law, Mark and Linda from a four year stay in Edinburgh, Scotland where Mark received his Doctorate in Artificial Computer Science; also, brother Stuart managed a quick trip to Rhode Island to welcome the young couple home; Max Lerner of Taylorsville traveling to New York for a buying trip; and Gerry Summerfield and Rona Gordon to Florida to attend the wedding of Carol, daughter and sister respectively. Our congratulations to both!

Young notables include: Rhonda Lerner, maintaining her top 4.0 average for the three years at UNC-G where she returns this month; Lauren Adler, playing the lead, that of the defendant in the production of "The Night of January 16th" given recently by the Statesville Little Theater; David Leventhal playing City Baseball; and Louis Gordon racking up wins and bringing home trophies for single and doubles wins in the City Tennis Tournaments.

Our pleasure to join with the entire Ram family in congratulating Cherlye upon her marriage to Mark Hart and wishing them much happiness. The couple was married during a twilight ceremony at the Statesville Country Club and a reception and dinner followed. Those who attended from out of town included Dr. Ram's mother from Aiken, South Carolina, Judy Ram's mother from California

WELDON-ROANOKE RAPIDS—EMPORIA COMMUNITY NEWS

by Louise Farber

Labor Day and many members of Temple Emamu-El are taking their last fling of summer at the beaches and in the mountains.

David Zaker of the Hebrew Union College will officiate at the High Holy Day Services and will also be our regular student Rabbi for the coming year on a bi-monthly basis to lead our Sabbath and festival services, lecture and teach students and adults.

Miss Amy Josephson, recent graduate of law school of Boston University visited her grandmother, Mrs. Ida Josephson and aunt, Mrs. Sarah Rosenfeld.

Fannye Marks has returned from a tour of the Balkan countries.

Our congregational community will become smaller as the young people leave for colleges and work—Betty Kittner, Bert Kittner

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

It has been a hot summer and we here have been well aware of every rise in temperature but in spite of it, we have managed to go, to entertain, and to maintain the community activities of the congregation, in particular the high regularity of attendance at Friday evening services. We wish to thank the members of the Religious Committee for their dedication and Larry Rosenfeld and his many co-workers for their fine "spreads" for each Oneg Shabbat.

Those who entertained were: Joyce and Nat Lipshitz, their granddaughter Beth upon her first birthday; Bea and Ben Katz, their granddaughter Andrea while parents Gerry and Bubba vacationed at Virginia Beach; Mrs. S. Wallace Hoffman, Leah, her son and daughter-in-law and their two young ladies from Bay City,

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Cherlye's bridesmaids from New Jersey and North Dakota, and other relatives from Chicago, New York and Baltimore. Both young people are entering their second year as medical students at the University of North Dakota.

Though the summer is not quite over, at least according to the calendar, the trek back to school has begun for us here and those leaving first were Lauren Lipshitz, entering the Law School at Duke University and Mark Katz, entering Dental School at the University of North Carolina, Chapel Hill. With others to leave soon, we know that the holidays will soon be with us, and so we must hurry, get this to the presses and prepare for FISHRI!!!

SALISBURY COMMUNITY NEWS

by Jon M. Isley

It's not often we're able to report on such a memorable occasion as the one observed by Sally and Leonard Blau. They were recently surprised by a special summer service and Oneg Shabbot in honor of their golden wedding anniversary. August 14 marked the union of this special couple who were married in Boston, Mass. in 1927. Since their arrival in Salisbury, 18 years ago, Sally and Leonard have been valuable members of the Jewish community here participating in all phases of Temple activities. Sally has almost singlehandedly run our rummage sales in addition to working at the Veterans Administration Hospital and participating in Meals on Wheels, just to name a few of her projects. And we all look forward to seeing Sally and Leonard regularly at Friday night services. During the special service held at Temple Israel, Audrey Madans presented Sally with a lovely gold necklace from the Temple in honor of the occasion. Mary Sandler and Audrey arranged the Oneg Shabbot at which members of the

community also brought their favorite desserts. The Blaus spent their anniversary in Rhode Island visiting their daughters and families. We wish Sally and Leonard a special and hearty Mazel Tov on such a precious occasion.

Now that vacation time is over we welcome travelers back to our fair city. Our friends visited many places but two trips are particularly worthy of note. Eric and Harriett Goodman took an extensive tour of Israel and Switzerland. In Israel they visited Tel Aviv, Haifa and Jerusalem and saw sights such as Mt. Scopus, the Golden Dome of the Rock, Bahai Shrine and Persian Gardens, the ancient city of Jaffa and of course the Hebrew University Hadassah Medical Center. While in Switzerland, the Goodmans cruised Lake Lucerne, visited Interlaken, Gruyere, famous for cheese-making and Geneva, where their travels were highlighted by an excursion to Mt. Blanc, the highest peak in the Alps. Harriett and Eric hold many fond memories of this vacation.

The Goodmans also report that Rabbi and Mrs. Gerber got a little taste of home on their recent visit to the Far East. The Gerbers visited with the Goodmans' son and family, Capt. and Mrs. Roy Goodman who reside in Tokyo, with their two adorable daughters. It really is a small world.

Audrey and Jerry Madans traveled abroad to Denmark, Norway, Switzerland and Sweden. Special highlights of their trip, which was sponsored by B'nai

B'rith, included visits to synagogues in all four countries.

We feel this is an appropriate time to mention the names of college students from Salisbury. The Eddie Posts head the list with three students alone in their family. Johnny Post is a sophomore at Appalachian State University, Sammy Post, a senior at Wake Forest University and Phyllis Post is working on her PHD in counseling at the University of Wisconsin. Other college students include Beverly Wolfe, a freshman at Peace College and Richard Lerner, a junior at Duke University.

Dave and Dorothy Zacker have a new granddaughter. She is Rachel Zacker, daughter of Steve and Linda, who reside in Clarks Summit, Pennsylvania. Congratulations Dave and Dorothy on the lovely new addition to your family.

Mary Sandler received numerous compliments for the costumes she designed and made for the Piedmont Players presentation of **The King and I**. Mary was in charge of costumes for the play.

Dena Lerner attended a scholastic camp for gifted students at Appalachian State University in Boone.

Temple Israel held a congregational meeting to plan for the New Year. Under the able direction of President, Mort Lerner, officers are busy working out details for the High Holy Day services, Temple dinners, Men's Club and other activities.

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ALL LOCATIONS IN CHARLOTTE, N.C.

NORTH CAROLINA BBYO

by Mark Moskowitz

North Carolina Council BBYO is on the move as it gets started for a new year. During the month of September we will be holding our membership drive. Also we are in the midst of planning our annual Winter Convention to be held November 12-14 in Charlotte. If you know someone in the ninth grade or 14 years old who might be interested in joining BBYO please contact:

Stacy Engle

3607 Brown Bark Dr.
Greensboro, N.C. 27410

or

Mark Moskowitz

1826 Hawthorne Rd.
Wilmington, N.C. 28401

CHARLOTTE B'NAI B'RITH WOMEN

by Estelle Goozner

BBW met at Valentino's where a lovely luncheon was served. It was our first meeting of the season.

Our President, Arlene Shapiro, gave her opening address welcoming us all. Mirium Wallace, our past president, gave the invocation. She also led us in a ceremony in which our seven-branch Menorah was lit by some of our life members. Those participating were: Joan Laurie,

Susan Bruck, Beverly Greenwald, Roseline Mann, Evelyn Sklar and Arlene Shapiro. As each candle was lit, it stood for the deeds of BBW. 1) Justice, 2) Truth, 3) Harmony, 4) Service, 5) Peace, 6) Benevolence, and 7) Brotherly Love.

It was reported that we have 206 paid-up members to date. A new membership tea will be held soon at the home of Beverly Greenwald.

For (CVS) Community Volunteer Service this month, fourteen BBW helped with the manning of telephones for the annual Labor-Day Muscular Dystrophy Telethon at Eastland Mall.

Baila Pransky, our BBW Adult Jewish Education chairperson, has a collection of books of worthwhile reading to give to us. Call 366-5564.

Some of those available are:

The Silent Millions - Joel Cang
Sails of Hope - Simon Weisenthal
Steel and Iron - I. J. Singer
Travels Through Jewish America
- Harry Golden

The Jerusalem Windows - Marc Chagall

And perhaps *The Story of Ruth Dayon* - Ruth Dayon and Helga Dudman
Our Eddie - Shalamith Ish-Kishor

Israel - Roman Frister

BBW sell Philanthropy greeting cards for all occasions. Just call Beverly Senker at 364-0503.

Our BBW Calendar for 1977-78

has been mailed out to the Jewish Community. A sizable profit has been realized through the wonderful efforts of Joan Gordon and her committee.

Our speaker for the day was Donald G. Hudson who is both Charlotte's and Atlanta's psychic —has been for ten years. He has helped locate missing living persons, missing for many years. He has amazed both radio and T.V. audiences through call-in shows. He's attuned with the past, present and future of a person's life; how it unfolds through clairvoyance and prophecy. He has worked in helping the police department, and has helped in the finding of buried ancient treasure. He has helped to locate the bodies of drowned people.

He predicted the expectant mothers in our audience, including our president. He predicted the sex of the future child and the approximate time of birth.

So our meeting ended on this happy note.

The second BBW Mid-Atlantic Regional Conference was held in Richmond, Virginia. The theme at this year's conference was "Welcome to Our World." Charlotte Chapters' Mirium Wallace along with Beverly Sable of Richmond were co-chairmen of the conference. International President of BBW Kaygey Kast was in attendance.

A "Town Hall Meeting" on sexual assault and rape legislation was given by Joan Gordon and Mirium Wallace, Susan Bruck coordinated a "seminar" on the East Coast Migrant Workers.

Beverly Greenwald participated in a "Talent Bank" workshop where the "Project Who" was presented.

Charlotte Chapter along with sister chapter Halailah presented the entertainment for the awards Brunch. The program was well received but more important was the close relationship that was felt and shown between the two

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chapters.

Sally Schrader was presented the "Woman of Valor", award. Sally is well known for her work and devotion to the Russian families who have immigrated to Charlotte. She is also known for her work with the BBW Senior Women and Chai group.

In addition, Charlotte Chapter won the following awards in the region:

1. Best outgoing "Project Who"
2. Best all-around chapter meeting program
3. Best individual chapter meeting
4. Third place bulletin
5. Special Treasurer Award- Elise Menaker
6. Early allocation

The conference was a learning experience. It gave to the delegates a greater knowledge of what BBW is and a follow up of future growth and committment.

Last spring BBW Halailah made a public appeal for childrens shoes, outgrown or unwanted by their owners. The object: to provide shoes for shoeless kiddies before school starts this fall. Members have spent summer nights at shoe-shining parties. the result, 300 pairs of shoes were given away, first come first served one Saturday by Professional shoe fitters and church members from the Friendship Baptist Church on Beatties Ford Road.

The Charlotte Lodge of BB, Charlotte Chapter BBW and Halillah chapter have planned a weekend for the entire Jewish community to celebrate 100 years BB in Charlotte was granted a charter. The weekend will begin with BB Sabbath services at all three temples on Friday evening Oct. 21, 1977. On Saturday evening, October 22nd the activities will culminate with a banquet cocktails at 7:00 PM and dinner at 8 PM at the Radisson Plaza. The main speaker for the evening will be U.S. Senator Robert Morgan, followed by comedian, Joey Russell.

BBW wants to wish the entire

Jewish Community a Healthy, Happy and Peaceful New Year.

CHARLOTTE TEMPLE ISRAEL ADULT EDUCATION

by Mrs. Sidney Goozner

The regular session of Jewish Adult Education began in the Social Hall. There was a good attendance of 35 people for a summer Sunday morning. The speaker was Rabbi Sanford Tucker,

Director of the Hebrew Academy of Charlotte, whose topic was "The Golden Age of Spain". It was most informative and well presented since this was the illustrious period in Jewish history when Jewish culture flourished along side Arabic culture. It was an era that gave us such scholars and poets as Moses Ben Jaimon (Maimonides) Hasdai Shaprat, Solomon and Gabirol and Yuhudah-ha-bevi. Jews rose to high positions in finance, medicine and court advisors.

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After question and answer period there was socializing over coffee, tea and cake.

The next speaker was Mr. Jerrold I. Leeson, Educational Director of Temple Israel. He had as his topic "The Bible Relevant to Modern Life." Everyone was invited to attend.

N.C. HEBREW ACADEMY AT CHARLOTTE NEWS

by Sue Brodsky

Amy Diamond is the new General Studies teacher at N.C. Hebrew Academy at Charlotte. She was literally "imported" to Charlotte to replace Irene Beck whose family was transferred to Atlanta, Georgia. Amy had visited Charlotte and the Academy last year while beginning a year of travel during which she spent six months touring the United States. She then took a freighter to Australia where she spent three months, then traveled to Hong Kong, and then to the Phillipines. She was in Manila when she received word that a teaching position was open at the Academy. She came to Charlotte for an interview and was promptly hired.

The Academy is proud to have Amy on its staff. She has an M.S. in Early Childhood and Museum Education from Back Street College of Education in New York City; and a B.S. from New College, Sarasota, Florida in General Studies. She has also studied at

Hebrew University in Jerusalem, Israel where she was enrolled in a special program. Her most recent job experience was at South Street Seaport Museum in New York as Director of Educational Programs.

When asked about her interest in the Academy, Amy said she was impressed by the school's emphasis on each individual child and by the open and ungraded atmosphere. She also likes the school because its curriculum is "not locked in a rigid program."

Preparations for Sukkos were incorporated into the school's program during late September. On September 23rd the whole school took a trip to a farm where they picked fruits and vegetables for the Sukkah. On September 26th the children decorated the Sukkah at the Academy and enjoyed refreshments in it.

On Sunday, October 2nd the Hebrew Academy invites the community to a cook-out where hotdogs, beer and other cold drinks will be served. Guests and academy families will be able to eat in and around the Sukkah. The tickets are \$1.00 in advance and \$1.50 at the door.

B'NAI B'RITH CENTRAL CELEBRATION

by Susan Bruck

The Charlotte Lodge of B'nai B'rith was chartered April 15, 1877,

when Charlotte was a town of about 6,000 people and about 25 Jewish families. This year the Lodge, along with the Charlotte Chapter of B'nai B'rith Women, which is twenty-five years old, and Ha Lailah Chapter of B'nai B'rith Women, which is two years old, will celebrate 100 years of Service, Education, and Growth in the Charlotte community.

The celebration will begin Friday evening October 21, 1977, with B'nai B'rith Sabbath Services in all three Temples. The Oneg Shabbot's will be given by B'nai B'rith men and women. A wonderful evening has been planned for Saturday October 22 at the Radisson Plaza Hotel. The keynote speaker for the evening will be Senator Robert Morgan, followed by the delightful humor of Joey Russell. Many dignitaries from across the State have already responded and will be in Charlotte to help us celebrate. The entire Jewish community of Charlotte is invited to help share the joy of this

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monumental occasion. The success of the efforts of some of our services such as the Anti-Defamation League and our marvelous B'nai B'rith Youth programs have made an everlasting impact on our community and on the future of Judaism. Come join us and celebrate the last 100 years of success and begin the next 100 years.

The cost of the evening is \$17.50 per person. For reservations contact Dr. Joseph Steiner, 366-8044, Arlene Shapiro, 365-0237, or Janet and Sol Jaffa, 366-1796.

TWO FOR ALL

Where Does It Go—The Federation by Marvin Bienstock
Executive Director

Each year more than a half-million dollars is raised by Charlotte area Jews. It takes the tireless efforts of over 50 volunteers plus the understanding and generosity of people, hopefully, like you.

What happens to that money? Who decides and where does it all go:

Just as the donors give for a wide variety of reasons, the funds are distributed to meet a wide variety of needs. Of course the central reason for giving, the core need, is Israel. Almost 78¢ of our each dollar goes to meet our obligations in preserving and strengthening the land of our past and future heritage. Perhaps you know or guessed at these figures, but did you also know that not one dollar of the money we send from the United States goes into defense or military spending. Our dollars, yours, and mine, pay for education, housing, medical care, immigration, care of the elderly, social services, day care, and often, just for the food necessary for survival.

The Federation spends less than 5.5¢ per dollar on its own operation. The remaining 16.5¢ is divided among 38 local, national and overseas organizations,

charities and institutions. A unique system has been developed for determining allocations. It involves almost 20 Federation Board members in a process of self education and study which has received national recognition.

In December of each year, 33 of the recipient organizations are sent the name of a Board member who has volunteered to serve as their advocate for the following year. The organizations are informed that it is their duty to educate their advocate by mail, personal visit, etc. At the same time, the advocate also receives information from the National Council of Federations and Welfare funds (the parent body for all Federations). This impartial information includes budget and other pertinent information on the organization represented plus an idea of the allocations given in previous years to this organization by Federations in cities similar in size to Charlotte.

Now the advocate goes to work examining, comparing, studying all data received. In particular the advocate looks for the relationship between his or her organization and the needs of the Charlotte community. The final conclusion comes in the form of a written or in-person allocation recommendation to a seven person Central Allocations Committee.

This Central Allocations Committee has been extremely busy on its own. It has the responsibility for reviewing the grants to the five major, local institutions: The N.C. Jewish Home for the Aged, the N.C. Hebrew Academy at Charlotte, B'nai B'rith Russian Resettlement Program, the Jewish Community Center and B'nai B'rith Hillel. Here again responsibility is divided among the committee members with each institution being assigned to a committee member who, in addition to reviewing all information and materials, also makes personal visits and spends hours in discussion with professional and lay leaders. At the

November meeting of the Central Committee, representatives of the five institutions make their presentations in person in addition to the presentations made by their advocate on the Central Committee.

Perhaps this all seems complicated and time consuming. It is—but the results justify all the efforts. Each year some recipients are dropped completely, others are substantially increased or decreased, and still others are added based on the recommendation of a special committee which reviews all new requests. Most important, the monies you gave are knowledgeable, thoughtfully and conscientiously distributed in fulfillment of the obligation of the Federation to you.

It would be wrong to end without mentioning two things. First is a partial listing of the 33 local, national and overseas recipients: The Jewish Theological Seminary, The Reform Jewish Appeal, World Council of Synagogues, Synagogue Council of America, Tay Sachs and Allied Diseases, American Jewish Committee, Anti-Defamation League, Hebrew University-Technion, Diskin Orphanage, Shaarev Zedek Hospital, American Association for Jewish education, Jewish Braille Institute, Greater Carolina Association of Rabbis, Charlotte Clergy Association, National Conference of Christians & Jews, and the Cooperative Program in Judaic Studies.

The second thing to be mentioned is that the needs in Israel and in the United States increase daily. Not one member of the Allocations Committee would begrudge the extra time and effort it would take in 1978 to allocate the extra dollars only you can make available by making or increasing your pledge. ■

Poetry Corner



SELF TO MUSE

by Emily Borenstein

How proudly you come riding on
your white **klotchke**, that lump
of a horse
that **Rosenarte** with her hoofs
beaten to pulp
You grope for the rope around her
neck urging her forward
The emaciated nag plods on slowly
sad-looking, overworked,
broken-down, heaving and
straining
She moves along in a senile daze,
her legs stiff with age
while you sit on her, dreaming,
strangely serene

A LETTER TO MY MOTHER ON THE FIRST ANNIVERSARY OF HER DEATH

by Emily Borenstein

Dear Mom,

Through wet February and its howling agonies of wind
I think of you.
Your snake plant sheltered in my living room is still growing
its huge thoughts.
In the lilac light of raw February the past returns.
Your presence fills up all silences, all spaces,
with a desolate peace.
I remember you young although you never looked young
in your dark, horn-rimmed glasses.
I remember our brown-shingled house with white trim,
our backyard full of the smell of Monday's wash
drying in the sun.


We were the first Jews to buy a house on Bonnell Place.
The neighbors said: Jews weren't wanted
for we were a strange "race." We were blasphemous
Christ-killers!
We would break the goyish stillness, the "refined atmosphere"



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of the street.
 But you persisted and bought that six room house
 surrounded by the proper quiet houses of the gentiles.
 With your soft manner, your smile, your American speech
 (after all, you were born in America)
 you won the hearts of your Anglo-Saxon neighbors,
 the Merritts, the Benedicts, the Tilfords
 and the Porters.

You cut the grass, kept the lawn neat, shoveled snow,
 planted peonies and roses, fixed the plumbing.
 You canned, pickled, spliced wires.
 You sat on the window sills and washed the windows.
 You were expert with the screw driver and the monkey wrench.
 You scrubbed the floors on your hands and knees.
 But when my brother died, you lost interest in the house.
 You couldn't wait to move, to get away from your
 memories.
 Our house was haunted by the presence of Sanford.
 Sanford and Emily—such quaint names
 you chose!
 Such refined English names!

And oh, we were such refined, quiet children.
 Tonight I will light a **Yahrzeit** candle for you,
 remembering your life of constant giving
 your quiet conformity (always afraid of what
 the neighbors might think).
 The minutes of the clock stop altogether
 as I collect my thoughts, softly talking, talking
 all the time!
 Mom, when you died, your presence grew in me.
 It flourished like the snake plant.
 Now nothing can take it away—not even your death.
 From the flame of your love illuminating
 my life
 I light my **Yahrzeit** candle.

SHOUTING WITH MY FINGERS

by Emily Borenstein

relive the past going back to my
 childhood
 The music flies to the piano rack

How I'd love to play
 but here I am still playing with
 words
 My fingers seize the music
 They pour out the notes of
 Schumann's **Soaring**
 rising and falling



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rising and falling
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 ground sidewise
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 Faster! Faster!

The Midrash says, "When the dove
 is tired

she rests on one wing and flies with
 the other"

I rest my right hand. I play with my
 left

The music crashes with a flop
 ricocheting across the sounding
 board

My bewildered hands, my
 insomniac fingers come to a
 dead stop

The notes stare at me with their
 suffering eyes

Why have I stopped?

Have I mislaid my poems? Buried
 my words?

Shouting with my fingers to make
 myself heard?

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Kosher Korner

MARINATED CHUCK STEAK

by Norma Barach

(Copyright 1977, JTA)

Looking for a recipe for an inexpensive cut of meat which can be made tender by marinade? Outdoor cooking will make this meat even more flavorful

2 lbs. chuck steak (boned)
2 tblsps. sherry wine
2 tblsps. soy sauce
2 tblsps. sugar
1 tsp. salt

Blend ingredients and rub into chuck steak. Let stand for 1½ hours. Put meat on barbecue grill about four inches from the heat. Broil about 15 minutes on each side or until tender. Cut crosswise into thin slices and serve. Serves 3-4.

COLD FISH IN TOMATO SAUCE

by Norma Barach

(Copyright 1977, JTA)

Looking for a variation to gefilte fish for your holiday appetizer? These fish cakes are excellent served cold as a first course or main dish.

1 lb. frozen filet of sole, flounder, or cod (defrosted)
1 medium onion
1 egg
salt
pepper
2 tblsps. matzo meal
1 6-oz can tomato paste
1 6-oz can water
1 tsp. olive oil
garlic powder
salt, pepper

Grind the fish with an onion. Add salt, pepper to taste. Mix with egg and matzo meal. Form into patties and fry. Let patties cool. Mix tomato paste, water, salt, pepper, garlic powder to taste and olive oil in a saucepan. Bring to a boil and simmer for a few minutes. Pour over fish patties. Serve cold.

FRESH FRUIT CAKE

by Norma Barach

(Copyright 1977, JTA)

Israel has an abundance of nice fresh fruits. This cake recipe from my sister in Israel utilizes fruit in season.

1 cup sugar
2 eggs plus one egg yolk
1 tsp. vanilla
2 tblsps. oil
¼ tsp. lemon juice
1 cup flour

1 tsp. baking powder
peeled and thinly sliced apples or peaches (4 or 5 depending on size)

Mix sugar and eggs. Add vanilla oil and lemon juice. Add flour and baking powder. Mix well. Pour into lightly greased spring form pan. Place sliced fruit on top. Bake at 350 degrees about ¼ hours or until golden brown.

LAMB RIBLETS

by Norma Barach

(Copyright 1977, JTA)

Lamb is a fatty meat. In this dish grease is drained off. Serve with mashed potatoes and fresh green beans.

5-6 lbs. lamb ribs (cut into strips)
2 medium chopped onions
3 cups of water
½ tsp. salt
½ tsp. pepper
1 cup pineapple juice
¼ cup cider vinegar
¼ cup light brown sugar
1 tsp. mustard
¼ cup soy sauce

Brown riblets in a large electric skillet. Drain off fat as it accumulates. Brown the chopped onions. Add three cups of water. Bring to a boil. Add salt and pepper. Cook over a low heat for 1¼-1½ hours. Meat should be tender. Remove riblets from the water.

In a small saucepan, heat the juice, vinegar, sugar, mustard and soy sauce. Bring to a boil; stir well. Simmer 10 minutes, stirring frequently. Place the riblets in a broiler pan. Brush with pineapple juice, vinegar, etc. mixture. Broil about seven minutes. Turn over and brush other side with juice mixture. Broil another few minutes. Serve immediately. Serves 6.

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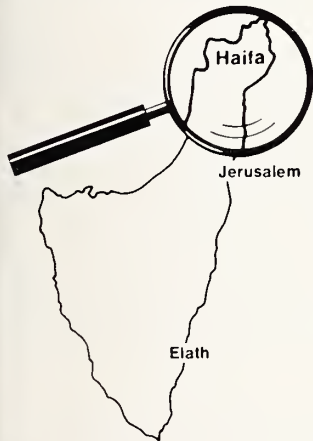
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Inside Israel

Israel Prepares the Home Front

by Carl Alpert



Haifa—Israel is anxious for—indeed, needs—peace, but is under no illusions about Arab intentions. We must be prepared for any eventuality. Such preparation takes several forms. One, naturally, is to assure maximum military strength to repel an enemy blow, and to launch a counter-offensive as required. No less important is the defense of the home front and the whole economic structure which is bound to be affected from the impacts of war, direct and indirect.

Without panic, without fanfare, without dramatic heroics, Israel has set up an efficient and thoroughly systematic organization to meet any eventuality. An appraisal of what has been done is most reassuring.

Let's be realistic. Long range missiles and sophisticated weapons in the hands of the enemy can bring the horrors of war directly into the heart of Israel's big cities. Furthermore, disruption of roads, communications, power lines, food, water and fuel supplies, can seriously cripple the national economy. It is the task of the home front to maintain morale and to carry on its daily life as close to normal as possible, while

concentration on those essential operations designed to back up the military.

For this purpose an "Emergency Economy" authority has been set up—**Melach** in Hebrew. General headquarters is in smooth operation. Local control stations are well staffed. Test emergencies are called from time to time to check the degree of preparation. The staff sits up nights thinking of any possible emergency that they might not have previously anticipated; that must be prepared for too.

The Authority will have power to assure that bakeries, for example, will have manpower to man their ovens, raw materials, and transport to assure delivery of their product to the public.

Should there be a breakdown in the communications system, an emergency radio network is ready. If power lines are destroyed, local generators are standing by to feed juice into operations which must go on—bakeries again make a good example.

Without creating panic, housewives have for some time been advised, and are constantly being reminded, to be sure to have a basic supply of food essentials at home—not hoarding but emergency supply, rotated from time to time to keep them fresh.

If buildings are bombed, emergency shelters and blankets must be ready for evacuees—now, not hunted for when the need occurs.

Instructions, announcements, signboards, all must be prepared now, for every contingency. Community supplies must be cached away, efficiently, but without being too obvious and without creating hysteria. Indeed, all this has been done in such low key that the public is hardly aware.

Side by side with Melach is the

Civil Defense Patrol, which is already a tightly organized network of citizens who, rifles over their shoulders, patrol practically every street in the country every night. My wife and I smile ruefully at our monthly stint of duty; it seems so unnecessary today. But in case of real need, a well-oiled, smoothly operation system has been set up. It won't have to be improvised under pressures.

Simultaneously there is a more intensive unit, known as Hagah, trained to fight fires, evacuate bombed buildings, provide first aid, and serve local militia duties.

These words are written not to frighten the reader, but to reassure him. We dare not fail to face up to the realism of the times. ■

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“The Circuit Riding Rabbi” in Miami

by Rabbi Reuben Kesner

“PSYCHING UP FOR A NEW ADVENTURE”

On my dressing table at the Holiday Inn, Miami Beach, lay an imposing card with the bold title “CHAPLAIN ON CALL”. It was meant to be an eye-catcher. I placed it inside the drawer. I didn't intend my days of rest and recreation to become a busman's holiday.

I then did what a stranger in a new town does. I took out my address book and called the list of long lost relatives and friends.

Since the first days of the projected intensive tour through South America were to be days of preparation only, I allowed free and open schedule to let what would happen, happen.

Ruthe suggested the Hotel poolside,—I agreed. Ruthe suggested a sandwich at Wolfie's,—I agreed. Ruthe suggested a stroll along Collins Avenue,—I agreed. When I'm on vacation, I am a very agreeable person.

With my faithful Polaroid hanging tightly to my neck, I was also agreeable to tiny tots who pleaded to be caught in my shutters.

There's a special talent a professional photographer develops in capturing a true to life scene. I keep hoping I will turn professional some day soon, so that I, too, can click at the right moment, and get a lasting valuable memento of the spirit of the time and place and people.

Trying to catch people off guard is a game most photographers play. I pretend I'm lining up on something else, and, then with a quick click, I am a winner, I pray.

The big “problem”, if that's what you might label it, is how to involve Ruthe in informal poses. After all, she really does want to prove to the world that “she was there”. A handsome weight lifting lifeguard is flattering to her ego when he offers to give her swimming lessons in front of all the other “loverlies”. Or a little crying child cuddling up to me for comfort after an embarrassing fall from the diving board makes for one of those unforgettable moments. We both like to be captured for posterity doing the things we like to do naturally.

So for a couple of days we are naturally lazying around at a Miami Beach Hotel which does not push involvement in any activity, but provides all the comforts necessary for the lazy people.

In spite of its slack summer season, there are enough people here to keep the vacation spirit vibrant. Neighborhood kids splash in the pool; out-of-towners who like us, are awaiting a flight to further points south, north, east and west, seek a fourth for bridge, gin or poker (none of which talents this rabbi possesses).

So we remain conspicuously alone during the day psyching up for South America. At night it's also quiet in room 147 located in the Garden area. Ho! hum!—and we like it!

“MIAMI BEACH IS FOR THE YOUNG AT HEART”

“Summertime and the livin' is easy” keeps running through my head. It's the opening line to an old Hoagy Carmichael tune, but as I sip a refreshing limeade pool-

side, I find the words quite appropriate to the surroundings.

The little boy children are splashing up a physical storm in the pool; the big girl children are creating an emotional storm around the pool. It's the kind of living one can easily adjust to.

That no gathering place of the young is without youthful music is true of this poolside picture also. Tiny backsides sway in rhythm along with not so tiny backsides. The music is loud and the words unintelligible, but the sight of the wiggling and writhing bodies counteract the blasting and blaring of the sound.

While awaiting the departure of the Pan Am flight, I am scanning maps and searching brochures to select next year's adventure. Outer Mongolia sounds crazy, but it's a possibility,—so is Timbuktu!

Ruthe scans the newspapers to see what the movies are showing. In less than forty-eight hours we see “the Deep”, “New York, New York”, and “the Other Side of Midnight”.

Ruthe checks out the “interesting sounding” restaurants within walking distance.

At a quick glance we would label Miami Beach one huge retirement village.

Ruthe's choice for breakfast one morning is a cafeteria which we called the geriatric food center. Little old folks crowded this gourmet room. The pastries, the hot dishes, the carved meats, the sandwiches, the special relishes, the salads, the specialties,—all had the aroma and flavor of the dishes we grew up on.

This assemblage of elderly is a

tribute to their spirit of independence. In their seventies, eighties, and nineties they are here in Miami Beach mingling and enjoying the company of their peers on the beaches, in the restaurants, on the streets, and on the apartment and hotel porches and verandas. They are still a part of the scene, because they demand it and pursue it.

The Miami Beach sounds are a blend of Yiddish and Spanish. The Cuban community has enlarged its sphere of influence. Signs are now in both English and Spanish. Bagels may be new to the Cubans, but "papas fritas" are french fries no matter how you say it.

THE NEPHEWS ARE AGING

Twenty-three years ago, Steven David came into the light of day, and I was there. So many flashbacks hit me when he appeared poolside with his brother, Michael Barry to join Ruthe and myself for dinner and family talk.

His circumcision rites were an occasion for a family gathering at which time both sets of grandparents were present. As the other Jewish ceremonial moments came and passed, family members had diminished. I remember his thirteenth birthday well. What impressed me most was his approach to his little girl friends at his party following his Bar Mitzvah. He was suave at thirteen. He treated each little girl at his important affair as though she were the only one present. No one was special,—all were equal, and he got away with it. He handled the parents of his friends with a quiet finesse that was marvelous to note. He was a masterful host. At thirteen, he was truly a man.

In his later teens, he also handled the motorcycle fad with maturity. He wanted one. He said he could handle it. He knew he could, but he also knew when to bid it goodbye. He tried to earn his way to luxuries; but he knew how to

accept a gift graciously. And so his motorcycle helmet was Ruthe's and my contribution to his teenage moments of motorcycling pleasure.

Both Steve and Mike are now grown men and because we love them very much, we decided to begin our summer joys with them in Florida, where they share an apartment for convenience to school and work.

Michael's industry began also around his Bar Mitzvah age. He was earning his way to free spending with chores about the house and neighborhood and community before his shaving years began. Steve and Mike moved into manhood with less than the usual teen-age problems.

The trait of Michael that has shown predominance is his determination to do well in all that he decides to do. His dad is an avid golfer. Perhaps to please him, yet, I believe more to please himself, Mike chose in his teens to become a first class golfer, and today he is!

These are the Florida sunshine nephews as their uncle views them.

I remember a story by the French author, Andre Gide, in which an uncle and a nephew found great pleasure in each other's company, but never vocalized their feelings.

I love my nephews and nieces, —all thirteen of them, and I want the whole world to know about it.



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The Authentic Tradition

by Mordecai Beck

What constitutes authentic Jewish music is, perhaps, a subject for academic discussion. For our purposes, it is sufficient to assume that authenticity is rooted in the Jewish experience, as well as in the collective activities of the Jewish community, whenever and wherever they find themselves. This is clear from the records, recently released records. Though they are very varied in content, they nevertheless show a strong link with what can only be described as an authentic Jewish tradition.

'HASSIDIC TUNES OF DANCING AND REJOICING' (RCA 1-029) the premiere record of a new series called an Anthology of Musical Traditions in Israel. The record consists entirely of field recordings in Israel, of chassidic groups and individuals, singing and playing at various religious occasions and festivities. The songs, with or without words, include the joyous and say, the euphoric and the yearning. But the clarity of the musical tone is sustained throughout. It is full of energy and soul and elevating vitality. RCA, who produced this original work with the co-operation of the Hebrew University's Phonotecka Department, are to be congratulated for bringing this important series to fruition.

Not all traditional music is a matter of group participation.

The Jewish 'specialist' in this field is of course the synagogne **chazan** (cantor). Traditionally, the chazan represented the voice of the congregation at prayer. Typically too they blended traditional motifs with the musical styles of the environment. This is made amply clear on two records of quite disparate **chazanut**. 'MOSHE KOUSSEVITSKY IN MEMORIUM' (RCA-YJRL2 030) is a double album that shows the influence of the Ashkenazi heritage and how it developed a sensitivity to Western music-particularly opera. This is made even more obvious by the inclusion here of two arias-from "La Juive" and "Pagliacci," the former sung in Yiddish! These records, much of which is recorded live, is a reminder of how one voice can fill a vast synagogue or auditorium, inspiring a congregation not only to great heights of admiration but also, more significantly, to deeply felt devotion. Especially moving in this respect are the tracks taken from the Selichot services just prior to the New Year (Rosh Hashana) recorded at Boro Park's Temple Beth El.

By contrast 'SHIREI YEDIDOT' by HAIM LOUK (BAN 14634) displays Sephardic synagogue music with its debt to Arabic modes both in style and instrumentation. If you are used to Western music it

might take some time to adjust your ear to this style of chazanut, which probably sounds as foreign to Ashkenazis as Chassidic music does to Sephardim. Yet they are connected by the same soul quality which comes through despite the local coloring. In a sense, the local texture makes it more authentic. If the RCA records take us back into Europe, East and West, then this record of Chazan Louk is just as sure a reminder of the rich heritage of Middle Eastern Jewry soul no less felt than their Ashkenazi counterparts.

One man who has made a career out of bringing back these deeply allusive memories-especially to the younger generation-is Rabbi Shlomo Carlebach. Perhaps it is for this reason that, of all his many recordings, the most vibrant are those recorded live. In the tradition of the 'community's messenger' half of Shlomo's power comes from his audience. Indeed it would be true, to say that they are transformed from an audience into a kehillah (a congregation) "RABBI SHLOMO CARLEBACK LIVE IN TEL AVIV" (BAN 14617) captures a recent concert at the Mann Auditorium. Shlomo sings, talks, encourages his listeners, his voice richer and more subtle than ever-a perfect instrument to express his truly soulful qualities.

By nice coincidence CBS has just re-issued Shlomo's earliest 'live' LP 'SHLOMO CARLEBACH AT THE VILLAGE GATE' (VSD 2133) a record that must evoke pungent memories for anyone waking up to the Jewish Renaissance of the early 'sixties'. The recording contains the now classical 'Pitchue Li' 'Eso-Einay and the marvelous 'V'zoher' in which Shlomo shows how chazan and chassid merged into one. How typical, too, that he should have chosen the guitar-the modern

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instrument of young people par excellence—in which to express his holy melodies.

Authentic tradition has the knack of recreating itself and of discovering from within new forces to re-shape and continue itself. Modern Israel provides a good example of this process. DAVID ZAHAVI'S SONGS (BAN 14653) aptly subtitled 'That shall never end' is a collection of the songs from the prolific pen of this veteran Israeli and kibbutznik. The songs reflect the life of a nation returning to its roots—the working of the ancient soil, the revival of a language, the elemental facts of sea, sky and desert. The songs recall an Israeli childhood, the youth movements, the army. The

words are taken from sources ancient and modern and are sung by a variety of Israeli singers such as Natanella, Shlom, Artzi and Cilla Dagan. It is unfortunate that no words are given.

The re-establishment of Israel has also meant that it is possible to restore and revive interest in the music of the Galut that would otherwise perhaps have been lost. This is especially so where—as unfortunately happened—whole communities were wiped out and with them their culture and traditions. One community that resisted the attempt to wipe them out was that of the Jews of Vilna. Their stubborn fight against cultural and eventually physical annihilation is recorded on

'SONGS OF THE VILNA GHETTO' (CBS 63345) which comes complete with texts in Yiddish, Hebrew and English and photographs of the Ghetto before and during the 2nd world war. And yet it is not a sad record. Even in the direst circumstances Jews never ceased to express what their souls felt and needed most. It is told indeed of one inhabitant of the Ghetto, who was sharing his cramped quarters with a chassidic rebbe who asked him 'How old are you?' and he replied 'Forty years old' came the immediate reply. If you are in touch with your soul, you don't have to be told what is and what is not authentic. If you're in tune with yourself, you already know. ■

Kris and Rita—A Musical Team

by Alan Blumenthal

Kris Kristofferson and Rita Coolidge are well known and respected musical names—but nobody considers them musical superstars. But recently, on a Saturday afternoon, they drew a superstar level audience. In fact, Carowinds was closed two hours before the concert, due to capacity crowds!

This reviewer arrived one hour early to find the Palladium Amphitheatre filled with an eagerly anticipative crowd, ranging in age from teenagers to people in their thirties.

Billy Swan was the opening act. He sang "Shake, Rattle & Roll" and his only hit ever, "I Can Help". At the close of his second song, he received the biggest applause for introducing Kris Kristofferson.

Kristofferson strode on stage, dressed casually, and immediately was greeted with a standing ovation. You could never call him a showman, but at least he took time to talk to the audience every so often. The audience was his from

the beginning, and Kristofferson reacted with amusement, stating that this was the most amazing show he had ever done, because he quickly sensed he could do no wrong—even though he forgot certain song lines more than once.

Kristofferson does not have a good voice technically, but at least he uses what voice he has effectively. His laid back flat masculine tone is very appealing in small doses. His song repertoire included familiar hits as "Loving Her Was Easier", "The Silver-

Tongued Devil & I", "Jody and the Kid", as well as unfamiliar tunes as "I've Got A Life of My Own" and the bluesy "Running When You're Running Out of Time".

Then Kris introduced his talented wife Rita Coolidge, and left the stage. Now came the best part of the concert. For Rita, although only recently having attained commercial recognition, has been making good music for several years—and has the musical poise and appealing voice that only years of struggling and paying

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Rita, who faintly resembles Joan Baez, started her set with a medium rocker, "Southern Lady", and continued with the appealing "Who's To Bless and Who's To Blame" and "We're All Alone". She closed her set with two cover versions of old hits, "The Way You Do the Things You Do" and "Higher and Higher". The former song is a Smokey Robinson tune which is pretty faithful to the original and the latter is Rita's first hit song ever. It's the type of melody that lingers in your mind and makes you want to hear it again and again.

To close the concert, Kris joined Rita for some duo singing. They did five songs, the most effective being the plaintive "Help Me Make It Through the Night", "Why Me Lord", and a rousing bluesy version of Kristofferson's best-known composition "Me & Bobby McGee".

Rita Coolidge's high, smooth voice complements Kristofferson's low rough voice beautifully. They obviously are happy to be performing together and yet are entirely capable of going solo if necessary. Now that Rita finally has achieved a big hit song, I really believe that Kris and Rita will become immensely popular if they make a hit record together soon. Performing with the type of skill that appears effortless, their concert delighted the Carowinds crowd and left no one disappointed. ■

They Feel and Smell Real Flowers

by Aubrey B. Haines

Pass by Manhattan's first fragrance garden at the headquarters of the Jewish Braille Institute, and you see people smell and touch the plants and flowers. Most of them are probably blind.

Along the top of the flower bed there is a guard rail, on which Braille plaques that describe each plant have been mounted. Chairs and tables fill the open courtyard. Here blind persons come to make use of the 20,000-volume Braille library of the Institute as well as to touch and smell the plants in the flower bed.

The garden is specifically tailored to meet the needs of the blind. Bushes and flowers are placed in an elevated bed. Thus although deprived of sight, the blind can experience these fragrances through their sense of smell and learn more about plant life through their sense of touch.

When, on August 27, 1969, the Fragrance Garden was opened for the first time, 100 persons—most of whom were blind—touched and smelled the geranium plants, artemisia, and myrtle. The garden was designed by Barry Ferguson of Christchurch, New Zealand.

"It was like celebrating Hanukkah

to see these people come here and experience firsthand the fragrance of these plants," Ferguson said. The garden was designed to meet the specific needs of the blind so that they could appreciate the plants through the senses of smell and touch. Some seventy plants and flowers of distinctive fragrance and texture line a flower bed in the small courtyard of the Jewish Braille Institute at 110 East 30th Street.

One year blind young Jewish persons took part in a Succah program in the garden. Burlington House, which every year through a distinguished group of judges makes special awards for beautiful, unusual gardens, awarded a prize to the Fragrance Garden in 1975.

This unique oasis in the heart of Manhattan was made possible through the generosity of Harry Waxman of New York. His interest in the Jewish Braille Institute began when he heard a young blind girl read, in Braille, a prayer that she had written. She thanked God for all the good things in life. Waxman was moved by this girl and the other young blind people who, he found, did not feel sorry for themselves but who fought to be part of the mainstream of life. He offered his help to the Jewish Braille Institute, which has done much to help these young people.

In the summer of 1969 the Waxman Touch-and-Smell Garden, as it is now called, was opened. To the gala occasion came the blind from various backgrounds and of all ages to enjoy this small intimate garden in midtown Manhattan. So inspired and thrilled were the persons who visited the grounds that plans for extending the garden program were at once considered. "How wonderful it is to experience the beauty of nature for the first time," an elderly blind woman said.

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A proud artist displays a ceramic necklace he is making in the jewelry workshop of Life-Line for the Old.

Jerusalem's Amazing Life-Line

“. . . attitudes of the young coupled with her own observations of the aged—“They were waiting for death. I vowed to take them off the doorsteps and put them into workshops”—propelled Mrs. Mendilow into action.

by Laurie Drossin

Where would you least expect to find the first prize winner of an International Handicrafts Contest held in Germany? The winners of Israel's top prize for productivity efficiency? And a country's finest bookbinders? The astonishing answer, is a sheltered workshop for the elderly in the poor Jerusalem neighborhood of Musrara.

Life-Line for the Old is the result of fifteen years of selfless devotion

and determination by one woman. Miriam Mendilow gave up a career as a school principal to literally “pick the aged up off the streets.” As an educator, Mrs. Mendilow was deeply affected by her pupils' descriptions of old people, often their own grandparents. The children commented that old people just sit around, don't do anything, don't know anything, in short, are plain useless. They

viewed the elderly only as ignorant, demanding burdens to be tolerated. These attitudes of the young coupled with her own observation of the aged—“They were waiting for death. I vowed to take them off the doorsteps and put them into workshops”—propelled Mrs. Mendilow into action.

Convinced that if the elderly were useful and productive their grandchildren would look at them

in a new light, Mrs. Mendilow set out to bridge the generation gap. Begging facilities in the beginning, she was given empty youth clubs to use while the children were in school. In these she established clubs for the elderly. Quickly, the clubs sprouted workshops, the first being a book-bindery which rebinds books for many institutions including Jerusalem schools; in this workshop, children are the volunteers, sitting side by side with their elders, learning an ancient trade.

Today, *Life-Line* has grown to thirteen sheltered workshops (two more are being planned), employing 250 elderly on its own premises and another 100 in home industry. There is an enameling workshop which turns out lovely ashtrays, bookends and jewelry, a cardboard box and paper-file factory, a picture frame department, a toy workshop which makes adorable and durable wooden toys. A ceramics workshop turns out exquisite jewelry whose uniqueness makes it a best-seller. Then there are people sitting comfortably in large airy rooms knitting, embroidering, hooking rugs, weaving, sewing collages, doing macrame', making dolls. In this maze of bustling activity where the average is over seventy-five, every face is smiling and cheerful.

The workshops are open six mornings a week from eight thru twelve; every worker is paid the same token sum for his or her daily output, no matter how skilled or



Visiting teenagers marvel at the patience of this craftswoman as she macrames a lampshade in one

of the sheltered workshops at Life-Line for the Old.

unskilled the labor. The handicrafts are sold in an adjoining giftshop. Reasonably priced, all of the items are beautiful, professional and worthy of admiration.

Every afternoon from twelve thru four, *Life-Line* also runs a Day Center which provides laundry service, hot showers (many homes don't have hot water), a thrift shop, and subsidized chiropractic, optometric, and dental services for the elderly in the neighborhood. Two of the Day Center's most popular activities are its lunch club

and its choir, composed entirely of elderly singers.

Another important need *Life-Line* fulfills is Meals on Wheels to approximately 100 elderly throughout Jerusalem. Hot lunches are delivered everyday by volunteers who always have time to sit and chat with those who are bedridden.

Over fifty percent of *Life-Line's* operating expenses come from the sale of workshop products. Another fifteen percent is provided by the Jerusalem Municipality with the remainder coming from private contributions. The entire staff is voluntary with the exception of the crafts teachers who receive small salaries far below the going rate.

Mrs. Mendilow encourages Jerusalem school classes to visit *Life-Line for the Old* so that they may see that even the old and the disabled are contributing members of society. While there, the children are taught that in a healthy society everyone is responsible for everyone else. ■

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Book Review: "The Great Game"

"Red Orchestra" Leader Tells His Experiences

By David Friedman

THE GREAT GAME

By Leonard Trepper

New York, McGraw-Hill

442 pages \$10.95

(Copyright 1977, JTA)

Leopold Trepper is one of the generation which, as he himself says, "has been sacrificed by history". Born in the small Galician town of Novy-Targ on Feb. 23, 1904, he was one of those who saw the Bolshevik Revolution of October 1917 as the dawn of a newer, better world. Trepper was both a dedicated Communist and a man with strong Jewish feelings. Like many Jews who became Communists in the first half of the 20th Century, he did so partly in a belief that Communism would eradicate anti-Semitism.

An underground revolutionary worker in Palestine and pre-war France, Trepper directed the amazing Soviet spy ring in Nazi Germany and Occupied Europe known as the "Red Orchestra," only to return to the Soviet Union after World War II and be imprisoned for 10 years. A Polish Jew, he found that Communist Poland was as inhospitable to Jews as was pre-war Poland and after an international campaign led by his

wife and two sons he was allowed to leave and go to Israel where he now lives. Trepper describes these experiences in "The Great Game," his autobiography originally written in French. The Book is chiefly devoted to his fascinating days as master spy in Hitler's Europe but he describes his other experiences before and after, as well.

Despite what happened and even though, as he pointed out, in the 1930's Stalin was liquidating more Communists than was Hitler, he still was willing to work for the USSR. "Between the hammer of Hitler and the anvil of Stalin, the path was a narrow one for those of us who still believed in the revolution," Trepper said. "Over and above our confusion and our anguish was the necessity for defending the Soviet Union, even though it had ceased to be the homeland of the socialism we had hope for."

"The Red Orchestra" was set up by Trepper after he went to Belgium and established a business. When war came, he moved to France and worked out of there with operatives in Germany and other countries. The name "Red Orchestra" was given to it by the Germans because its "pianists"

transmitted information to the USSR. Trepper's group was able to get information from the highest quarter, even being responsible for thwarting the German attack on Moscow because its operatives attended a planning meeting between Hitler and the German General Staff.

Orchestra members were eventually captured, mostly through betrayal and Trepper himself finally fell into a trap. Then began what he calls "The Great Game" in which he convinced his captors that he and his operators could persuade Moscow to work for a separate German-Russian peace. Trepper finally escaped and joined the French Resistance for the final days of the war. Returning to the Soviet Union and expecting to be treated as a hero, he was imprisoned for 10 years, part of the time in the infamous Lubyanka prison. His wife and two sons were told he was dead.

The book ends before Trepper went to Israel. But in a recent interview in New York, he said the "answer to the Jewish question (anti-Semitism and Stalinism which he says still exists in the Soviet Union) is the State of Israel...What is important is a guarantee of the existence and continued development of the State of Israel." Yet Trepper feels his life as a Communist activist was not in vain as long as "people understand the lesson of my life as a Communist and a revolutionary, and do not turn themselves over to a deified party," he writes in his book. "I know that youth will succeed where we have failed, that socialism will triumph and that it will not have the color of the Russian tanks that crushed Prague."

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Book Review: Moshe Dayan: Story of My Life

"Of Golda Meir he writes, 'She is a stubborn, courageous and determined woman. She is . . . blessed . . . with the capacity to see the world in bold black and stark white . . .'"

William Morrow and Company, Inc.; 640 pp.; \$15.00.

Reviewed by Linda Gaye Shapiro

Moshe Dayan was born in Deganah, the first Israeli kibbutz, in 1915, while Israel was still part of the Ottoman Empire. A few years later, Palestine came under British control and the Dayan family moved to Nahalal, the first "worker's moshav" (settlement in which families have their own house and land but the equality of a kibbutz is maintained). Then, at 14, Dayan joined the Haganah, then an underground defense force for the Jews of Palestine.

Reading **Moshe Dayan: Story of My Life**, one quickly gets the impression that Dayan was always in the midst of things as far as the State of Israel is concerned. The story of Moshe Dayan's life is the story of the entire State of Israel.

Not surprisingly, the major themes running through Dayan's life are war and Israeli/Arabic relations. In both areas, he displays a very independent attitude. Dayan judges situations based on personal experience rather than the prevailing attitude of others. For example: on a walking tour as a young man, Dayan and his two friends asked a passing Arab shepherd for water. The shepherd escorts them to the chief of the tribe who not only gives them drink "but hospitality in the best Bedouin tradition." Despite what Dayan had been led to expect of the Arabs, "they had not stolen our watches or cameras or money. They had not turned their backs on three dust-covered, unshaved, thirsty young Jews who spoke an ungrammatical Arabic."

This feeling that Arab and Jew

can live together stays with Dayan, leading him to push for the instrumentation of the "open bridge" policy after the Six Day War. This policy allowed for the free movement of people and goods between Israel and the Arab countries across the Jordan River. Dayan writes, "I did not believe for a moment that when they (Arabs) got to know Israelis at first hand, our neighbors would suddenly begin to love and admire us." Dayan's war (and Israel's) has always been with the Arab political leaders rather than with the common people.

The theme of war is a constant one. Dayan and Israel have known little else. Dayan's first experience with war was in 1937 when the British were faced with what they called an "Arab revolt". Dayan was assigned as a guide to a Scottish regiment and the Yorkshire Fusiliers. Commenting on his service with the British, Dayan again displays his independent turn of mind: "I came to realize the ineffectiveness of regular troops, using routine methods with fixed times and routes of patrol, against saboteurs who knew the terrain, moved stealthily on foot, could lose themselves in the local population,

and could choose the convenient time and place for their operations. It became clear to me that the only way to fight them was to seize the initiative, attack them in their bases, and surprise them when they were on the move." It is a principle that stayed with Dayan through all his wars.

Dayan moved up quickly through the military ranks. In 1941, he led a special unit with the Allies during their invasion of Syria (during which he lost his eye). Following Israel's independence he served as leader of a commando battalion, commander of Jerusalem and then chief of staff during the Sinai Campaign of 1956. Then, on the eve of the Six Day War, he is given the Defense portfolio, which he retained against opposition until after the Yom Kippur War.

Although he describes all his wars in detail, Dayan seldom mentions his personal life. One must assume that he lived for Israel to such an extent as to have almost no personal life. His divorce from Ruth Dayan after thirty-five years of marriage and subsequent marriage to Rahel a year and a half later, rates only a few paragraphs at the end of Part VI. Dayan mentions his friends

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and relatives only in connection with the armed unit they are currently fighting in. Even his children receive the same cursory treatment. The only time we see the man apart from the soldier is when Dayan speaks of his passion for archeology.

Although **Story of My Life** is primarily a memoir of war, Dayan writes about his experiences in an open, friendly style that makes his adventures equally appealing to the military and non-military minded reader. There are charmingly humorous incidents such as when Dayan is in charge of the truce negotiations in Jerusalem. The U.N. representative was an expert at creating red tape and complicating simple issues. Sensing that his Arab opposite was equally annoyed, Dayan suggested that the two of them adjourn to another room. "He agreed, and to the surprise of all the parties present—four officers on each delegation and some half a dozen U.N. observers—we upped

and left." When they returned from their private consultation, Dayan mollified the U.N. representative by pointing out that "surprises were the most delightful things in life."

Dayan also augments his memoirs with interesting word pictures of the various world leaders he has come in contact with. Of Golda Meir he writes, "She is a courageous, stubborn and determined woman. She is also blessed by the Lord with the capacity to see the world in bold black and stark white, free from the range of twilight shades." Kissinger

is described as a "yekke", one of the jacket-and-tie wearing German Jewish immigrants. Such men are neat, precise and sober. "Yet in spite of being a Yekke, Kissinger combines a keen wit and highly developed sense of humor with a prodigious capacity for serious work of remarkable thoroughness."

Moshe Dayan: Story of My Life paints a vivid picture of both the man and his world. It is interesting reading simply as an autobiography but necessary reading if one would understand the background to today's unrest in the Middle East.

**Damn the man who is
more for me than I am
for myself.**

Hermann Cohen

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Kaddish in the Desert

by Mordechai Beck

The quickest road from Jerusalem to Arad in the north-eastern Negev takes between 90 minutes and two hours by car, depending on the weather. We travelled the road earlier this month to attend the first memorial lecture for our late friend, Malcolm (Moshe) Lewis. The lecture was scheduled for the Arad Institute of the World Union of Jewish Students, one organization among the many to which Malcolm devoted his multivarious energies.

The road passes through the so-called 'territories', Beit Ja'alah, Hebron, and then back to 'our side' as it nears Arad. It's a twisting, bumpy road, the type you would have thought of in your Movement days as being suitable only for camels and jeeps.

On the day we drove down, the winter weather was doing its best to dislodge us. Rain, wind and low-flying clouds greeted each new bend. A number of times we were forced to stop as our caravan of four sleek cars lost sight of each other.

My companion peered through the thick, wet mist and observed: 'It was in such conditions—I don't want to say it—that Malcolm had the accident'.

It was a nervy journey. Apart from the unpredictable weather, it was apparent from the faces of friends and colleagues of Malcolm's why we were making this trip. Yet we seemed to avoid speaking directly about the death of our friend or about his widow or year-old son. I, However, could not contain myself: 'How is Yael coping?' I asked.

'She's a strong girl', came the reply. 'She works. The child is beautiful.'

We arrived in Arad late afternoon. There are many observant people here, but we do not pray the afternoon service. Instead, we go directly into the Institute where another colleague of Malcolm's gives the lecture: 'Relations between the Dispora and Israel—a subject close to Malcolm's heart', declares the introductory speaker.

It's an interesting talk in a mild, muted way. But it is followed by a lively discussion between the students of the institute—themselves potential olim—the visitors and the lecturer. Yael is at the front, but she doesn't join in the discussion.

'territories'.

'If I had a gun, I'd feel safer', says the driver of our car.

'How much longer is it via Beersheva?' asks another.

'Twenty minutes, maybe twenty-five', comes the reply.

We take the short route.

The weather is terrible. Worse than before. The darkness seems at times impenetrable. Yet, oddly enough, inside the car the tension of the occasion seems to have been relaxed. We begin to talk freely. First about mutual friends, then about the lecture, then about our own problems living in Israel. Eventually, the conversation flows freely between all three subjects. 'We were in London for the summer', reports my companion.

"I suspect it is we who are over-reacting for her sake. But her face says: "Please be natural. It's a year already." She is very strong."

After the discussion, we walk over to Arad's town square for hot drinks. The cafe proprietor seems bewildered as our party commandeers the whole of his small place. 'Serve us well,' someone says jokingly. 'This is going to be an annual event.'

I look over to Yael. She is sitting in the corner smiling good-humouredly, surrounded by friends. She is radiant and seems to grow more so each minute. I suspect it is we who are over-reacting for her sake. But her face says, 'Please be natural. It's over a year already.' She is very strong.

When it is time to return to Jerusalem, it is already dark. There is a tense discussion as to whether to go back the long way 'round via Beersheva or across the

'First time in ten years. Let me tell you, Golder's Green is still Golder's Green. People said to me: "I don't want my son to die, why should I emigrate?" As if I want my sons to be killed!'

'Meanwhile, more and more people our age in England are marrying out. One of my cousins married out while we were there. It caused a terrible fight. Yet, everyone stays so smug. They spoke to me with pity—as if I had committed a crime by coming to live here! I don't know what will change them.'

The darkness grows thicker. I look upwards. The fog has lifted. Stars pulsate above us as remorseless as death.

I wonder what Malcolm would make of our conversations. After

the years in the Youth Movement, Cambridge, the Soviet Jewry Campaign, Aliyah, work, marriage, army, war, birth. And then death, delivered suddenly. Not from war, nor work, nor worry. Just simply a storm that passed by and took Malcolm with it.

And here we were a year later, bemoaning our day-to-day grind,

angry with our contemporaries for not being with us, saddened but impotent about our friend's death.

Peculiar connections come to mind, but they are quickly dismissed. I think of Malcolm's widow somewhere in front of us, going back to an empty house, playing with her fatherless son. I am moved to great pain, but I do

not express it.

Instead, I turn to the window, as we finally reach the outskirts of Jerusalem. The street lights that shine into the wet surface below create a double image of the city.

'It's still teeming down', I say. 'It seems the rain will never stop.' ■

Cinema

by Herbert G. Luft

(Copyright 1977, JTA)

HARRY RASKY, the Canadian producer, writer-director of the documentary feature "Homage to Chagall," was at hand at the West Coast premiere of his picture which is also titled "The Colors of Love," a term coined to describe the work of the Jewish painter. Though Marc Chagall declares himself a citizen of France, having lived in St. Paul de Vance in Provence for 30 years, after starting his career in the Paris of 1910, officials of the recent Cannes Film Festival for some reason refused to accept the picture as an entry this year, Harry Rasky revealed in this column.

On the screen, 90-year-old Marc Chagall is seen in the garden of his modest villa being interviewed by his second wife who translates his French words into English. When the camera pans to the paintings of the master (there are some 1000 canvases in the art galleries of Europe and America), the voice of actor Joseph Wiseman replaces his son. James Mason acts as the narrator.

Chagall speaks of his humble beginnings in the shtetl of Vitebsk in Czarist Russia where he was inspired by the love of his mother who expected great things for him, and later by his first wife the late Bella Rosenfeld whose gossamer features adorn many of his earlier paintings. The work of Chagall is poetry set to colors, moving from

the mysticism of his Hasidic environment in Eastern Europe to the brilliant lights of Paris, into the darkness of oppression in World War II "when humanity is nailed to the cross" and finally towards solemnity in rural France of today where he shares a life of happiness with his wife, the former Valentine Brodsky. The world of Chagall is peopled with strange visions; animals who have unborn little ones within them; old Jews at work and prayer; young women and children floating about towards the sun; a world which is upside down. In every one of his paintings and murals, the theme is peace and world understanding. This is also evident in stained glass windows in Jerusalem, at the United Nations building and in the vast paintings on the ceiling of the Paris Opera.

The late Andre Malraux ecstatically described Chagall's pictorial compositions "The Colors of Love." Yet, the jury in Cannes said no!

"HOLOCAUST" is the title of a filmed television series of nine one-hour-long segments dealing with the fate of a Jewish family in Hitler's Germany. The epic yarn spans 10 years and follows a doctor from Berlin through deportation to a Polish ghetto into an extermination center. The dramatization is being written by Gerald Green (of "The Last Angry Man") dealing with the suffering of a people in an obvious attempt to duplicate the success of "Roots." NBC who is financing the

series is televising while the picture will be released abroad theatrically.

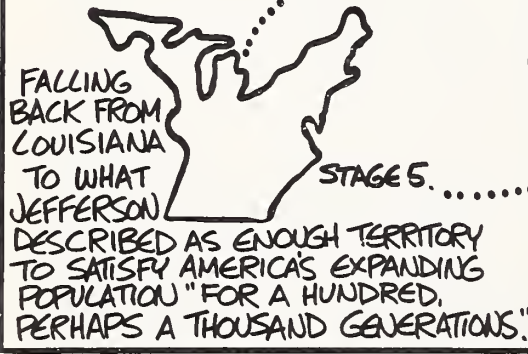
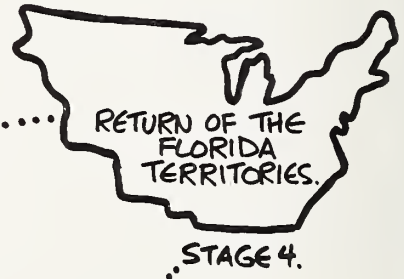
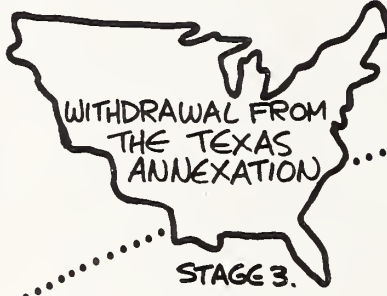
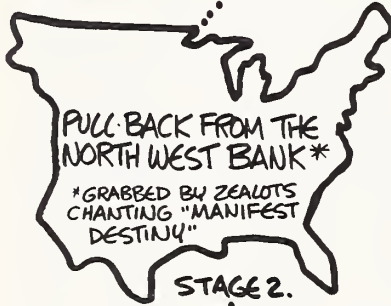
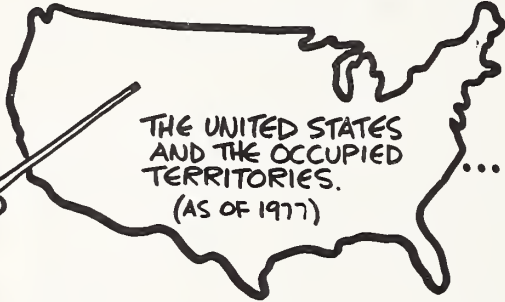
"THE WINDS OF WAR," a massive, panoramic account of the time and events preceding America's entry into World War II, from the book by Herman Wouk (Pulitzer Prize-winning author of "The Caine Mutiny"), will be presented by Paramount Television as a 12-hour epic drama to be shown over the ABC network during 1979. In agreement with Wouk, the filmic version will be shown with limited commercial interruptions utilizing only commercials that will not dilute the dramatic impact of the program.

Wouk's novel was translated into 14 languages; the paperback edition alone sold over two million copies in the U.S.

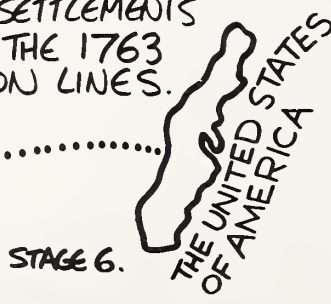
SAMUEL GOLDWYN JR., only son of the late co-founder of Hollywood, presented the annual Goldwyn writing awards this year. There were 119 entries in the 21st competition, judged by Gordon Davidson (head of the Mark Taper Forum), David Brown and Norman Lloyd. First prize went to Vincent Gutierrez, a University of California student, for his screenplay "Ring." Second place awards were given to Walter Davis for his play "Panhandle" and Howard Delman for his screenplay "The Life and Times of Jamile Haftorah."

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Jews in Sports: Improving the Nation's Health

by Haskell Cohen
(Copyright 1977, JTA)

This corner has written, in the past, about Dr. Irving Dardik, an outstanding vascular surgeon, who was a track performer in past Maccabiahs and last summer served as a physician for the United States Olympic team.

Now our young hero—he is just past 40—is engrossed in a program that aims to improve the nation's health using Olympic athletes as "walking fitness laboratories." He has been placed in charge of the United States Olympic Squaw Valley, California training camp program to help prepare young athletes for the games in the Soviet Union in 1980. His basic concern is to see to it that the young athletes serve as talking, walking laboratories of physical fitness who might be able to improve the nation's health.

Dr. Dardik has been appointed by the United States Olympic Committee to set up the first of several sports medical institutions at the training center in Squaw Valley in order to help Olympic caliber athletes learn more about their bodies and improve, secondly, the physical fitness of the nation as a whole.

"These Olympic athletes are ordinary people. Ordinary people who have talent. And they need to train and learn to live with that talent. We can learn a tremendous amount from them," Dr. Dardik claims.

Some 200 Olympic quality athletes and coaches and trainers come to the Squaw Valley center and spend a few days or a few weeks there in an atmosphere that is a combination of college campus and a monastery. Instead of the pot-bellied type of instructor one usually sees giving commands to

athletes in gymnasiums, the athletes at the Olympic Village respond to a fellow by the name of Dr. Gideon Ariel, a Ph.D computer scientist who hails, originally, from Israel.

Dr. Ariel is working closely with Dr. Dardik and has discovered a method of taking motion pictures of athletes performing typical sports skills such as a basketball player making a jump shot, for example, or a shot putter throwing the put, and then translating critical body motions involved on to a computer grid.

The computer then analyzes the athlete's movements step by step, and the end product is a thick printout which compares the athlete's maneuver with the theoretically perfect manner to perform the same task. Actually the computer demonstrates exactly how and where the athlete should change his style, modify and improve his technique, drop unnecessary movements, laterally, etc.

Discus thrower, Mac Wilkins was throwing poorly of late, about 216 feet, and the computer indicated he should be throwing the discus 250 feet. What happened was that the camera spotted a flaw in the way Wilkins' left leg was working. The flaw was corrected, and two days later the athlete broke the world's discus record with a 232 foot toss.

Dr. Ariel, who was helped to a certain extent when he attended college in the United States as an undergraduate by the United States Committee Sports for Israel, works together with Dr. Dardik, and in conjunction they are creating new ways of developing a sports medicine technology that figures to pay off handsomely in the 1980 Games.

Dr. Dardik, who won medals for

running in the sprints in the 1957 Maccabiah and then came back in 1969 to win a gold medal as a member of a relay team, believes that Olympic sports medicine is very much in its infancy. The good doctor explained, "We are trying to develop the questions at Squaw Valley, not just the answers. We are trying to set up the model. Not just a training center, but a teaching center as well."

He doesn't put down the talent which has worked in the U.S. in sports medicine or sports science, but does point out that the doctors have never gotten their information across to the athletes and coaches who have been working all these years with archaic methods. Dr. Dardik feels that the U.S., surprisingly, is far behind other countries in this program, pointing out that he just returned from West Germany where he worked with orthopedists and cardiologists who specialize in sports medicine. He feels that the program here should not only be developing injury treatment methods, but preventive medicine as well. He illustrates by showing that biomechanics can reveal how a wrong movement can result in a trauma over a period of time.

It is Dr. Dardik's feeling that sports specialists should be talking about nutrition, exercise, physiology, the psychology of sports, pointing out that when he was at the last Olympics the athletes would come up to him with questions about training, nutrition, and about drugs. That's when he got the idea of talking to the United States Olympic Committee about setting up the institutions because there are so many things our people just don't know about. ■

The Circumvention

"Believe me, not because I was born female do I think G-d is a woman. First, having left Her nameless and given Her masculine pseudonyms would insult any woman."

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Ever since I saw one, it is virtually impossible for me to utter its name. So I use an euphemism, like the Hebrews do when they don't write or say the name of G-d. They say, *Elohim, Adonoy*, but never "G-d".

I have my early training in Hebrew school to thank for teaching me word games and about koshering meat and circum... male infants. I can still say "kosher", but not "circum . . ." I used to say the original word in its entirety, like everyone else, but after my first "circumvention", which I'll describe in a minute, I pray and thank G-d everyday that She didn't make me a man!

You may wonder why I say, "G-d, She . . ." Believe me, not because I was born female do I think G-d is a Woman. First, having left Her nameless and given Her masculine pseudonyms would insult any woman. And there is no doubt that She was often insulted. Anyway, creative women had to adopt male names so they'd get published. I'm sure G-d had to be the first to make those sacrifices to gain the respect She needed from the forefathers. Besides everyone knows that throughout the Old Testament, She reminds the Hebrews that She's vain and jealous . . . just like a woman. After all of those hints,

only an arrogant patriarchal society could then use masculine endings for the name of a G-d whose real sexual identity they wanted to disguise and circumvent.

But She was an angry, vengeful, and vain G-d, and sometimes punished the Hebrews for their circumventions. Everyone knows that the female of the species is the most dangerous and "hell hath no fury like a woman reigning in heaven". What could be more subtly vindictive than to convince the Hebrews that the birth of a son became a real blessed event when he was "circumvented".

I hadn't given much thought to Her divine justice until my early arrival at just such a "blessed event". The hall was nearly empty except for the infant lying on a card table and a few wandering cousins casing the food near the baby. Food, I had seen before; I was far more interested in watching the baby.

I wondered what he was feeling. There would be no anaesthetic, of course. Such a small penis, delicately bouncing as the infant kicked his legs screaming in helpless protest. That was all he could say—no fancy words like, "Stop the Circumvention" to divert the *mohel's* scalpel from his penis to the food. Better he should cut bread than skin!

Everyone crowded around. The *mohel* was on stage handing out cards to matrons still ripe with promise as well as to me. Can you imagine? Me, a single woman, just turned yellow-pale! I looked at him, a mad-clownish smile on his plump face as he handed me a card.

"Here, take. You'll never know when you may need me."

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My G-d! His thumb was bigger and fatter than any chicken neck I had seen and twice the length and width of the baby's penis. How could those chunky gross hands perform such a delicate operation? I wanted to bite his thumb and tear the skin off up to the nail, but instead I stammered, "What if your hand slips?"

"Then we have one unlucky little boy. I only slipped once in twenty years of professional service. I think that's "mohel"manship".

I think that's marksmanship," I chirped. "What happened to the one you slipped?"

He didn't answer, but I began to fantasize about a young man, maybe 18, who has wrapped his penis in bandages like a frayed straggly *tallith*, praying for the woman who will love him in spite of his handicap and ugliness—something like "Beauty and the Beast". Only nothing short of an act of G-d, a new circumvention, could transform this eunuch into a prince. Maybe he's still a virgin, waiting to lift his shroud when the right woman comments, "Penis size doesn't matter." I began to think of Heloise and Abelard... the eunuch-lover-saint. Maybe he would be a Jewish saint, martyred by religious rite, only to be unveiled by a woman's love. But instead of seeking all women, he would see One—G-d—and lead a spiritual life. He could be the Messiah, chosen by G-d in a slip of the knife. For him, She didn't intervene as She did when Abraham nearly slaughtered Isaac. Nor did Her undercover surveillance of thousands of years of "mohel"manship" allow mistakes. Why did She permit one slip? This slip was an exception and couldn't help but mark a unique child, the chosen one... by now, a man. Where is he?

"Are you all right?" the *mohel* grabbed my arm as I rocked in a *davening* sway. What would he do to me?

"No, I feel awful!" I whispered at the top of my lungs. "There shall be no more Bar Mitzvahs! As long as

boys are forced like refrigerated bulbs into aging at birth, there shall be no more Bar Mitzvahs!!"

No one heard me, but I gave them hell! I pontificated, waved my arms, and argued eloquently on the cruelty of their ways. But they must have thought I was fainting since my cousin, the father of this poor unfortunate lamb, rushed to my side with *schnapps* and his supporting arms.

The *mohel* began to cut. My eyes bulged and turned upside down, or maybe the room did.

I saw it—a clear shearing of skin, the way I used to take the skin off chicken necks. My mother would then stuff them for part of the Sabbath meat... a ritualized delicacy. But the chicken was already dead—kosher dead before

his skin was removed.

Anyway, I have a faint recollection of my cousin's dialogue with my aunt, his mother, while they tried to support me and *schtup* me with *schnapps*:

My cousin: She's fainting! (Laughing) I bet she's never seen a pecker!

My aunt: Don't be silly. In this day and age you don't have to be a nurse. Single girls get around. You'd be surprised.

My cousin: It's too bad this age isn't mine.

My aunt: Maybe it's the fear of blood?

My cousin: Maybe the fear of castration?

My aunt: What? A woman? Whose castration?

My cousin: Well, if she doesn't get

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married soon, she may miss her chance to have her own children. What is she? Over 35? You never know how women take these things.

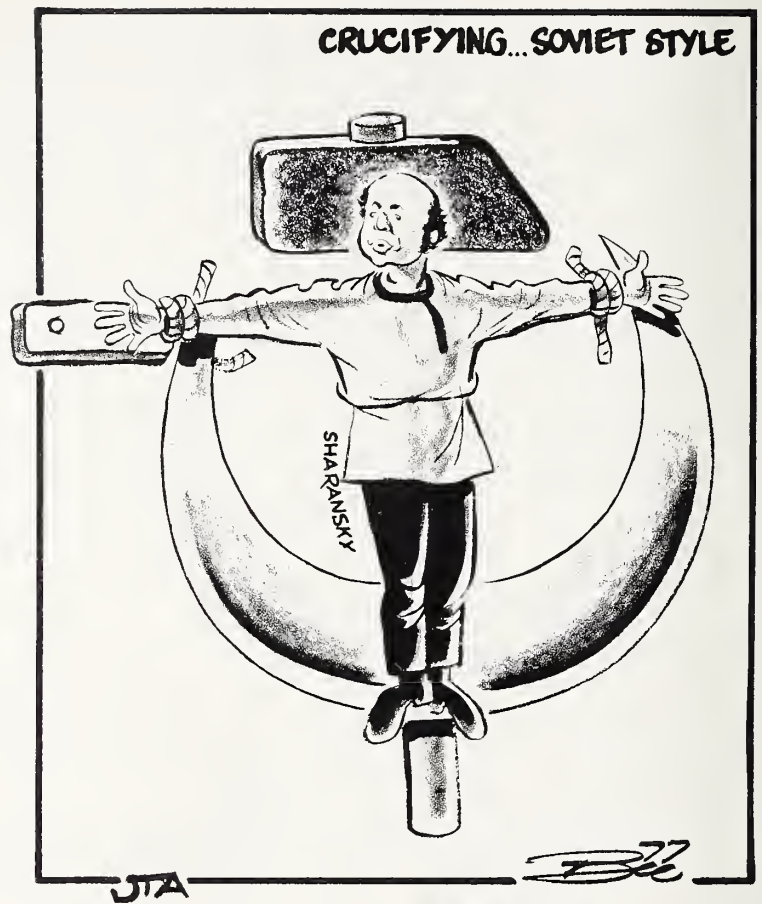
My aunt: Maybe she has her period.

They hovered over me like two harpies, flapping their mouths trying to make me swallow an orange-red brandy, or was it blood turned to wine—a miracle for my first and last circumvention. They danced around me chanting their questions and explanations of my fate like a chorus of Talmudic scholars until they had ungracefully shepherded me to the nearest chair.

I ignored their comments and pushed the blood-brandied out of my cousin's hand. No witch's rite for me! I pretended innocence.

"Oh, dear . . . what happened?" I moaned.

"You missed the whole circum . . . but it was a perfect job, a work of art, this *mohel* performed," my aunt



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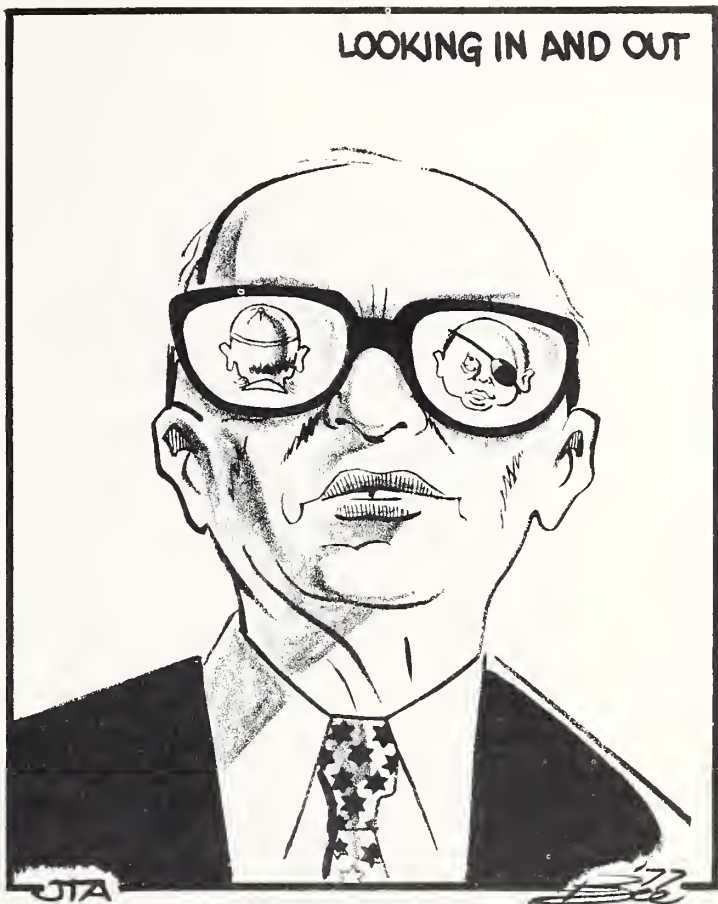
"The baby . . .," I stammered, "what's happened to the baby? Is he all right? Did anyone find out how he feels? What did you do with the foreskin, stuff it for *kishkee*?"

"Disgusting woman!" my cousin smirked as he goosed me. He changed expression rapidly. "He's fine. He cried a little, like all babies do. What can you expect from a baby?"

"Today, he is a man . . . not a baby . . . to have undergone that trauma because of an accident of birth," I continued my earlier diatribe.

"O.K., O.K., but now he's Jewish!"

"No," I screamed. "No! How do you know? You don't! You can't know because you adopted him. You don't know who his real parents are! Maybe they're *goyim* and his mother is now weeping over the years of pain crowded into his young life. He's adopted. I know that much. And you don't know whether he was really born a goy or his mother was Jewish! Why, for all you know, I may be his real mother!!"



LOOKING IN AND OUT

I left him choking on a bagel. I had my revenge!

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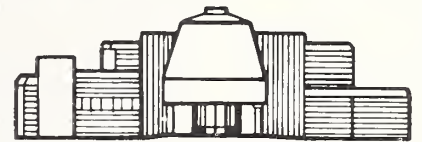
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by Jean Stromberg-Unger



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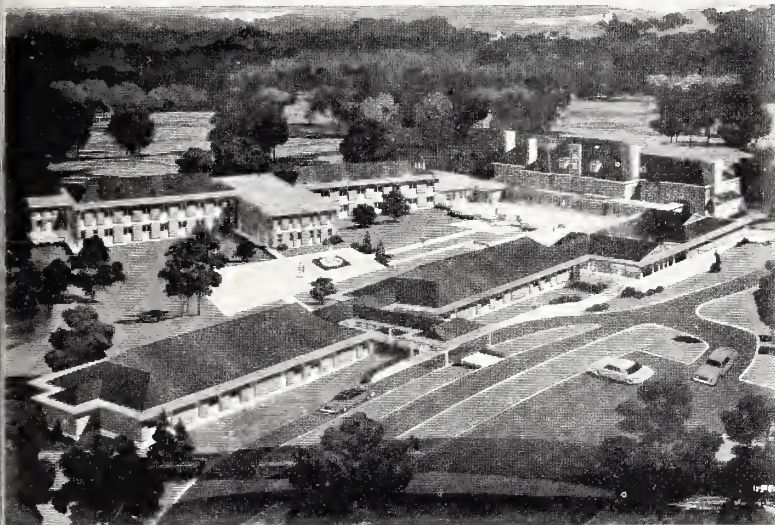
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ANNUAL MEETING— NEW APPROACHES

THINGS YOU ALWAYS WANTED TO KNOW— BUT WERE AFRAID TO ASK

An interesting and new approach has been developed for the Annual Meeting of the I.D. & Madolyn Blumenthal Jewish Home, which is scheduled at the Home on Sunday, November 13, 1977, at 2:00 P.M. Most reports and comments usually presented will be eliminated since they will be published for distribution later in the year.

This will permit appropriate time for an open forum and discussion pertaining to the Home, its operation, future plans and the general field of aging. It is expected that this discussion will outshadow many programs of past meetings, making it interesting for all in attendance.

A panel consisting of Governors and staff will set the tone for full audience participation in an open discussion. This is **YOUR** meeting—This is **YOUR** opportunity to participate in many ways. The open discussion should provide answers that should resolve many myths and misunderstandings that may have been created thru rumor or by

misinterpretation.

What do you know about your Home? Do you really understand the aging process, the alternatives to long term care, the inner feelings of loved ones and acquaintances, the meaning of the Home as differentiated from an institution: what could be happening to **YOU** now, later, and in future generations? This and much more will be discussed if you participate at the 11th Annual Meeting.

Your input—your suggestions—your questions and the responses are vital to your understanding and the further growth of the Home. It is **YOUR** meeting—**YOU** can make it worthwhile, interesting and important—You **WILL** have the opportunity to obtain answers to “things you always wanted to know—but were afraid to ask”.

The open discussion will be followed by dedications, the popular Jewish Home Reception and the attendant Social Event.

Mark your calendar for Sunday, November 13, 1977 at 2:00 P.M.—**THE PLACE:** I.D. & Madolyn Blumenthal Jewish Home at Clemmons—**THE SUBJECT:** 11th Annual Meeting—**THE PROGRAM:** For You—The Participants.

Announcements with more detail and a return postcard coupon shall be mailed shortly. Your early RSVP

will help the Home plan accordingly. For early registration please clip and mail the coupon printed elsewhere in this publication. This program is designed for you.

WHAT IS A SENIOR CITIZEN?

What is a “Senior Citizen?” Most off-hand replies would be that a senior citizen is one of the older folks, usually retired, often financially or physically dependent to some degree, upon the “younger folks” . . . and they tend to put our older citizens into some nice, quite corner. They don’t even know how cruel and thoughtless they are being . . . or how foolish! Most even think they are “doing what’s best” . . . treating older people almost like children . . . forgetting that these are the same people who had the courage, the stamina, the good sense and fortitude to raise them to be the responsible adults they are today . . . that these “older folks” are living today . . . and survived.

A senior citizen is, first, a person whose chronological age had reached that point at which our present society has arbitrarily decided they should drop out of the mainstream of life to the “rewards of retirement” . . . whether or not that is the personal choice of the senior citizen. Secondly, a senior

citizen is a person who has lived and survived the experiences of life to which "youth" is still looking forward. A senior citizen is one who, during that living and surviving, has gained a wealth of knowledge and experience.

Why do we persist in throwing onto the scrap heap of life one of our most valuable resources... the knowledge and experience of those who have lived through the circumstances of life which we still face. Civilization is built upon the knowledge of those who have lived before... the skills and knowledge of our older people.

There are many ways to utilize the knowledge and experience of our older Americans. Those who have the desire, should be permitted to remain viable, contributing members of society. Somewhere in our planning,

opportunity must be provided for older persons who are able and have the desire, to make use of their talents and abilities in a constructive manner.

Teenagers can learn much in the way of skills and trades from those who have worked with their hands in a day and age that is rapidly passing. Young folks facing business problems can seek advice from older people who have already dealt with similar situations. And our older persons should be entitled to a fair monetary reward for their marketable skills and experience if they choose to sell them, not being penalized by loss of the pensions and Social Security insurance which they have earned. Our senior citizens have many ideas of their own. Have we ever asked them?

He is a human being who still

feels, and hopes, and dreams, and loves... with the same intensity as youth. A senior citizen is only "youth" grown wiser and less impetuous... whose physical appearance has changed, but whose "real being" still resides unchanged, within that wrinkled exterior.

A senior citizen is you... tomorrow. Will you be ready for the "scrap heap" when your tomorrow comes... when society tells you that your time has come... or will you want to go on being a "person"... with the option of utilizing your knowledge and experience obtained through a lifetime of living to be active and useful members of society? Then don't stigmatize today's older Americans.



*Jim and Lois Merrell
reprint courtesy **The Courier**,*

*Clemmons, N. C.
Photo by Susan Mathis*

GETTING BACK TO THE OLD STYLE OF LIVING!

Jim Merrell, Maintenance Engineer at the Home and his wife Lois, went back to the days of the Conestoga wagon recently.

The Merrells have a covered wagon, painted red and green which Jim bought from his Grandmother. The wagon is over a hundred years old and being in the family, it is a sentimental item as well as a "fun" thing. With a few minor repairs, they "tried" it out through trails around the North Carolina Jewish Home.

Jim and Lois left the modern conveniences behind and joined the wagon train at North Wilkesboro. They were the 49th wagon and couldn't see the end of the train.

Up at 6 A.M., women fixed breakfast while the men watered and fed the horses. The train rambled thru small back roads, seeing beautiful farms and mountain people sitting on their porches watching the train go by. At their assigned camp grounds late in the afternoon, supper was prepared and evenings were spent singing, dancing and visiting with other members of the wagon train.

After traveling all day in the hot sun, wagon train members welcomed the opportunity to take a bath. As Jim (with a smile on his face) stated, they all took baths together in the coo-o-o-l mountain streams. His horse washed his back and he washed his horse's back.

At the end of the week the caravan of wagons, buggies, surries and buckboards pulled into West Jefferson for "fun" day. It was a day of rest, and the end of the train.

The Merrells say it is a great way to see nature. You don't slow down in a car and you miss everything. On the wagon train, the pace is slower and you can really get back to nature.

The train comes to an end as the

Chief Engineer rolled back thru the gates at the North Carolina Jewish Home.

Mrs. Jean Tager—Occupational Therapy Craft Shop



Mrs. Alice Fruh—Occupational Therapy Craft Shop



OCCUPATIONAL THERAPY CRAFT SHOP

The Craft Shop of the N.C.J.H. encourages its Residents to pursue their interests and hobbies. We also try to provide new areas of interest for the adventurous. Consequently, some Residents specialize in one area of crafts, while others experiment with a number of projects. Two of our "jacks of all trades" in crafts are Mrs. Jean Tager and Mrs. Alice Fruh.

Mrs. Tager, who has resided in the Home only a year, has already completed many different types of crafts. She has made beautiful yoyo dolls, yarn dogs, lion pillows and clowns. These items have become favorites among our visitors. In the future, Mrs. Tager even plans to take up her old hobby of crocheting once again.

Mrs. Fruh has also tried her hand at numerous projects. She has knitted many lovely baby items, slippers, and afghans. Her humpty dumpties and lion pillows are "hot items" in the Shop. Recently she began to learn how to weave; she is now completing a Turkish knot rug.

The ingenuity and talent of our Residents is invaluable to the Craft Shop. Without their ideas and skill we could not have developed our successful, multi-faceted program. As long as they continue to provide new ideas, the Craft Shop will continue to grow.

ENTERTAINMENT & ACTIVITIES

The Residents at the I.D. & Madolyn Blumenthal Jewish Home enjoy many routine ongoing activities each month.

Exclusive of the routine activities such as bingo, card games, shopping trips and the social hour, the Residents also enjoy a canteen. Several Residents bake sweet rolls to be sold at the canteen.

The 9th of August was a very active day for our Residents. It started with a cook-out at the Senior Citizens Club in Clemmons with 11 Residents attending. They enjoyed hotdogs and hamburgers with all the trimmings and homemade pastries. That night 17 of the Residents went to the Tanglewood Barn Theatre to see the play "Dial M for Murder", which was very much enjoyed by all who attended.

On the 10th the Residents enjoyed a picnic here at the Home which included all the usual picnic goodies.

The Residents have enjoyed

feature movies such as "Finian's Rainbow" starring Petula Clark and Fred Astaire and also inhouse travelogues each Friday.

Mrs. Athan instructed the Residents in making straw flower arrangements. They made small arrangements that they could use in their rooms.

The Classical Music Hour each month is very much enjoyed. The Residents are able to listen to such classics as "Aida", "Iphigenia in Tawais" and "Madame Butterfly".

Thru the courtesy of Miss Josephine Rappaport, the Residents enjoyed a "watermelon feast".

All in all this past month has been a very active and enjoyable one for the Residents at the I.D. & Madolyn Blumenthal Jewish Home.

Where there's a will...

THERE'S A WAY TO HELP SAFEGUARD YOUR LOVED ONES . . .

THROUGH A BEQUEST TO THE NORTH CAROLINA JEWISH HOME. For detailed information on how you can provide for North Carolina's Jewish Home's continued strength, take advantage of federal tax deductions, and achieve the objectives you seek for your children and theirs, please write to:

David Osterneck — Sol Levin, Co-Chairmen
WILLS, LEGACIES, & ENDOWMENTS COMMITTEE
North Carolina Jewish Home for the Aged, Incorporated
P. O. Box 38, Clemmons, North Carolina 27012

I will attend the Eleventh Annual Meeting of the I. D. & Madolyn Blumenthal Jewish Home at 2:00 P.M. on Sunday, November 13, 1977, with _____ guests.

INVITEE _____

ADDRESS _____

THAT COSTLY ADDRESS CHANGE

Each month the North Carolina Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

Hazella H. Ewell
Abe Fine
Hilda L. Schonzeit
Freda C. Strelitz
Pearl I. Willard
Marie K. Witten
Milton Zauber

WELCOME

May you enjoy a long, happy and healthy life:

Harry Goldstein

Residents Enjoy Picnic



Gifts

The prayers and thanks of our Residents are expressed for the contributions made to the Home from July 27, 1977 to August 27, 1977.

IN MEMORY OF

JACK ADDLESTONE: Mrs. Ben L. Herman.
 MRS. JOE BARR: Dr. Max Rones, Mr. and Mrs. Harry Jacobs
 MR. SAM BERN: Mr. and Mrs. Herman Poliakoff
 BROTHER OF MR. AND MRS. MAX BORNSTEIN: Mrs. Ben L. Herman
 MR. LEWIS CODY: Mr. and Mrs. Nathan Block.
 MRS. MARIAN LAURA CORREA: Mrs. Minnie Mondschein
 MR. HARRY DIAMOND: Mrs. Sarah Sherry.
 MR. JAMES GRIER DUNN: Mr. and Mrs. Maurice Neiman
 HARRY ERTISCHEKY: Mr. and Mrs. Jerome Kaminski
 MRS. MARGARET FEINBERG: Mr. and Mrs. John Lutz
 GRANDFATHER OF MR. AND MRS. PAUL FINE: Mr. and Mrs. Samuel Shavitz
 MR. ADOLPH GUYES: Mr. and Mrs. Harry Jacobs
 BROTHER OF MRS. SOL HAYES: Mrs. Edward Ferster, Mrs. Birdie Brandon
 MR. BEN HERMAN: Mr. Robert Silver, Mr. and Mrs. Morris Kiel, Mr. and Mrs. Israel Bloom, Mrs. Sophie Bornstein, Mr. and Mrs. Arthur Cassell, Mr. and Mrs. Irving Tilles, Mrs. Harry Kanter, Harvey Kanter, Mr. and Mrs. Hy Levine, Mr. and Mrs. Stanley Ferberg, Mrs. Ruth Rose
 MRS. ELEANOR HIRST: Mr. and Mrs. Harry Jacobs, Mrs. Martha Jacobson
 MRS. ROBERT (HELEN) KAMSLER: Mr. and Mrs. Sig Schafer
 CELE LEVINE: Mrs. Roslyn Lavine
 KE MARGOLIS: Mr. and Mrs. John Lutz, Mr. and Mrs. Raymond Schild
 MR. HERMAN MECKLOWITZ: Mr. and Mrs. Nathan Block
 MRS. HELEN H. SCHWARTZ, MOTHER OF MRS. A. L. MELASKY: Mr. and Mrs. Leonard Madans
 MR. ABE PILSK: Mrs. Roslyn Lavine
 MOTHER OF MRS. IRVIN POPKIN: Mr. and Mrs. William Schwartz
 MR. LOUIS ROBINOWITZ, BROTHER OF JAKE AND IDA ROBINOWITZ: Mr. and Mrs. Morris Kiel, Mrs. Philip Silver, Mrs. Harry Kanter, Harvey Kanter, Mrs. Rose Wagger, Mr. and Mrs. Harry Jacobs, Mrs. Ruth Rose
 MRS. IRVING ROSE: Mrs. Ben L. Herman
 MR. JEROME ROSENTHAL: Mr. and Mrs. Ernest Neiman, Mrs. A. L. Sherry
 MOTHER OF MRS. VICTOR SALVIN: Mr. Robert Silver, Mr. and Mrs. Cy Jacobs
 MR. LEON SCHLOSBERG: Mr. Fred Swartzberg
 MR. CHARLES SHERMAN: Mrs. Roslyn Lavine
 ANNA MAE SHINDLER: Mr. and Mrs. Irving Folger
 LIZABETH SINGLETON: Dr. and Mrs. Henry Schafer
 MRS. LOUIS SILVERSTEIN: Mr. Louis Silverstein, Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Stephen Sutker, Mr. and Mrs. Randolph Silverstein, Mr. and Mrs. Eugene Silverstein
 MRS. LIZZIE COHEN SMOLEN, SISTER OF MRS. AL SMITH: Dr. and Mrs. Philip Naumoff, Ms. Bess Fagan, Mr. and Mrs. Leon Guimann, Mr. and Mrs. Maurice Neiman
 MR. MEYER SUTKER: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Stephen Sutker
 MRS. BARBARA TOKIAS SWARTZBERG: Mr. Robert Silver, Mr. and Mrs. Morris Kiel, Mr. and Mrs. Aaron Gallaway, Mr. and Mrs. Murray Abeles, Mrs. Milton Silver, Mr. and Mrs. Harry Jacobs, Mrs. Sophie Bornstein, Mr. and Mrs. Arthur Cassell, Mrs. Florence Ehrman, Mrs.

Martha Jacobson, Mr. and Mrs. Irving Tilles, Mrs. Rose Wagger, Mr. and Mrs. Hy Levine, Mrs. Sara H. Feen, Mrs. Sara Kaplan
 MR. JERRY UNGER, BROTHER-IN-LAW OF DR. PHILIP NAUMOFF: Mr. and Mrs. Stanley Deckelbaum, Mr. and Mrs. Fred Stern
 MRS. CHYS VALENSTEIN, SISTER-IN-LAW OF MRS. MORRIS SPEIZMAN AND MR. TED VALENSTEIN: Dr. and Mrs. Philip Naumoff, Mr. and Mrs. Al Smith
 MRS. EDITH ZUBRIN: Mr. and Mrs. Leonard Madans, Dr. and Mrs. Philip Naumoff

YAHRZEIT

PARENTS—PEARL AND HERSHAL KAPLAN: Mr. Julius Kaplan
 LOUIS ROBINOWITZ: Mr. Julian L. Robinson
 BROTHER—FRANK FAGAN: Mrs. Sophie Zuckerman
 PARENTS—YETTA AND SAMUEL FAGAN: Mrs. Sophie Zuckerman
 PARENTS—NATHAN AND GUSSIE ZUCKERMAN: Mr. Charles Zuckerman
 DAUGHTER—ADELE ZUCKERMAN RESENSTEIN: Mr. and Mrs. Charles Zuckerman
 BROTHERS—WILLIAM AND ABRAHAM ZUCKERMAN: Mr. and Mrs. Charles Zuckerman

NEW YEAR GREETING

SAMUEL COHEN: Mr. and Mrs. M. Cohen

IN HONOR OF

FINE WORK OF THE HOME: Dr. Edwin Newman
 THEIR GREAT-GRANDSON, ROBERT JOSHA FEINGOLD: Mr. and Mrs. Sig Schafer
 HONESTY: Mrs. Leon Kaplan

CONGRATULATIONS

HONORING CONFIRMATION CLASS OF B'NAI ISRAEL SYNAGOGUE—HIGH POINT: Mr. and Mrs. Morris Kiel
 GOOD LUCK AND HAPPINESS in their new home—MR. AND MRS. STANLEY DECKELBAUM: Mr. and Mrs. Maurice Neiman
 WELCOMING MR. AND MRS. HAROLD MARK on their return to Charlotte: Mr. and Mrs. Maurice Neiman
 CONGRATULATIONS TO WARREN SOBAL on HIS GRADUATION: Mr. and Mrs. Daniel Blaustein

HAPPY ANNIVERSARY

MR. AND MRS. RICHARD BERNSON: Miss Bessie Fagan
 MR. AND MRS. ARTHUR FRANK—35th: Mr. and Mrs. Raymond Schild, Mr. and Mrs. Nathan Sutker, Mrs. Tillye Eisman, Mr. and Mrs. Harold Dresner, Mr. and Mrs. H. G. Rosking, Mr. and Mrs. Samuel D. Grosswald
 MR. AND MRS. MAX FREEDMAN: Mrs. Ben Swartzberg
 MR. AND MRS. HARRY JACOBS: Mrs. Ben Swartzberg
 MR. AND MRS. LEO KAPLAN—35th: Mr. and Mrs. Marlin Freedman
 MR. AND MRS. SAM KAPLAN: Miss Bessie Fagan
 DR. AND MRS. PHILIP NAUMOFF—40th: Miss Bessie Fagan, Mr. and Mrs. Nathan Sutker
 DR. AND MRS. DANIEL RALETT—50th: Fay and Dan Green
 MR. AND MRS. MILTON STEINBERGER: Mrs. Edward Leyton, Mr. and Mrs. Ben Chernoff
 MR. AND MRS. RALPH WEIL—51st: Mr. and Mrs. Maurice Neiman
 MRS. SARA ADLER: Bea and Ben Katz
 ROSE AND DANIEL BLAUSTEIN: Dr. and Mrs. Henry Schafer
 I. D. BLUMENTHAL: Mr. and Mrs. Daniel Green
 SOL LEVIN: Robert Skolnik
 MRS. MOLLIE SWARTZBERG: Mrs. Rebecca Wagger
 MRS. REBECCA WAGGER: Mr. and Mrs. Harry Jacobs

SPEEDY RECOVERY

MRS. HATTIE HAHN: Mr. and Mrs. Irving Tilles
 L. B. HILL: Mr. Fred Swartzberg
 SARA KAPLAN: Mrs. Henry Cooper

MR. ERNEST KATZ: Mrs. Ludwig Katz
 MRS. IDA KELLAM: Mrs. Philip Silver, Mrs. Edward Leyton, Dr. and Mrs. Marshall Ginsberg, Mr. and Mrs. Ben Chernoff
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The Executive Director
 P. O. Box 38
 Clemmons, N.C. 27012

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Call (919) 766-6401, Ext. 23

Please forward to a friend if you previously paid your 1977 dues.
A separate application should be completed for each individual.

MEMBERSHIP APPLICATION FOR 1977

The North Carolina Jewish Home cannot hope to render the services
necessary for our aged residents, and meet its deficit unless it can raise an
estimated \$60,000 through the medium of individual membership.

Member: \$ 25.00 _____ Name_____

Patron: \$ 50.00 _____ Address_____

Founder: \$ 100.00 _____ City_____

*Life Member \$1000.00 _____ State_____

*May be paid in 4 installments (Zip Code)

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

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november, 1977

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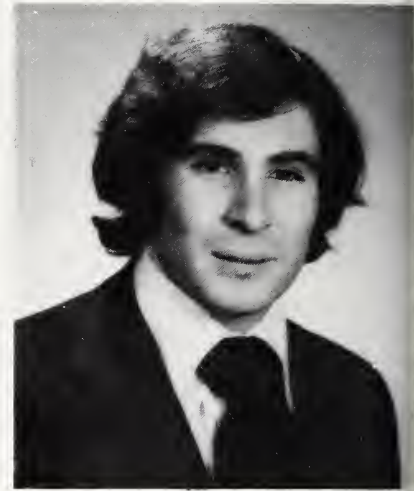


Stimberg
-1976

From The Desk Of The Editor

Recently, I received a letter from one of our readers concerning the October cover of the TIMES-OUTLOOK. On the cover was a church. This reader felt that there must be more suitable material to place on our cover. Perhaps, but the photograph was used to share the beauty of our environment with our readers. A great deal of feeling and emotion went into the skill that produced this lovely photograph. Many of our readers may not be aware that our publisher, Mr. I. D. Blumenthal, is also the founder and owner of the Wildacres retreat in the Blue Ridge Mountains. Wildacres is 1400 acres of unspoiled land that is dedicated to the betterment of relations between Christians and Jews. This photo was shot not far from

Wildacres and it was used in the spirit of good faith. There are many non-Jews who support the TIMES-OUTLOOK. A number of our subscribers are of other faiths; an even larger number of our advertisers are non-Jews. And many of our writers are not of the Jewish religion. We are not a "traife" magazine, but we will not deny anyone who wishes to contribute to, or help strengthen the TIMES-OUTLOOK. We, as Jews, are ONE, but we cannot isolate ourselves from the world around us. It would be a disastrous mistake if we did.



A stylized, handwritten signature in dark ink, consisting of a large, flowing 'R' followed by 'Unger' and a long horizontal flourish.

Ron Unger,
Editor



ABOUT THE COVER

This month, Ms. Jean Stromberg-Unger has given us one of her finest paintings; "After the Storm". Her sensitive and delicate use of watercolor demonstrates her talents as one of Charlotte's finest watercolor artists. Ms. Stromberg-Unger's work can be seen in Charlotte at Pope's Gallery located at 421 Providence Road, and Imprints Gallery located at 112 South Torrence St.

This month's back cover was photographed in the North Carolina Mountains by Mr. C. F. Westveer.

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JEWISH TIMES-OUTLOOK

Volume XLVII

Number 34

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Letters to the Editor

Dear Mr. Unger,

My husband, David Rubin, met you on your trip to Israel. I believe that he took you on a tour of our Yeshiva and you talked with him for some time. Since your return you have sent us copies of the AMERICAN JEWISH TIMES-OUTLOOK and we enjoy them and want to thank you. We are very impressed with the strong Jewish communities which exist in North Carolina. Many people from outside of Israel want to send clothing to Israel but don't know where to send them. Also, many

who do send clothing to Israel never know if they reached their destination. It may be of interest to you and your readers, that we have started a Family Fund here on Mt. Zion. Used baby and childrens clothing and conservative mens wear in good condition can be sent by boat for a minimal rate. The packages can be up to ten lbs. in weight and marked Used Clothing for tax reasons. I will personally assure that these articles get distributed among our growing community of young families who have come here to Israel to settle and are training in the field of

leadership for the future of our people (ie. Rabbis, teachers, community leaders, etc.) The Family Fund offers an opportunity to give Zudukah (charity), support Aliyah to Israel, and at the same time one can establish a personal relationship with the families in our Yeshiva. Sent to:
Diaspora Yeshiva Toras Yisrael
Family Fund c/o D'virah Rubin
P. O. B. 6426 Jerusalem, Israel
We hope to be hearing from you
Blessings from Mt. Zion.

D'virah Rubin
Family Fund Chairman



Dear Mr. Unger,

As a rule, my family and I enjoy and look forward each month to receiving our issue of the "Times Outlook." It keeps us in touch with friends and activities in Jewish communities across the state, in addition to providing interesting articles of current interest to us all.

However, I must confess I was appalled at your choice of cover material for the October issue. Surely there must be available to you other graphic material which would be more suitable to the cover of a Jewish publication than a photograph of a country church, no matter how scenic the photograph might be. We have thoroughly enjoyed the water colors of Jean Stromberg-Unger which have been both ethnical and esthetically appropriate to the publication. Please, please let us have more covers in this vein or failing that, photographs at least of Jewish interest.

Thank you for letting me air my opinion on "gripe" with your otherwise interesting magazine.

Sincerely,
Mrs. Jerry Kanter

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On the western shore of the Sea of Galilee, this picturesque old city was originally built about 21 A.D. by Herod Antipas and was named after the Roman Emperor Tiberius (42 B.C.-37 A.D.). Tiberias is one of four sacred cities of the Jews—the others being Jerusalem, Hebron and Safad. It was in Tiberias that the Jewish Mishnah was completed about 200 A.D. and the Jerusalem Talmud about 200 years later.

RELIGIOUS NEWS SERVICE PHOTO

HELLER PHOTOGRAPHS IN NEW YORK EXHIBIT

NEW YORK—Glen Heller, prominent artist and photographer, depicts his art in a good humored self-portrait, left, wearing on his forehead materials he used to create the exciting collages which are part of new exhibit at New York's Images gallery.

The collage of "Madame Heller," right, comprised of 40 separate images, is one of 10 on display. Together with mammoth color prints, they represent a cross-section of Mr. Heller's unique approach to photography.

RELIGIOUS NEWS SERVICE PHOTO



How the Early Hebrews Played

"... the Romans started the circus—a huge boxing circle with cruel combat before an audience of thousands. It was then that the rabbis forbade the attendance of Jews at either the circus or the theater. A rabbi of the first century said, 'Anyone who attends the circus is a murderer!'"

by Aubrey B. Haines

Sports have been a part of Jewish history over the centuries. In the Bible strength of body produced some of the Jews' heroes. Esau was a cunning hunter and man of the field. When Jacob, Esau's brother, saw Rachel come to water her sheep, he rolled away a great stone from the well's mouth.

Of course, the mightiest was Samson. He tore apart a lion as he would a goat. However, his strength is described in the Bible as coming from the Spirit of God and not as though he was a freak. Saul gathered strong men around him and encouraged exercise. Jonathan was said to be very powerful. When he came into the Philistine camp during battle, he took only an armor bearer with him. Between the two they killed about twenty men.

Most of us know about Jonathan's friend, David, who was clever in avoiding injury. He got away from Saul when he was after him, and the famous story of how he killed the giant Goliath of Gath proves his cunning. Jehu was expert at the bow and arrow. With it

he killed Jehoram. The tribe of Benjamin was famous in ancient biblical times for the skill of its slingers. Seven hundred chosen men could sling stones accurately at a mark. Swimming was also practiced in ancient days with the aid of skins.

Even though we have these and many other examples, sports as we know them today originated with the Greeks. The athlete held an important place in Greece, and with the spread of this idea among the Jews, many ambitious countrymen tried to remake the Jewish life in the Greek way.

The first attempt was made by Menelaus, brother of Jason, the High Priest. In 170 B. C. he established a gymnasium—a Greek school—close to the Temple of Jerusalem. Here men and boys wrestled, boxed, played ball, shot arrows, jumped, rode, swam, and dived. However, other learned Jews opposed this "gymnasium," fearing that these exercises would lead to the neglect of religious duties. For a while they were correct, for even the priests turned to exercises.

Within less than 100 years the Romans—who had conquered the Greeks—influenced the Jews as well. The Romans started the circus—a huge boxing circle with cruel combat before an audience of thousands. It was then that the rabbis forbade the attendance of Jews at either the circus or the theater. A rabbi of the first century said, "Anyone who attends the circus is a murderer!" For some time after this decree no sports were practiced among the Jews.

Then Herod returned athletics to Jewish life. Every fifth year he declared a festival in honor of Caesar. He built a theater at Jerusalem for sports and another in the plains. He tried to dazzle the Jews by the Olympic beauty of these games, but still they looked upon them as being pagan and forbidden.

Around the fourth century Judaeen towns were reported to have many weight lifters and jugglers who used heavy stones which youths used to train their muscles. This sport was carried on even in the presence of the rabbis. Simon Ben Gamaliel amazed the people at one of the tabernacle feasts by juggling eight burning torches! Aba juggled four eggs. Today on Lag B'Omer in Meron juggling is still a popular pastime.

In France, about 100 years later, Jews trained falcons and used them in hawking, while they rode horseback. Young Jewish women played ball—something like our modern tennis. But this brought disapproval from certain rabbis. They spoke against it, especially on the Sabbath, and said that this

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was one of the causes of the destruction of the Temple.

Later the Jews in Spain and Italy held tournaments. Jewish boys took part in tourneys, where they fought on foot. The men, mounted on horseback, rode to the tiltyard, where they threw blunt wooden lances at stuffed figures such as are used in football practice today. Jewish cavaliers were riders, with buglers at their side who heralded them with fanfare.

Sports were practiced by Jews during the Middle Ages—until the fifteenth century, when they were forced to live in ghettos and were persecuted in many European countries. It is said of Bar Kochba that he used as a test of strength to select his followers the athletic feat of riding on a horse at full speed and uprooting a tree with bare hands.

There are many stories of religious men who competed with one another in a contest of strength. Near the end of the eighteenth century in England books tell of a small band of Jewish fighters who stepped into the ring. Gradually athletics found a place again in Jewish life.

In modern times there is scarcely a large city in the world where Jewish sports clubs do not exist. However, certain sports have been in and out of favor at different times. Immigrants who arrive today in Israel from the far places of the world bring their own special sports to build strong bodies and a strong nation. ■



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What the Ancient Jews Ate

“... locusts were considered a delicacy, and records indicate 800 different kinds of edible ones! They were first cooked in salt water and probably ended up tasting like fish.”

by Aubrey B. Haines

Whenever we think of biblical mention of food, the first foods that come to mind are milk, honey, bread, and fish. But some persons mentioned in the Bible would be known today as gourmets, for they ate strange delicacies to satisfy their hunger.

Eating and drinking in ancient Jewish times were thought to be holy matters. Prayer was offered before eating, and this custom is still a part of orthodox and non-Jewish tradition. Some of the delicacies of Bible times that only wealthy people could afford to eat were: Iris roots, locusts, roasted gazelle, pomegranate juice (or date juice, fermented).

While we know many of the foods

that the ancient Hebrews used, few recipes have been carried over to our day. One that we know about was a cake, made from flour, oil, mint, cumin, locusts, and cinnamon. Another was a dessert which may have looked like honey doughnuts, served at banquets. The ingredients were: honey, rose petals, jasmine, or pistachio nuts—shaped to resemble a palace or an animal.

However, locusts were considered a delicacy, and records indicate 800 different kinds of edible ones! They were first cooked in salt water and probably ended up tasting like fish. Other methods included roasting them in an iron dish then placing them in a bag for drying out so that they could be eaten like parched corn. Each person took a handful when he chose.

Today, however, locusts are eaten only by Bedouins and other desert peoples. Meat was a luxury that only rich persons could afford. Others ate meat only for family feasts. The animal was sometimes a fatted calf, although it was often a lamb or a goat, usually roasted over a wood fire but sometimes stewed together with lentils. Chickens as we know them today were scarce, but pigeons—being common—were available for food. Kings from Solomon to Herod ate game animals, mostly gazelle and deer but sometimes quail and partridge. The eggs of the partridge were especially prized as food, and the search for eggs at a certain time of year was a common activity.

People of Bible times were fond of highly-seasoned food—especially salt, which we know was used for thousands of years to cure meat as is still done in kashruth. Luckily, the Jews had an inexhaustible supply of salt on the Southern shores of the Dead Sea.

Pepper, however, was scarce and had to be imported, as was scented cassia, probably cinnamon as we know it today. Onions are mentioned in **Numbers** as one of the good things in Egypt which was lost to the Jews after the Exodus. The onions of Egypt were milder in flavor than those we are accustomed to today.

For beverages the ancient Hebrews drank wine, usually red. Other drinks included a light beer, made from millet and barley. Milk usually was that of ewes and goats. Cows' milk was rare and believed to be less tasty. Some persons even drank watered vinegar. Wealthy Jews imitated Greek and Roman customs by scenting their wine with roses, jasmine, cinnamon, and thyme. They also enjoyed honey-flavored wine, especially because bees were abundant in the land.

For a balanced biblical diet vegetables were included. Beans and lentils were the principal ones of the Jews. Onions, lettuce, cucumbers, chicory, and other roots were used. The red pottage, which Jacob prepared and for which Esau sold his birthright, was made from them. The red lentil is still the favorite food of the Near East, with lentil bread still eaten by the poor people in Egypt. Other lentils of different color grow in Southern Europe, Asia, and North Africa.

The date-palm groves of ancient Jericho, called “the city of palm trees,” supplied only one of the many delicious fruits for which Israel is still famous, as well as olives and nuts.

Is it any wonder, then, that ancient and modern Jews have remained so long in Israel, where they can eat so well—when they are not fasting for religious reasons? ■

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Kibbitzing—Community News

MYRTLE BEACH COMMUNITY NEWS

by Henrietta Abeles

On a Monday morning, the laying of the Tefilin was performed by Morris Massre, the son of Mr. and Mrs. Sam Massre. Both grandfathers and uncles had the honors of wrapping the arm. After the services conducted by Rabbi Reuben Kesner, a delicious breakfast was served to both congregations of Temple Emanu-El and Temple Beth El.

On a Friday night, the Kabbala service was conducted by the bar mitzvah candidate, Morris Massre. The Temple Emanu-El Sisterhood hosted the Oneg Shabbat. The Shabbas morning services with Morris reading the Haftorah was followed by a luncheon served at the Temple by the parents for about 100 congregants. The following Sunday night was highlighted by a reception and a supper at the Myrtle Beach Hilton for a large group of family and friends, some of whom came as far away as Mexico and Israel. Many Israeli songs and dances were performed and enjoyed by an estimated 200 guests. Mazeltov to the Massre family.

Mazeltov to Mr. and Mrs. Hy Levine on the birth of two granddaughters. Their daughter and son-in-law, Mr. and Mrs. Michael

Weathersby are the proud parents of a little girl and two days later their son Arnold and Janis of Myrtle Beach were also blessed with a daughter.

The High Holiday Services, conducted by Rabbi Reuben Kesner were well attended, including our friends from the surrounding communities. At the conclusion of the Yom Kippur Services, a break fast supper was served by the Emanu-El Sisterhood. The delicious repast was enjoyed by approximately one hundred persons.

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

In spite of the hustle and bustle of preparations for the New Year, some of the community still had time to travel for simcha and relaxation. The Max Lerner and their daughter Rhonda went to New York for a family wedding and though Max had to return to work and Rhonda as a senior to UNC-G, Florence decided to stay on and visit with family and friends returning after Yom Kippur. Also, ALL the Adlers, went to Myrtle Beach to relax and catch up with one another; that includes daughter Lauren who recently

journeyed to Athens, Georgia as a freshman at the University of Georgia, son Stuart now a third year student at Duke University Medical School, and Mark and Linda, returnees from Edinburgh after some four years there. The Kalman Gordons spent some time sight-seeing at Williamsburg, Virginia and the Hal Goldbergs went up to Pittsburg over Labor Day week-end for a visit with the family.

Other items which wound up the summer season included the trophies won by Wendy and Louis Gordon, daughter and son respectively of Toby and Kalman, during the tennis tournament held at the Statesville Country Club; also the same holding true for Richard Gordon, son of Rona and Alfred; a special Oneg Shabbat was held honoring our newest newlyweds and members, Bernice and Hal Gordon, son of Barbara and Ellis; Craig Gordon son of Gene and Saul; Barbara Polk, daughter of Ruth and Leonard; and Michael Ram, a transfer to UNC-C, son of Judy and Dr. Cecil.

The first regular Congregation meeting of the Fall was held, during which time the business discussed included the Annual Budget, the visits of Rabbi Gerber, the need to refresh ourselves spiritually and various functions which would appeal to most of the members most of the time. The Ladies Auxiliary held their opening meeting at the Charlais restaurant. Presiding during the business session was president, Mrs. Hy Silberman; presenting the annual budget for approval was treasurer, Mrs. Nat Lipshitz. Other reports included those from the school principal, Ms. Joanne Rosenfeld Leagram chairman, Mrs. Kalman Gordon, and Gift Shop vice chairman, Mrs. Ben Katz. The hostesses for the evening were Mrs. Edward Goldstein and Joanne

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Rosenfeld.

On Sunday afternoon, after a Buffet luncheon at the Ramada Inn, the following officers for the B'nai Brith Youth Organization, Chapter including Statesville, Hickory and Salisbury were installed by past president Lauren Adler. President, David Leventhal, son of Martin and Marilyn; vice-president, Wendy Gordon; Secretary, Lauri Ram, and Treasurer, Jon Miller. Advisor for the year will be Judy Ram.

Selichot passed and the holidays were upon us and we looked forward to same with much anticipation. Once again, joining us as our spiritual leader was Rabbi Israel Gerber and accompanying him was his wife Syd. Erev Rosh Hashanah was on a Monday evening, and after the regular service and sermon, an Oneg Yom Tov was held and hosting same was Marilyn Leventhal, Betty Lee, Judy Ram and Ruth Goldstein. Rabbi conducted services on Monday, Monday evening and Tuesday. He returned for Yom Kippur, Kol Nidre falling on Wednesday evening and at that time we were honored with Allen Rippe, our artist in residence at Mitchell College, who hails from Danville, Virginia, singing same, and beautiful it was. The day seemed to pass more quickly than usual and the Nie'ilah service went more swiftly than anticipated with the blowing of the Shofar, for both holidays, by Saul Gordon ending on an even better note that ever before. The Breakfast, sponsored by the Ladies Auxiliary, was hosted by Gene Gordon, chairman, and her committee Jacquie Homesley, Betty Lee and Rona Gordon. Visitors during these days included cousin Jerome from Chicago to Mrs. S. Wallace Hoffman and son John; parents of Warren Winthrop from Connecticut in addition to a cousin and his family; Donna, Robert and Beth Stern from Winston-Salem to the Lipshitz; Charlotte and Mark Margolis from Chapel Hill to the S. Gordons, and the Liebermans from Lincolnton

and the Weeks from Morganton.

With joy in our hearts and hope in our thoughts, we leave the Days of Awe for celebration of Sukkot and Simchat Torah wishing everyone a L'Shanah Tova!!

KINSTON—GREENVILLE COMMUNITY NEWS

by Mrs. Sol Schechter

Mr. Leo Brody has been named to serve on the new State Economic Development Board. Congratulations, Leo—we are proud of you.

We extend a cordial welcome to Dr. and Mrs. Peter R. Manes and their children. Dr. Manes is associated with the Lenoir County Department of Mental Health as Director of Psychiatric Services. The family resides at 1113 Walker Drive in Kinston.

We extend a cordial welcome to Dr. and Mrs. Paul Samuelson who reside at 204 Speight Street, Havelock, N. C. 28532. Dr. Samuelson serves in a civilian capacity at Cherry Point.

Mazel Tov to Mr. and Mrs. Martin Camnitz on their 35th wedding anniversary. Mrs. Camnitz had a show of her paintings at the Arts Council this fall. It was a huge success.

Mr. and Mrs. S. Schechter and Dr. and Mrs. N. Siegler joined a B'nai B'rith tour of Scandinavia.

Mr. Paul Breitman is Chairman of the East Carolina University Division of the United Fund. Good luck!

Rabbi and Mrs. M. Selinger attended the Central Conference of American Rabbis at Grossinger's, New York; and the Kallah of the Greater Carolinas Association of Rabbis at "Wildacres" near Little Switzerland, N. C. Rabbi Selinger serves the Association as President for the second year. He preached the sermon at Shabbat services.

Three of Dr. A. Warshauer's children travelled with their mother to London, England, where they

visited their brother who has been studying there.

Mr. and Mrs. M. Foxman enjoyed a visit by daughter Gloria and granddaughter Kay.

Ms. Paula Blumenfeld had an exhibit of her art work in Belhaven, N. C. It was excellent.

Mr. and Mrs. E. Bekerman opened a children's store in downtown Kinston. We wish them much success.

Dr. and Mrs. Seymour Bakerman and family travelled in New Hampshire and Colorado. In both states, Dr. Bakerman gave seminars on Pathology.

Best wishes to Mr. and Mrs. Martin Goldfarb for their Baskin-Robbins franchise in Greenville.

Mazed Tov to Mr. and Mrs. Dan Bagatelle on their 30th anniversary.

Mrs. S. Pearson is Associate Editor of the Community News. She gives it a Professional Touch.

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Conway, S. C.*

WELDON-ROANOKE RAPIDS-EMPORIA COMMUNITY NEWS

by Louise Farber

Temple Emanuel, located in Weldon, on Interstate 95, is a small congregation serving about twenty families in Northeast North Carolina and Southeast Virginia. Services are held each Friday and on festivals and Holy Days.

The High Holy Days services were conducted by our student Rabbi Dan Zuker of Hebrew Union College who also serves us on a bi-monthly schedule.

Members, relatives and friends found their way back home during holidays and our sanctuary was filled to capacity. It was homecoming for the young and the old and there was a togetherness found only in a small close-knit community.

After Rosh Hashana services, the members and visitors joined in Congregational luncheons at a local motel. There were those who went to the banks of the Roanoke River for the Taslich service. The break fast was served by the Sisterhood at the conclusion of the Yom Kippur service.

The weather was perfect, the enthusiasm was great, the members were in a worshipful mood, as the inspiring services led by Rabbi Zuker and at times aided by his charming wife, Bonnie, contributed to the memorable Holy Day occasions.

CHARLOTTE TEMPLE ISRAEL NEWS

by Gail Green

Rabbi Richard Rocklin's often-expressed wish to see the main sanctuary overflowing with people for Shabbat morning services came true Saturday morning, August 20th, as the congregation surprised him on the beginning of his ninth year as rabbi of Temple Israel. A Kiddush luncheon followed the services.

Magnificent High Holy Day services led by Rabbi Rocklin, Cantor Frank Birnbaum and the Temple Israel choir ended the summer's lull, and a busy season of activities had begun at Temple Israel.

On September 10, the Couples Club, headed by Ron and Elly Katz, enjoyed a program of Mark Twain readings by Mr. Roger Durett. On October 2nd, the annual Couples Club Theater Party was held at the Mint Museum. Members enjoyed a special performance of Richard Roger's play "No Strings" by the Mint Museum's Drama Guild. A wine and cheese party followed the play. Leo and Estelle Hoffman were General Chairmen of the event.

The first meeting of Temple Israel Sisterhood was a gala Torah Fund Fashion Show held October 12th. Clothes from Coplons were modeled by Sisterhood members. Debbie Hirsch was Chairwoman for the event.

On October 20th a Sisterhood membership coffee for newcomers

was held at the home of Mrs. Ronald Katz, Sisterhood president.

A joint meeting with the Sisterhood of Temple Beth-El will be held Thursday, November 10th. Gladys Lavitan will present a program of book reviews. And on November 13th, the energetic ladies of Sisterhood will sponsor an Attic Sale.

"Meet the Candidates," a special breakfast sponsored by the Men's Club on October 30th, gave everyone the opportunity to gain knowledge and information for the upcoming city elections. Jerry Cohen is president of the Men's Club.

The youth of Temple Israel, under the guidance of Jerrold Leeson, Director of Education, conducted their own Rosh Hashanah and Yom Kippur services. A special feature of the holiday season was the consecration of students in Mrs. Betsy Lewis's Aleph class during Simhat Torah services.

The teen-agers of TI-Y had an Attic Sale October 23rd, the proceeds from which will be used for scholarships. Their younger counterparts, the Kadimah group, traveled to Atlanta October 28th for a weekend of prayer, study, and fun. Approximately forty young people participated.

Mazol Tov's are extended to Mr. and Mrs. Marvin Barman on the Bar Mitzvah of their son Howard on September 3rd, and to Mr. and Mrs. Lewis Port who celebrated their son Michael's Bar Mitzvah on October 15th. Congratulations also to Dr. and Mrs. Gary Fox who were married at Temple Israel on October 2nd.

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TEMPLE ISRAEL ADULT JEWISH EDUCATION

by Estelle Goozner

On a recent Sunday in the Temple Israel Social Hall; our speaker Joseph Kodsí spoke on "Israel—The Arab Perspective". Joe, a native of Egypt, related his

impressions about the Arabs, particularly the Egyptians' toward Israel and Jews. Joe has a first hand knowledge about these subjects since he was born, raised and received his education in Egypt. We all came out to hear a most interesting talk and participated in a lively discussion that this subject evinced.

The next regular session of Adult Jewish Education will be Sunday, November 20th, at 10:30 a.m. in the Social Hall. The speaker will be Mr. Marvin Beinstock, director of the Jewish Community Center in Charlotte; Mr. Beinstock has chosen his topic, "Fighting Anti-Semitism **Loudly** and **Softly**."

This topic is very near and dear to Mr. Beinstock's heart for a renown leader of, and spokesman for, the Charlotte Jewish community. He has been engaged in fighting Anti-Semitism, overtly and covertly whenever it rears its ugly head. What Mr. Beinstock has to relate to us should be of interest to us all. How "dead" is Anti-Semitism in Charlotte (or for that matter in the United States)? You'll be both shocked and surprised. Mark this date, Sunday November 20th, 10:30 a.m. on your calendar. After the talk and the question and answer period, we shall have an interlude of socializing over coffee and cake.

The second film presentation: "The Garden of the Finzi-Continis"—directed by the celebrated Italian director, Vittorio de Sica. The story is set in pre-war Italy of 1938 when Mussolini began his persecution of the Jews hitherto left untouched. A wealthy, aristocratic Jewish family is forced to acknowledge for the first time the world beyond their well-guarded estate.

"Hauntingly beautiful, brilliantly conceived, and tenderly realized." Don't miss this movie, one of Vittorio de Sica's best. People who have seen it recommend it highly and vow to come to see it again.

See you all at the movies—Sunday November 6th, 8 p.m. in the

social hall of Temple Israel.

For reservations call Shai Richardson: 366-2441 or Temple Israel: 376-2796.

Other films in this series are: "Impossible on Saturday" and "The Last Angry Man". The cost of the series is \$8.00 for a season ticket. Admission for individual presentations is \$2.50 each.

Make checks payable to Temple Israel Adult Education, 1014 Dilworth Road, Charlotte, N. C. 28203.

NORTH CAROLINA COUNCIL BBYO

by Stacy Engle

YES, CONVENTION TIME IS HERE!

North Carolina B'nai B'rith youth are busy planning their annual Winter Cultural Convention. Youth from the entire state will gather in Charlotte for a fun-filled and meaningful week-end. Plans include storytelling and oratory contests, Israel dancing and singing, programs on Soviet Jewry and Israel, leadership workshops, youth prepared creative services, as well as a renewing of old friendships and the chance to make new ones. The pre-planning for this exciting week-end is taking place now as the entire state looks forward to November 11th.

We are also busy with our membership drive, so if you know anyone in 9th grade or 14 yrs. old who is interested in becoming a part of BBYO contact: Stacy Engle

3607 Brownbark Dr.
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or
Mark Moskowitz
1826 Hawthorne Rd.
Wilmington, N. C. 28401

DEVORAH CHAPTER OF HADASSAH NEWS

by Connie Levin

The Devorah Chapter of Hadassah opened its season with a meeting honoring the new members.

"Mighty Devorah at the Bat" an original play by Alice Schreiber was presented—game time was 8:00 p.m. at "Schreiber Stadium" with Howard G'Vell (Joan Goldsmith) handling the "Broadcast" of the game. Honored guest Mr. Beguin (Jane Goodman) congratulated the whole team on a job well done!

The team was under the leadership of captain "Goldie" (Connie Levin) and coaches Alice Schreiber and Beverly Montizenos. The spectators gave full support and approval to team members: Karen Fox, Sonia Kraus, Honey Kridel, Bev Larkin, Pat Martinez, Ina Rubinstein, and Norma Zydny—great way to start a New Year.

Devorah Chapter held its 3rd Annual Telethon under the very able direction of Lee Levy. A night of fun and entertainment is expected—while supporting H.M.O. Hadassah Medical Organization. The seventy-two members of Devorah will be working hard to top their 1976 pledges!

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N.C. HEBREW ACADEMY AT CHARLOTTE NEWS

by Sue Brodsky

Sukkot was celebrated at the North Carolina Hebrew Academy at Charlotte on Sunday, October 2, 1977 by a crowd of about two hundred people. The Sukkah Party was a delightful one, as children and adults gathered and participated in an afternoon full of crafts, singing, dancing and meeting the various patriarchs who were on hand. Children in the community between the ages of four and six and their families were invited to join the Academy families at the Academy from three to five o'clock in the afternoon. The children participated in such craft activities as making paper chains, and stringing popcorn and cranberries to decorate the Sukkah. They also made Simcas Torah flags, and miniature Torah Scrolls. Rabbi Sanford Tucker organized a program which was highlighted by the appearance of many characters from Jewish history. The festivities were culminated by everyone joining Mrs. Renee Tucker in Israeli folk dancing and singing. There were refreshments which were pertinent to the holiday served in the Sukkah and greatly enjoyed by all those present. Mrs. Beryl Fishman organized the crafts and the food and was instrumental to the great success of the party.

The children in the upper school (grades 1-5) had a sleep-over following the Sukkah party. After

sleeping in the Sukkah, the boys and girls had a cook-out breakfast.

The Hebrew Academy's PTA—the Horim-v Morim is re-forming.

Mrs. Beryl Fishman is acting as interim president, and an organizational meeting will be held soon.



Rabbi Tucker, director of the some of the students at the Sukkot Charlotte Hebrew Academy, and Party.



Queen Esther (Fairlyn Levine), one of the Jewish heroes and heroines of the past who visited the Sukkah Party at the N.C. Hebrew Academy at Charlotte, chats with a young admirer at the crafts tables where children made sukkah decorations. Other famous visitors included Ruth (Ruth Goldberg) the Baal Shem Tov, founder of Hasidism (Richard Rocklin), King David (Marvin Bienstock) an Israeli Pioneer (Sanford Tucker), Yael (Amy Diamond) and Judah Macabee (Harold Krantzler).

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ALL LOCATIONS IN CHARLOTTE, N.C.

Sally Schrader Wins Col. Elliot A. Niles Award

by Rita Mond

Charlotte Chapter of B'nai B'rith Women has always been proud of its many dedicated members—women who have not only volunteered for their projects but for community projects as well. This year we are proud that a remarkable young woman from this chapter has been awarded the Col. Elliot A. Niles Award. This international award is given annually to the most outstanding B'nai B'rith Woman in the field of community volunteer services. This very special lady is Sally Schrader.

Sally is married to Robert Schrader, a theatre executive, and has three children: Jay, age 16; Kim age 14, and Benjy, a very active 8 year old. With all of her "volunteerism", she maintains her home and keeps up with her children's needs without outside help.

Sally has been an ardent B'nai B'rith Woman for 15 years and has served as Program Vice-President and Fund-Raising Vice-President of her chapter. She has devoted many hours to their annual gift wrap project, was one of the contributors to the rape crisis script which was incorporated in the Rape Crisis Awareness program, as well as one of the participants in this program at one of the B'nai B'rith Women's conventions. She has been an avid supporter of the awareness program and has sold hundreds of whistles for the chapter's "Operation Whistle-watch" program. When she was asked to "raise" in B'nai B'rith Women, she stated that she was honored with the prospect of eventually becoming President, but felt that she would not be able to continue her volunteerism to its fullest, but would rather devote her time to this



than to administrative duties.

The Charlotte Chapter of B'nai B'rith Women has been very actively involved in the Russian Resettlement Program, and for the past two years Sally has served as coordinator of this project. Sally's involvement in this program actually began in 1973, when Charlotte was designated as one of the cities under the auspices of B. B. W. to have the "Women's Plea for Human Rights for Soviet Jewry Day". She was then the President of the P. T. A. of the Hebrew Academy and contributed her time and efforts to have the children as an integral part of the program. When the local B'nai B'rith Lodge undertook the task of bringing 8 families from Russia to Charlotte, Sally pitched right in. She worked, along with the men, with a group of three families (all related) from Odessa, seeing that they were housed, got English lessons, learned to drive, got jobs, etc.

Dimitri Ostrovsky, a member of one immigrant family, in a letter he wrote about Sally says this about her: "The first person in Charlotte who smiled at us and handed flowers to us was Sally Schrader. For the first time in our lives we were sitting in an American car—it was her station wagon. How can I say in a few words what Sally did for us and still continues doing for us! How can I express in words her dedication and readiness to help at any time when such help is needed! For me and my family our dear Sally will always be a winner."

This past year Sally worked even harder with the Russian immigrants. Three additional families were brought into Charlotte by the Charlotte Chapter of B'nai B'rith Women and the Federation of Jewish Charities. Without Sally this could not have been done. It was she who has been in constant communication with HIAS, it was she who before

they arrived, got them apartments and literally begged and borrowed furniture and household equipment for them. The countless hours on the telephone alone and the carting of things to their apartment is phenomenal. Besides all this Sally has spent thousands of hours driving them back and forth to their classes at Central Piedmont Community College for English lessons, taking them for doctor and dental appointments, job interviews, and many, many hours of just sitting with them trying to help them with their needs and problems. Things that we all take for granted, like buying groceries or even a newspaper, she has had to help them with... in fact she has been at their side day and even night. She has been teacher, mother, and friend to them. Sally also has encouraged them to be a part of the community. She has seen that they attend social functions, services at Temple, enrolling the younger members at Sunday School, and the teen-age daughter to become a B'nai B'rith Girl. One of the children attends kindergarten at the Hebrew Academy and spent the summer at the J. C. C. camp. She has made them a viable part of the Charlotte Community.

Sally's involvement did not stop

with the Resettlement Program. When the Panovs gave their concert in Charlotte, Sally was the chairman for this event. She coordinated this for the Jewish Community Center for the Charlotte community. This involved hundreds of hours of work with her committee, selling tickets, getting publicity, and doing a reception after the performance, for which she was official "hostess". How she found time in her already busy schedule to bake over 25 cakes remains a mystery! she even brought the "New Americans" to meet the Panovs so they would feel "more at home".

Sally also volunteers her services to young children as well as the Senior Citizen. She has been on the Board of Directors for the Hebrew Academy for 5 years and has been a devoted worker for this struggling young school. She has been serving on both the educational and the fund-raising committees. In the past and currently she has devoted many hours to the school, helping in activities, field trips, seders, etc. She was very instrumental in helping to put on their successful "Survival for Judaism" program.

Besides all this Sally finds time each Monday to drive Senior Citizens in the morning and back in

the afternoon to their Chai Club at the J. C. C. She is always there and never says no to this worthwhile cause. She does the same thing one a month for the Senior Women of B'nai B'rith.

As if all this wasn't enough, Sally also has served with the Women's Division of the United Jewish Appeal, working with several women in the community to make this project highly successful.

She is also an avid worker for Sisterhood of Temple Beth El and for many years has been an integral part of her temple's Inter-Faith work. She is serving on the adult education committee and is a member of the seminar group. She is also a substitute teacher for the Sunday School, although by the licks of it, it seems that she is there every Sunday.

Sally also has found time through the years to devote time to the Charlotte Nature Museum where she has assisted in workshops for the very young children as well as a member of the volunteers who take the children on field trips.

This vibrant, attractive, exuberant woman has touched many in the Charlotte Community... the children, the adults, the new immigrants, and the senior citizen... giving them a better understanding and fulfillment of life. She merits her award and our love.

Just as the Statue of Liberty's hand "is always outstretched to greet comers" so is Sally's. The following inscription applies to Sally Schrader as well:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free

The wretched refuse of your teeming shore,
Send these, the homeless,
tempest-tossed to me;
I lift up my lamp beside the golden door!"

NOTE: (Last year, Mrs. Schrader, who likes to refer to herself as a "professional volunteer", drove 20,000 miles in volunteer pursuits.)

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HONORABLE MENSCHEN SARAH SIMMONS—QUEEN CITY DRIVING INSTRUCTOR

by Schrader and Mond

The Russian Resettlement Project in Charlotte has been an ongoing program for several years now. However, many people are unaware of all the outside help, much of which has been given free or at discounted rates, by not only physicians and dentists, the merchants, but by Queen City Driving School as well.

Outstanding is a woman, Sarah Simmons, who has taught at least 10 of the 18 Soviet immigrants who have attended this school. Sarah is a charming lady with an excellent disposition who remains calm under duress and is extremely patient. She is always friendly and is an innovative teacher.

She has been teaching at Queen City for 5 years—however, she started her love for driving instruction many years ago when she freely gave of her time to friends and relatives. Asked how many she has taught through the years, she could not come up with a specific number... "many" was her reply. As to her worst student, she stated that's easy, "my sister".

After her family was grown, she decided to go to work and what could be better to meet people and doing something that she enjoyed, but teaching at a driving school. She says that the most rewarding experience that she has had is teaching the Russians. They have shown her great appreciation for the amount of time she has spent with them. They are always smiling and affectionate with her. It is more that a teacher-student relationship; they have become good friends.

After driving sessions she quite often joins them in their homes for refreshments and a friendly chat.

Sarah says that her biggest problem was the language barrier—not knowing Russian, and their English being limited, it was almost a course taught by sign language. Diagrams and such visual aids as toy cars were used to emphasize driving situations. She has found that just the experience of being in a car (something which is natural for all of us) is a totally new experience with many of them. Driving itself, therefore, is a tremendous challenge to them. Through her steadfastness and encouragement they have all passed their driving tests and received their licenses.

To Sarah Simmons and Queen City Driving School our heartfelt thanks.

TWO FOR ALL— CHAI MEANS LIFE

by Marvin Bienstock,
Executive Director

"If the J.C.C. did nothing else except CHAI—dayenu!"

It's Monday morning - 9:15 - and even though her ride won't come for almost an hour Mrs. X is already sitting by her window expectantly watching the street. Three years ago she would still have been in bed feeling depressed, not only from another lonely Sunday, but from the prospect of another endless and empty week. Now, for over two years, she has looked forward to Mondays; that's the day she gets up, dresses, makes her bag lunch, gathers her art supplies and goes to CHAI. Mrs. X is 83. CHAI is the group for Senior Adults at the J.C.C.

At 10:15 they begin to arrive and to gather in the Center lobby to talk about their past week, their health and their plans. Outside the full cars continue to pull up. Some carpools are driven by members of CHAI but most are driven by caring

and loving volunteers who give of themselves by giving of their time. It's 10:30 now and the more than 30 men and women who participate are anxious to get started. Ten of them gather in the J.C.C. Board Room and soon the table is spread with painting, drawings, and sketches. Flowers, farm scenes, portraits and animals in bright warm watercolors are exchanged and discussed. This is the art class, taught by Irene Jahns and sponsored by CPCC. This is no "kinderspiel" (child play); it is a serious skill and most of the budding artists have been at it for two years. In response to a

question from a visitor, a thick sketchbook will be flipped open to reveal the steady progress the student has made week by week. These talented people have a right to feel proud. Many of their creations have been framed and now hang prominently on the walls of their children, grandchildren and even great-grandchildren.

In the auditorium, twenty intent faces are trained on Dr. Cy Hastings, also a CPCC professor. This is a current events class and the topic is the SALT talks. Having announced the subject the previous week, a lot of homework has been done with newspapers,

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T.V., magazines and radio and the participants are soon in a heated discussion. Even the arrival of the artists for lunch at noon doesn't end the loud interplay. Finally, in twos and threes they break but continue expounding their positions.

CHAI is the creation and ongoing volunteer project of Ilse Bergen. Ask her and she will tell you she really wanted to work with people just on the edge of retirement. Then she accepted an invitation to attend a discussion on the needs of older adults . . . "and I was hooked". Ilse has two statements which constitute her philosophy: 1) Do with, not for, the members, and 2) Seniors have a right to be selfish. Her "doing with" includes helping committees of the members to plan afternoon speakers, trips, outings to current films, the CPCC classes and other programs. Her idea of Senior

selfishness includes the right to enjoy oneself the way one pleases without feeling guilty . . . "If they can't do it now—when can they do it?"

Her constant search for programs and ideas has made her a familiar face throughout Charlotte. Her telephone has an incessant quality to its ring as she recruits and trains the volunteers, corrects a carpools problem or acts as confidant for a Senior. Sometimes she has difficulty enforcing her philosophy as in the case of the annual Afghan Raffle and Bake Sale. Here "selfishness" takes a back seat, while the members crochet, bake, man the booth, publicize and sell the tickets for a sale and drawing, which contributes almost \$700 to the J.C.C.

By 2:30 p.m. or 3:00 p.m. the day's activities are over; the cars have departed carrying smiling

faces home to their easels, sketchpads and current events homework. Come next Monday it will start again. CHAI means life and that is just what this group has brought to so many.

CHAI is open to persons 65 years of age and up. If you or a friend is eligible and interested, call Ilse Bergen (366-0300) or the J.C.C. (366-0357). If you have a transportation problem, do not be concerned.

If you would like to be a volunteer driver or worker, please contact Ilse or the J.C.C. today. The sooner you call the sooner you can begin to derive the benefits of being associated with CHAI. ■



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Poetry Corner

HOW SHALL I SING OF ZION IN A STRANGE LAND

by Anne Hillis

Child, who follows your father's dream

Beside the flood of Babylon,
Know that in the lost city of Jerusalem

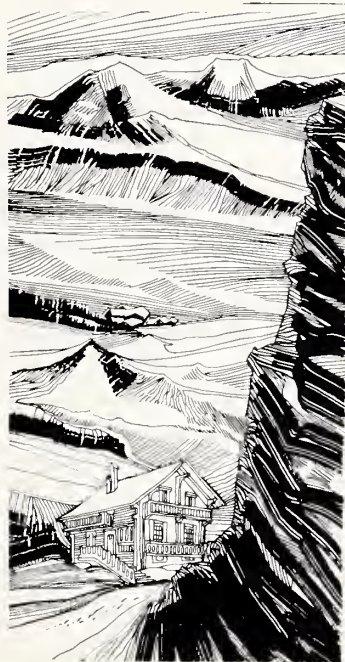
I too will find my dwelling place;
Know that the love that draws you there

Draws me there too.

It was not I, little one,
Who piled up before the walls the broken bodies
the bones of the slain
and they cry out to me as well as you,

"Guard the small lives, child,
Cast out hate,
Guard the small lives
Build up Jerusalem
With the lives of the just
With God's love."

Trust in God's live, Seth;
Keep the faith, Elizabeth;
David, be strengthened by the fame
Of your great name.



SPRING IN MUNICH

by Janet Glovinsky-Lewis

It is spring now
and I am drinking beer
in a cafe beneath the Glockenspiel
and in a monastery
on the top of the hill at Andechs.
And in beer halls where women
are carrying eight steins and radishes
in their firm fists,
and where medal bands
are bellowing in celebration.
And we are swaying to the rhythms.

It is spring now
and I am sleeping
in a warm gastehaus
wrapped in a fat down quilt
and my love lies next to me.
Later we are four friends
sleeping on a damp moss bed
in the Black forests of Bavaria
where a new fire burns.

It is spring
and I have spent many days
walking in the English Gardens
and laying silently in the sun.
And I have seen the ballerinas
raise their wings
to emulate the swans.
And I have listened carefully to concerts
and admired the walls of many cathedrals.
And I have climbed to the top of the Alps
in the fog and tasted the dew.
And I have fed the geese
and sailed alone surrounded by mountains
in the blue waters of Starnberg Sea.

It is spring
and I have seen the tortured paintings
of Edward Munch hanging
from the museum walls.
And I have stepped silently
into the sleeping barracks of Dachau,
silently as not to disturb
those stillborn shadows
still dovening against the sterile walls.
And I have crept beside the ovens
and touched the ashes
of my fathers flesh.
But it is spring now,
and I am writing poetry
in a wine cellar
and I am drinking beer
in a cafe beneath the Glockenspiel . . .

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Kosher Korner

SUCCOT VEAL CHOPS

by Norma Barach
(Copyright 1977, JTA)

A steaming main dish to serve is veal chops in a barbecue-wine sauce over a bed of fluffy white rice.

6 large second-cut veal chops flour

2 to 3 tblsps. oil
dehydrated onion flakes

6 ozs. barbecue sauce
6 ozs. semi-dry red wine

2 tblsps. soy sauce
garlic powder (to taste, about ½ tsp.)

Cut veal chops in half. Coat with flour. Heat oil in a large Dutch oven. Brown veal chops on both sides. Add all other ingredients. Bring to a boil and immediately lower to simmer. Cover Dutch oven and simmer on a very low fire about 1 ½ hours or until tender. Turn occasionally, so it does not stick. Serve with sauce over cooked rice. Serves 6-8.

DANISH HERRING

by Norma Barach
(Copyright 1977, JTA)

For a change of pace, I have for you this week an appetizer that I am told is popular among South African Jews. It is good served with sugared kichel.

1 32-ounce bottle herring tidbits
one cup canned tomato sauce
1 tblsp. oil
1 cup diced apple
1 cup diced dill pickle
1 tsp. prepared mustard
¼ tsp. pepper
2 tblsps. sugar or to taste

Remove herring from jar and cut into one-inch thick pieces. Cut up onions from jar into small pieces. Mix all other ingredients together and pour onto herring and onions. Put into a large covered jar and store in the refrigerator for a couple of days before serving.

EGGPLANT-CHEESE

by Norma Barach
(Copyright 1977, JTA)

A good side dish for a dairy meal is this eggplant and cheese recipe. It can be served with gefilte fish, broiled whitefish or tuna salad.

2 medium eggplants
½ lb. fresh whole mushrooms
2 tblsps. oil

1 15-oz. can pizza sauce
4 ozs. grated mozzarella cheese

Peel and slice eggplant. Soak slices in three cups salted water in a large bowl for 30 minutes. Drain well and dry slices with paper towels. Brown eggplant and mush-



rooms in hot oil on all sides, in a large skillet. Add pizza sauce and cook covered over low heat for 15 minutes. Add grated cheese and cover again. Cook on simmer for five minutes to melt cheese. Serves 5.

CHICK PEAS AND BEANS

by Norma Barach
(Copyright 1977, JTA)

Chick Peas are ever popular in Israel, as are fresh vegetables. My sister who lives on an agricultural moshav sends this recipe.

1 lb. fresh green beans
1 #303 can chick peas
¼ cup butter
salt, pepper

Wash and cut green beans into 1 inch strips. Put into a saucepan. Drain chick peas, saving the liquid. To the liquid (from the chick peas) add enough water to make one cup. Pour over the green beans in the saucepan and boil covered 10-12 minutes. Add chick peas and drain the liquid from the green beans. Add salt and pepper to taste. Add butter. Toss well and reheat for a few minutes.

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Drawings Show the Way it Was



Old woman and grand-daughter by Phyllis Goldman.



A man by Phyllis Goldman.



Rag dealers by Phyllis Goldman

by Rita Berman

Visitors to Chapel Hill recently had the opportunity to see a beautifully depictive series of portraits of Jewish life done by a

talented Greensboro artist, Phyllis Goldman.

For Mrs. Goldman the two-month long exhibit at the Morehead Building produced many orders for copies of the prints she displayed, some wonderfully heart-warming comments written into the visitor's book at the exhibit, and an invitation to show slides and exhibit her work in Durham this Fall.

Many writers have attempted to describe our cultural history but it takes an artist to show us. With a few skillful strokes Mrs. Goldman has created a mood and memory, and it is almost impossible for any Jew to look upon her drawings and not feel a tugging sense of identity.

I spoke to Mrs. Goldman about her work recently and she told me the collection of 36 pencil drawings are an attempt to recreate the lost world of the Eastern European Jews. Entitled "The Way It Was," the drawings depict the various aspects of the close-knit lives of those living in a shtetl from 1850 to 1943.

There are many vignettes of everyday life: a boot maker and rag dealers plying their trades; the matchmaker; a chicken-plucker; a Sabbath-drapper knocking on shutters, announcing the arrival of the Sabbath. Scribes putting together a Torah and young boys studying it, and an elderly Jewish scholar interpreting a Talmudic text, show the cultural and scholarly life in the ghetto.

One drawing that had personal significance for me was the iron worker, it reminded me of my grandfather a blacksmith from Russia.

Mrs. Goldman has lived in North Carolina for 12 years, and was in New York state before that. She is a graduate of New York University and teaches pencil drawing at Guilford Technical Institute, but

also works in oils, collage, acrylics and pen and ink.

She has had several one-woman Art Shows, but this is the first one with a Jewish theme. Mrs. Goldman explained she had three things in mind when she commenced this collection. "As instructor of pencil drawing I felt it appropriate to create a pencil art show. Graphite goes back to the 16th century with drawing itself considered by many to be the earliest art technique. Additionally, I attempted to present an assortment of visual effects using value, tone, line, space, and unit. Finally, the subject matter was chosen with great care, stemming from a personal love and deep admiration for the culture which intensified as I made further study into the period of the lost world of the Eastern European Jews."

In 1955 she traveled to Europe, "exposing myself to Art in its true form, some from Florence and the Vatican in Rome. When I toured Vienna the winter of 1955 the Iron Curtain had just been lifted, but few people were to be seen on the streets, the bleakness and the sad expressions from the people who had lived through anguish never left me."

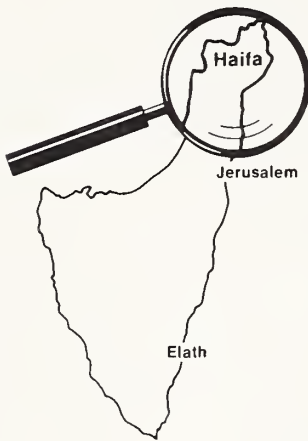
Looking at the eyes of her drawings one can see she has captured this tragic sadness.

The response from those who have seen the exhibit has been overwhelming she said, "People from all over have written such words as, 'thank you for showing us what our great grandparents did,' or 'they are sketches from my family's past' etc. Above all, my drawings show the Jews as a people who we know will live on, letting us not to ever forget."

The collection of drawings is available for display in other towns after it goes to Durham, and copies are for sale. ■

Inside Israel

After Begin—Three in Line



by Carl Alpert

Haifa-Menahem Begin is a man in a hurry. He is genuinely anxious to get things done as quickly as possible. He does not know how much time he has. It is no secret that only a few months before the elections he was felled by a serious heart attack, and while he appears to have made a complete recovery, he is working under a strain which has taken its toll of healthier men. We all wish him good health and long life, but it is only natural that one should ask: What would happen if Begin were to be physically incapacitated and unable to continue as Prime Minister? Who would succeed him?

When Rabin was compelled to retire, for other reasons, the ruling Labor party had any number of well known possible successors: Shimon Peres, Yigal Allon, Abba Eban, Haim Zadok, to name but a few. Who is there in the Likud?

Among the political components which make up the Likud are many men of talent, ability and personality who are unknown overseas simply because they had never been projected into positions of influence. If Likud remains in power for some years much more will be heard of names like Gideon Patt, Amnon Linn, Yitzhak Modai, Moshe Nissim, Zalman Shoval, Yitzhak Shamir, Moshe Shamir, Yoram Eridor and Ehud Olmert.

But for Prime Minister in the foreseeable future? Since Begin has in any event declared he would not serve more than one term, preferring to devote himself thereafter to writing books, the conjecturing as to succession is perfectly legitimate, even if Begin does not mean it.

There are three leading candidates—in alphabetical order.

Moshe Arens, like Golda Meir, immigrated to Israel from the U. S. and has served for many years as professor of aeronautical engineering at the Technion. No

ivory tower scientist, he was also for some time vice president in charge of engineering at Israel Aircraft Industries. He was fourth on the Likud list for the Knesset, an indication of the respect and esteem in which he was held in party circles. Today he serves as Chairman of the powerful Knesset Committee on Foreign Affairs and Defence. He was also picked by Begin to be Deputy Chairman of the Herut Party, that is, second only to Begin. He is highly intelligent, a clear thinker who speaks and writes cogently. He is a man of stable temperament. An intellectual, he is a type completely new to Israel politics. He is 52.

Arik Sharon, a professional soldier most of his life, made major headlines when he led the Israel detachment across the Suez Canal during the Yom Kippur War and gave the impression that he had to fight the military high command to have his way. His entry into politics was late in life. He joined Likud, quit them in a power struggle, and formed his own party, Shlomzion. After his success in the election, he threw in his lot with Begin and is today Minister of Agriculture. He found time to graduate from Tel Aviv University, and draws his livelihood from a large private farm he owns in the south. He is 49.

Ezer Weizmann, Minister of Defence in the Begin Government, is a nephew of Israel's first president. He too was a military man from his early days, an air pilot since 1943, one of the creators of the Israel air force, and for eight key years the Commanding Officer of that Force. He is a hearty, convivial man, effervescent, even once considered something of a playboy. He is 53.

Menahem Begin is aware of the whispering, but plays no favorites.



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Pasquodnyak

A Fable for our Time

by Don Winkelman
and Milton Harr

Long ago, almost so long that your **bubby** and **zadle** hardly remember it, lived a king and his lovely daughter, Princess Haninefetz. Their land, Pasquodnyak, was wealthy: every horse had two saddles, disposable diapers were the rage, and King Schleme, at a recent fund-raising dinner, guaranteed a chicken in every pot.

Nu? That promise caused all the trouble. When King Schleme, speaking with all the authority of his royal office, promised each family a chicken for Shabbos dinner, he forgot that Pasquodnyak had only one combination chicken flicker-schachet. And so, on every turnpike and most of the country roads were billboards advertising for a chicken-flicker who could flick two hundred chickens a day. The reward? Noble indeed! The hand and heart of the beautiful though slightly zaftig Princess Haninefetz.

Many men tried for this royal prize, and they were brave, enterprising young men. All failed and lost their heads as a consolation prize for the king.

News of the great search spread far and wide, and Yankele, a galiziener from the neighboring county, decided to try his luck. Yankele was a shepherd by trade, and a fine one at that, but a chickenflicker? Never. His mama, his daddy, his **tanta** Lea warned him not to lose his head over the princess, but he went anyway.

Now Yankele was loved by his sheep for he was the kind of man who even protected them from wolves when the wolves weren't around. The number one ram immediately appointed a representative who went to Pasquodnyak, met with the chickens, and asked for their help.



The next morning, King Schleme, his thirteen ministers, Princess Haninefetz, and Pasquodnyak's lone chickenflicker-schachet accompanied Yankele to the royal chicken coop where they were greeted by bleats from the sheep and squawks from two hundred and one chickens assembled in military order. The chickens bowed low to Yankele and, with smiles on their beaks, they plucked feathers from their breasts.

"Such things happen only to those whose hearts are true," shrieked the ministers in unison, and lovely Princess Haninefetz flew to Yankele's arms crying, "My hero, my hero."

"Son," the king said, wiping his eyes with a purple tissue.

Yankele and Princess Haninefetz married and in the course of time came to rule Pasquodnyak with justice and temperance.

Indeed, if they have not moved, they live there still.

Moral: Be good to your sheep.



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The Balloon Man

"They punctured all five of his balloons . . . To the balloon man, there was nothing worse. The hellum, his hellum, had given a life to the balloons and now, to Wilfred, the life was gone, taken away."

by Gregory R. Glau

Wilfred Eckstein sat on the dirty bus-stop bench and waited. He looked down Central Avenue, hoping to see old number nine lumbering toward him. The entire street telescoped before him, filled with a mass of moving cars and flashing lights and grey air. But no number nine bus. Why, he wondered, does it have to be late again today?

Finally, sitting on the stained bus seat, the motion of the bus swaying him from side to side, Wilfred sat back and looked out the window, watching the world pass by. Maybe they're right, he thought. He was getting old. Things, even going up the three flights of stairs to his apartment, didn't come easily any more. Getting to work each day, **this**, he thought, looking around him, gets worse and worse. So maybe they are right. The movement jarred the old man next to Wilfred to his left, and the two collided softly. Wilfred sighed heavily, gave the man a disgusted look, and sat back again.

'But why make a face at him? He was surely the same age as I am, or perhaps younger. Can't this damn bus go any faster?'

But he knew it could not, because he rode this same bus each day, had for five years now, and it always jarred along just the same speed. It always made him late for work, too, but he didn't have the option: he had to ride this bus. Well, he thought, it doesn't matter anyway, because today's the last day and it won't matter if he were late again.

So, twelve minutes after the shopping center opened, Wilfred walked through its main doors. He was hurrying along as fast as



possible, but at seventy-four, fast is a relative thing. He walked down the center of the main aisle, ignoring the other merchants who were busy opening their shops. When he reached the steps to the lower level, he turned sideways, to make down them.

'Sure, it'll be fine living with Jim and Kate. Jim always has been a fine son to me, a good boy. And Kate's okay. And they say their new home is nice, with a big spare room. But that's what it should be—

a spare room. Not a room for an old man to die in. I guess maybe they're right, but I don't want to leave here. I've got my stand, my apartment. Come on, old man, stop kidding yourself: you've got nothing. A cheap balloon stand that sells no balloons. A one-room apartment, thirty-six steps higher than the street, for crap sakes. And you're alone, old man. Okay, I am, but so what? I've been alone ever since Fran passed on. I'd be alone living at Jimmy's, too.'

Irving Jackson, the owner of Irving's Plant Paradise in the Mall, stood in the center of the aisle, right in Wilfred's way. This was the only way to stop the old man, Irving knew, so he stood there.

"Oh!" Wilfred exclaimed, startled to see his younger friend there, "good morning." He stopped, hesitantly.

"Yes, Good morning, Wilfred," Irving smiled. "So." He paused "Today's the day, eh? The last?" He was smiling, trying to be cheerful, but making a poor effort. After all, he was losing a friend. They'd worked almost side by side for the past five years—Wilfred's balloon stand was next to Irving's place.

Wilfred nodded, "Yes, the last. And, Irving, I don't know whether to be happy or sad. I like Phoenix. I don't think I want to leave. And to go all the way to Ohio, it's so far, but Jim's job, well—that's where it is." He chewed on his lower lip. "But, I suppose it will be good to get rid of this," he raised his hand in exclamation, "and the hassle and the crowds. And Jim and Kate want me to quit—say they won't leave unless I come with them." His wrinkled face creased itself heavily and his mind seemed to drift away from the conversation.

"It's for the best, I know it is," Irving said, "but it sounds to me like you're talking yourself into it." He stared intently at his friend.

"Hmmm. Maybe so, maybe so," Wilfred answered, walking away. He didn't say good bye.

Irving just nodded after his friend, understanding. One day this would fall on him, to leave his world and enter another. He hoped he would be dead first.

Wilfred arrived at his balloon stand, really an old carnival booth made of rotting plywood. The owner of the Shopping Center had made him move all the way down here, at the opposite end from the toy store, hoping he'd give up and leave. Business had been lousy, but Wilfred had hung in. It didn't matter to him about selling balloons, how many he might sell.

The work was the thing: to work.

He rolled out his cylinder of helium, a faded yellow tube four feet tall. He'd painted that cylinder many times, probably twenty at least. It ended up being a flashy bright yellow, but it was faded now, and chipped. Too many years had passed since Wilfred had dressed it.

'Why can't you capture the young days? You're a child holding a bright red balloon; a day later, you wake up an old man trying to sell that balloon. How many times have I tried to tell Jimmy that? But he thinks I'm just old, my mind has settled, and he won't listen to me. He'll find out at his own time, his own way.'

Wilfred, now the cylinder was secured, sat down to rest a moment. From his shirt pocket, the side that wasn't torn, he produced a huge cigar. One day, he'd been able to afford the good ones, the Cuban cigars. Today, it was the cheapest he could find, but, well, that's life. He lit it, and the cloud of grey-blue smoke enveloped the stand.

Maybe that's why people don't come, he wondered. Perhaps the smell bothers them. No, only old ladies care about that—the kids don't, he decided.

A woman pushing a baby carriage approached; a small boy trailed her.

Wilfred stood up and put his cigar in the tin ashtray he kept under the chair. People didn't like to see you smoking, he knew that, like it'd affect their kids or something. And you always had to stand up. If you were a sitting-down balloon man, you wouldn't sell anything. People expected you to stand, so you stood. That's why you must have expensive shoes—so you can stand the hours of being on your feet.

'In the old days, I'd wear out a pair of shoes in three months. Now, this pair I've had for three years and they're like new yet. You're a great salesman, old man, can't even wear out a pair of shoes. Maybe they're

right.'

The woman and her children drew near, and the little boy said something to his mother, but they didn't approach Wilfred's stand.

Maybe he should put a sign up? He puzzled over that a few moments, and when the family had passed, Wilfred sat down again. Maybe a sign would help, he thought. He could paint the prices on: fifty cents for the smaller ones, with the little Mickey Mouse inside, and seventy-five cents for the big ones, with the large, colored Mickey-Mouse. Plus tax, he'd have to add that. Can you believe, he asked himself, they're taxing balloons now?

'Dummy—you forgot to blow up some balloons this morning. How could you forget something like that? No wonder those people went by—they thought you were an old bum sitting here at a closed balloon stand. I sure am getting old. Maybe they're right.'

He stood up and blew up five balloons, and then tied each on a long string, so they would fly above his stand. Now they'd know he was open for business. Then he realized his worrying about a sign was also silly—today was the last day. So who needs a sign he asked himself. And he didn't have to worry about paying a tax—he wouldn't be collecting any.

Sitting there, with the long cigar hanging out of his mouth, Wilfred appeared to be that old bum he'd envisioned. He was overweight, and his enlarged stomach untucked the front of his shirt. His head rocked slowly from side to side, like a newborn's, as he sat and smoked. He'd never been handsome, and today, squinting at the world (where had he placed his glasses last night?) he just looked old. His hair was short and curly and bone white. No bald spot, either—that was something of a family tradition. If there was nothing else he'd leave to Jimmy, at least there was that. Quite a heritage.

But his clothes, if unkempt, were

clean. Since Fran passed away, Kate came along once a week, unasked, to pick up and wash his laundry. At first, he'd been embarrassed for his daughter-in-law, with her washing his hard socks and dirty shorts and his shirts full of small burnt holes. But that passed.

Suddenly, out of nowhere, three teenage boys appeared and flew at Wilfred. The old man looked up, startled, not understanding. The boys thundered by, shouting loudly. They punctured all five of his balloons. Five sharp 'pops' and the limp rubber fell to the cold concrete. To the balloon man, there was nothing worse. The helium, his helium, had given a life

to the balloons and now, to Wilfred, the life was gone, taken away.

'Almost every day, it's the same. I fill them and the boys come along and take them away. I might as well leave, go with Jimmy. What good can I do here? I'll go with him to their spare room. That's where I belong: the spare room.'

A feeling of uselessness came over him, a feeling of great tiredness. Wilfred's chin shook a bit and with a huge sigh, he sat down again. No point in blowing up more balloons, he thought, what's the use? He was sure no one would come, anyway.

Wilfred reached up with his right hand and rubbed the back of his neck. Then he leaned forward and looked out the dirty small window. He stayed there for some time, just looking, thinking.

'They're right, I must go. I'm of no use here. I'm just an old man, stinking up the place, making a laughing-stock of myself.'

He shrugged his shoulders and stood up. He was counting his strings, as he did each night, when he felt the tugging on his pants' leg. He turned to see a little girl, perhaps five years old. Her neck was bent way to the rear, so she could look at him. She had a very worried expression on her face.

"So?" Wilfred asked. "What do you want?"

The girl took a step away, then held her ground. She appeared afraid, but something, the desire for it, was overcoming that fear. "Sir, sir, how much are the balloons?"

"I'm closed now," Wilfred answered, "shut down. I sell no more balloons today." He looked around, searching for the parent he knew must be nearby.

"Oh," the little girl said, sadly. "I'm sorry to bother you, Sir." She turned and walked away, but only had gone a few steps when she whirled around and ran back to him. "Sir, do you know where any other balloon men are?" Her eyes were bright again, her disappointment gone.

The old man faced her and with a

sigh, and much effort, squatted down. "Now listen," Wilfred said, "There are no other balloon men, see? I am the Balloon Man, little girl. Me. Understand?" He looked very serious, very old.

She nodded, and started to run away.

Wilfred watched her go and his heart was heavy. This was a poor end to a sad day, he thought. "Wait," he shouted, "little girl, wait!"

She stopped, and turned to him. "I was only kidding, little girl." He smiled. "Come here, I'll give you a balloon."

"I've only got a quarter," she said, tentatively.

"Okay, okay," Wilfred answered, "today they cost a quarter." He reached into the pocket of the cylinder and produced a handful of balloons. "What's your favorite color?"

"Red," she said, "or green," and she laughed.

"Alright, then," Wilfred continued, "a red one and a green one, all for a quarter. How's that?" He happily blew both of them full of helium and tied them tightly. Then he squatted down again to face the little girl.

"Hand me your wrist," he said.

She hesitated.

"To tie them on, silly," he said.

"Oh, oh, I see," the little girl said. She put her arm out to him.

Wilfred tied the two balloons onto her wrist, knotting the string into a bow.

The little girls' eyes sparkled as she grabbed the strings, holding them for extra security. She handed Wilfred her quarter. Then quickly, she circled his right leg with her arms and hugged it tightly. Then she was gone, sprinting down the aisle.

Wilfred thought he'd never seen anything quite so wonderful as what he'd just seen in the little girls' eyes. He'd seen it before, of course, a million times before, but it was more beautiful each time.

Then he realized: maybe today didn't have to be his last day, after all. ■

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"the zebra"

by Jean Stromberg-Unger



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A Little Jewish Boy and Panama

"The little Jewish boy was fired with the ambition to be another deLesseps, but he would build the Panama Canal."

by David Schwartz
(Copyright 1977, JTA)

General Omar Torrijos, the head of Panama's government, rather eagerly accepted the invitation of Premier Menachem Begin to visit Israel. He had recently visited Libya and apparently was a little anxious about that. American Jews would not be pleased with that and right now Panama needs all the American support it can get. The Washington Bureau of the Panama government put forth a statement that Panama had consistently voted in the United Nations in Israel's favor.

History is often a little strange and mysterious. A little unexpected twist and the course of history is changed. Panama itself is a demonstration of this. It originally

was part of Colombia. It did not have to fight a war to gain its independence. It became an independent state because President Theodore Roosevelt preferred it that way in order that the canal might be built. There is also an interesting little Jewish story in connection with the Panama Canal.

Before the Panama Canal there was the Suez Canal in Egypt. The man most responsible for the Suez Canal was the Frenchman Ferdinand deLesseps. The building of the Suez Canal excited great world interest. It was the time of many new inventions. The wireless was just coming into being as well as many other technical inventions. But the canal was an invention of a different kind. It was an attempt to change geography—to unite two oceans.

One of those especially excited about the Suez was a little Jewish lad. He read all about the Frenchman, deLesseps. What a wonderful man he was and what a wonderful people the French were. No doubt being Jewish, the youngster also was especially interested in what deLesseps had written about the area in which the Suez Canal was located. DeLesseps believed this was the land of Goshen described in the Bible, the area of Egypt in which the enslaved Jews lived.

The little Jewish boy was fired with the ambition to be another deLesseps, but he would build the Panama Canal. He was a bright boy, so he began to study arithmetic more intensely. You need to know a good deal of mathematics to be an engineer. Also he began to study more science. He would have to dig through the hard rock in the soil at Panama. His parents realizing he was bright had faith in him and

encouraged him in his technical studies to fulfill his ambition. Only they knew about this ambition. He kept it a secret from others. It was something very private and when you keep a thing to yourself it somehow seems to grow in intensity. Now and then he might reveal it a bit to his intimate boyhood chums, but always add "Don't tell anyone."

The Suez Canal, he would say to himself, is a great wonderful achievement, but the Panama Canal would even eclipse it in importance. It would join the two great oceans of the world, the Atlantic and the Pacific. The great evil of the world was divisiveness. The Panama Canal would make for one world.

But as the youth grew up, he noticed that there were other things than rock and earth that made for divisiveness. In Budapest and Vienna there was nothing physical between Jew and non-Jew, but anti-Semitism was all about—so sharp, it seemed, you could cut it with a knife. In Russia, at the same time, there were continuous pogroms. Then he went to his beloved France, the land of the great deLesseps, the land which had shouted liberty, fraternity to the world and the country was in the midst of the Dreyfus trial. An innocent Jewish officer had been framed and the whole country seemed to shout "Down with the Jews."

Canals, he realized are good only for the removal of divisiveness of lands. More important than the removal of the rocks was to keep people from throwing rocks at one another.

So it was that Theodor Herzl raised the banner of Zionism. Yes, the little lad who had dreamed of building the Panama Canal was the father of modern Zionism.

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Can UN Block Israeli Ships from Using Panama Canal?

"In 1967, another Jew, Max Del Valle, became Panama's President for a brief time . . . Del Valle is one of two Jews, outside of Israel, who served as President of a country."

by Joseph Polakoff
(Copyright 1977, JTA)

Among questions concerning the new Panama Canal treaties that require explicit definition at the U.S. Senate hearings, in the Senate debate to follow and from the Panamanian authorities is whether the U. S. Panama accord is the final word on any nation's use of the waterway.

Israeli ships, sailing for the Zim Shipping Company on its Pacific Line, transit the canal in Israel's trade with the Far East, particularly Japan. Apart from this economic factor is the issue of principle of equal treatment for all nations in peace and war and under any circumstance of international relations. Practically, it is recognized, naval tactics outside the precincts of the canal can effectively block any vessel seeking to enter the canal.

Seeking an authoritative definition that would meet international acceptance, the Jewish Telegraphic Agency asked U. S. and Panamanian spokesmen whether the treaties supersede any possible action by the United Nations that may impinge on the U. S.-Panamanian treaties. For example, should the United Nations apply economic sanctions against a country—say Israel—does that country still have the right to use the waterway? In other words, does a treaty between two nations out-weigh a majority view in the United States?

On the legal question, both American and Panamanian responses to JTA were positive.

The State Department replied, in writing, that no country's ships can be legally barred from transiting the canal and that if a country is condemned by the UN it still could have its ships go through the waterway. "The Canal," the Department said, "will be open to all nations on a free, open and non-discriminatory basis." Does that mean, JTA asked, that the treaties supersede any UN action? "That's my understanding," replied Assistant Secretary of State Hodding Carter, the spokesman for Secretary of State Cyrus R. Vance.

At the Panamanian Embassy, Counselor Marina Mayo told JTA "the canal will be open at all times to vessels of all nations on an unrestricted basis without discrimination." Since Panama has voted with the Arab nations on many occasions and abstained on the infamous anti-Zionist resolution, JTA asked whether Panama would permit Israeli ships to pass even though Panama itself had imposed sanctions against Israel. The counselor replied: "Panama might apply sanctions as a government but it would not apply sanctions towards another country's use of the waterway."

Panama's head of government, Brig. Gen. Omar Torrijos Herrera, said in an interview that the canal is "as indefensible as a newborn baby" and therefore "the only thing that would guarantee its safety is to tell all the countries of the world that they can transit freely and without discrimination 24 hours a day, 365 days a year."

PANAMA'S JEWISH HISTORY

The fact that Sol M. Linowitz, former chairman of the board of Xerox and former U. S. Ambassador to the Organization of American States, had a major part in the shaping of the treaties, is additional testimony to the important roles Jews have had in Panama's external and domestic affairs. Linowitz, in association with Ellsworth Bunker, not only performed a lion's share of the negotiation for the United States but he also was called upon by President Carter to convince such organizations like the American Legion to approve the treaties and to persuade the Senate of their need.

Jewish traders and financiers helped cement U. S.—Panamanian relations at the time the canal was being contemplated and when it was being dug under American auspices. Jews were in the narrow waist of Panama when Americans and others crossing it on their way to California and the gold discovered there in 1849. Three centuries before that, the first Spanish colonial governor of the Panamanian province of Colombia was the Marrano Pedro Arias Davila. While a Catholic, Cavila is widely regarded in Central America as a Jew and one of many like him who were sent to the Isthmus in those years to help colonize Spain's new territories.

In 1967, another Jew, Max Del Valle, became Panama's President for a brief time. In a political

upsurge that year, the government's head was deposed and Del Valle as vice-president assumed his duties until a new government took charge. Del Valle is one of two Jews, outside of Israel, who served as President of a country. The other is the late Moses Pijada who was Yugoslavia's President in the early years of Tito's authority after World War II. Many Jews have been prime ministers.

Panama's present Jewish population of about 2000 in a total of about 1,600,000 is about 60 percent Sephardim. The country's

first Jews under Panamanian rule were from the Spanish-Portuguese communities on the Dutch and British islands in the Caribbean. At present, Panama City has about 1500 Jews. Colon includes some 200 and there are scatterings in David, Chitre and other towns. Jews are active in the country's political, cultural and intellectual life.

Organizationally, the community has Orthodox, Conservative and Reform synagogues and also a B'nai B'rith lodge, a WIZO branch and other Jewish groupings. The

Albert Einstein Institute in Panama City has an enrollment of some 350 students of who 80 percent are Jewish. They represent about 90 percent of all Jewish children of school age.

In the Panama Canal Zone, the Jewish Welfare Board has long maintained a Jewish center in Balboa to serve Jewish families in the zone and Jews in the armed services stationed there. Rabbis affiliated with the center contributed also towards Jewish life in Panama. ■

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Cinema

by Herbert G. Luft

(Copyright 1977, JTA)

FRED ZINNEMANN, Academy Award winner for "From Here to Eternity" and "A Man for all Seasons," most recently completed on locations in England and on the continent, filmization of Lillian Hellman's "Julia," an episode from the famed novelist's autobiographical book, "Pentimento," detailing a lifelong friendship between Ms. Hellman and a mysterious woman who perished in Nazi Germany on the eve of World War II. ("Julia" is produced by Richard Roth for 20th Century-Fox.)

Alvin Sargent's screen play opens in 1934 when Lillian Hellman at a beach house on Nantucket, off the coast of Cape Cod, was struggling with the completion of her very first stage play, "The Children's Hour," inspired and coached by her friend, the famed author Dashiell Hammett, with whom she was living at that time. In retrospect, the story goes back to the youth of Ms. Hellman when she spent a New Year's Eve with the strangely beautiful Julia, granddaughter of a rich and powerful Fifth Avenue family. From their Manhattan mansion, Lillian's memory takes her to a holiday at the mountain lodge in the Adirondacks. Julia, at ease with literature and poetry, makes an idelible impression on the still immature Lillian. The two girls grow into young women, sharing their hopes and aspirations while their friendship and love for each other deepens. After Hitler's rise to power, the politically minded Julia leaves for Europe to become involved in anti-Nazi circles.

During riots in the Floridsdorf district of Vienna some 200 people are killed and Julia is wounded and in a hospital. Ms. Hellman rushes to her side but her childhood friend

mysteriously disappears. From then on, the story accelerates at a nightmarish pace. There is a terrifying train ride through France and Germany into Russia. Lillian finds and loses her beloved Julia who finally is killed by the Nazis with her baby disappearing for good. The now famous author is left with a persistent feeling of guilt and with recollections of the two people she had admired so much—Hammett and Julia.

The story is just a frame for a penetrating account of the affinity between two women who inspire each other and Ms. Hellman's relationship to the mature author Dashiell Hammett. Jane Fonda, who plays the Lillian Hellman character, has been associated with the project since its inception. British actress Vanessa Redgrave portrays the title role; Jason Robards is Dashiell Hammett; Rosemary Murphy appears as Dorothy Parker and Hal Holbrook as Alan Campbell. Maximilian Schell, for a change, portrays an active anti-Nazi in a fictitious role of a friend of Julia. Much of the film was shot in England, with the North Sea beach at Winterton-on-Sea replacing Nantucket; the extensive sailing sequence was staged in the Lake district of Cumbria at the Scottish border. The scenes in Paris were photographed at the real sites, from the Jardin des Tuileries, the Gare du Nord railway station, to the Hotel Meurice where Lillian Hellman actually stayed during her sojourn in the French capital. The Hospital Villemin represents the hospital in Vienna where Lillian visited Julia after the infamous Floridsdorf Riots. On the screen, the city of Strasbourg in the Alsace, today once more a part of France, represents Vienna and Berlin in the years leading up to World War II. The University of Strasbourg doubled for Vienna



University where Julia became involved with the Nazis and the suburban streets were used to film the Floridsdorf riots where thousands of loyal Austrians were savagely dealt with by the growing power of the Third Reich. Hundreds of local extras were employed for the filmization, all costumed in the correct period of 1937, including SS men, stormtroopers, Reichswehr soldiers, Hitler Youth and those in the civilian clothes of the Gestapo.

FRED ZINNEMANN, today 70, is himself a native of Vienna, who studied camera techniques in Paris and came to the United States at the age of 22. A master of the visual expression, Zinnemann's cinematic work remains compassionate throughout; the dilemma of the hero in "High Noon," the crisis of conscience in "A Man for all Seasons"; the conflict of a loving woman reflected in "The Day of the Jackal." There were "Teresa," "The Men," "Member of the Wedding," "Sundowners," "Hatful of Rain" and "Behold a Pale Horse." Just as Robert Flaherty whom Zinnemann assisted in the early 1930s, Zinnemann has never compromised, rather made fewer pictures. Personally, I was most deeply affected by his stirring concentration camp picture, "The Seventh Cross" (with Spencer Tracy as the fugitive) made from the novel by Anna Seghers shortly before the end of World War II—and "The Search" which dealt with the homeless children of Europe roaming about the continent in the aftermath of the war.

Shlomo

by Lawrence Tabak

Shlomo stepped off the bus for the last time in Edgewood, Wisconsin. It was a cold night, so cold that his cheeks ached immediately. The wind cut through his baggy gray pants and his eyes watered. Somehow it seemed colder than it had ever been in New York. He limped with stiff legs towards the gas station door. A small metal sign above the door was swinging in the wind. "Greyhound", it said.

Shlomo was tired and hungry. It had been 61 years since his last trip and he had forgotten how hard they could be. As the bus had rocked and bounced across the country memories of that earlier trip, memories he had lost for decades, had come back with a startling clearness. The madness outside the Warsaw train station: the babbling announcements of arrivals and departures, the shouting strangers, and his tearful family promising to follow soon. He remembered his family, all dressed in black, standing against a wall as if they were posing for a portrait. His two brothers and his sister were crowded in front of his mother and father. They were waving goodbye. He remembered the overcrowded ship and the sickness and stench in the hole, and the man named Moshe who had been his friend on the passage. In the mornings they had davened together and he had promised to help the fifteen year old Shlomo get a job in New York. All the people he had never seen again.

Now in a new place once again, a city whose bus depot was a gas station, a city whose tallest building was four stories, he felt as strange and foreign as he had felt during those first weeks in New York. He couldn't understand how his son could choose such a place.

Shlomo stepped inside the gas

station and waited in front of the desk until a man in green work clothes came in from the garage. He walked past Shlomo, around the desk, and sat down. After rummaging through a pile of papers he lit a cigarette and then looked up.

"What can I do for you, mister?"

"Use telephone?" Shlomo was looking at the telephone on the desk.

"The pay phone's over there."

A battered book was hanging underneath and Shlomo began looking for the T's. He knew they were somewhere near the end. Finding the T's he started reading down the list until he got to the To's. He began to move his finger along each line, painfully pronouncing the sounds of German and Scandinavian names. He shook his head as he moved into the Tu's, and proceeded up the page again, but still he couldn't find a Todereski.

Shlomo walked back to the desk and waited until the man looked up.

"This Edgewood, Wisconsin?"

"That's right."

"Then what is wrong with book?"

The attendant looked up wearily. "Not another page missing. Turn your back and someone gets a page. Try this one."

He slid the book to Shlomo who began another search for the correct page. The attendant watched curiously as Shlomo began to pronounce each name.

"Who you looking for?"

"Todereski. My son is doctor here. You know him?"

"Let me check. I never heard of him. You sure you got the right town?"

"Of course. Every year he sends card to New York from here. For eleven years."

"Close as we can get is Dr. Mel Todres."

"You say Melvin? My son is Melvin. Maybe they not have room



for whole name."

The driveway at 604 Elm was jammed with cars. There were two Buicks, one Olds, and a Mercedes. The floodlight from the house beamed into the white yard, over the remains of a snowman, and into the multi-colored blinking of the 15 foot pine tree. All the downstairs windows glowed brightly, and sounds of laughter filtered out into the cold.

and he doesn't sound very well so . . ."

"Oh, Marian", Mrs. Wright said, "we understand." Everyone agreed and when Paul Richardson suggested they all stop at his place for a drink they agreed to that too, and they bustled into their coats and within minutes the driveway was completely empty.

David listened to the good-byes, the slamming of the door, and the

the tree. He walked slowly and as he approached the tree slowed even more. He moved around it as if he were in slow motion. Mel and Marian Todres stood in the doorway watching as he tilted his head and reached for a shred of tinsel. He held it gently in his hand for a minute and then carefully replaced it. Moving to the far side of the tree he extended his arm as if to embrace the entire tree, and with a

"He began to pick the glittering cards off the mantle, throwing them into the fireplace. No one had noticed David at the top of the stairs until he began to scream."

Inside, the six couples were energetically engaged in the second round of charades. Everyone had had just the right number of drinks to produce that state of mind between inhibition and incoherence which is perfect for charades. Mrs. Wright was acting out "West Side Story" with plenty of encouragement, but little success when the phone rang. Marian Todres left to answer it.

Upstairs in his bedroom David Todres was listening to the sounds of the game, hoping to hear something interesting. It made no sense to him, but among the excited voices he would occasionally hear a forbidden word or two. He would repeat them softly to himself, getting the feel for them putting them in different combinations. He paid no attention to the sound of the phone.

After a minute Mrs. Todres poked her head back into the room and motioned frantically to her husband. They both disappeared into the kitchen.

When they reappeared they were so solemn that the game just stopped, and everyone just stared at them, expecting the worst.

Mrs. Todres waved her arms about, as if to erase the grim notions in all their minds.

"I'm so sorry", she said. "It's Mel's father. He just called, and it wasn't long distance. He just got off the bus and we had absolutely no idea he was coming from New York,

sounds of the cars pulling away. Then he could hear his parents speaking in the hushed tones of secrets. He crept to the top of the stairs and listened.

"Mel", his mother was saying. "You just can't put him back on the bus. After all he's your father."

"Christ, what do you know. You don't know what he's like. He'll want to change everything we've worked for. We've got to think of the kids. He's going to ruin everything."

"Just go. He's probably just miserable. We'll settle it all later. For now he can stay in the kid's gameroom. I'll set up the cot and we can talk about it in the morning."

Shlomo stood in the doorway of the Todres' house, breathing heavily from the climb up the front steps. His breath blew in clouds towards the door as he removed his fuzzy hat. He replaced it with an embroidered yarmulka. Through the window Shlomo could see the colored lights. The golden star was shining from a hidden spotlight.

Dr. Todres reached around Shlomo to open the door. "David is our oldest," he continued. "He's eleven now. Last week he was in the school play. He's good at that sort of thing. And then there's Elaine. She's eight. She takes piano and ballet."

Shlomo walked into the house. Mrs. Todres ran up to greet him, but he walked past her, staring at

groan and a clumsy, broad swing, he knocked it to the floor. Ornaments shattered and the lights went dead. Mrs. Todres stifled a scream as the water ran over the presents and into the carpet.

Shlomo stood over the tree looking at his son.

"Not here. Not in this house. The house of my son."

He began to pick the glittering cards off the mantle, throwing them into the fireplace. No one had noticed David at the top of the stairs until he began to scream.

"Stop him," he yelled. "Make him stop!"

Mrs. Todres ran up the stairs and half carried him to bed. She told him not to be afraid, that his grandfather wasn't bad or mean, that it was only because he was from a different country and had a few different ideas.

Shlomo was sitting on the couch, breathing heavily with a hand to his chest. He lay down and closed his eyes.

That night Shlomo moved into the playroom downstairs. Had he looked up from his cot he would have seen a stuffed dog, four plastic battleships, and one red fire engine. In the morning he prayed.

In the first week Elaine would bring in friends while he prayed, bobbing back and forth, and solemnly explain that he was a very sick man and should be sent away. A notion arising, no doubt, from the frequent parental debates

concerning Shlomo's fate. Doctor Todres thought Edgewood Manor would be the best thing, but Marian stalled, saying he would be ready to go back to New York before too long. Meanwhile the children would crowd around the playroom door in the mornings. Everyone on the block saw it sooner or later; the bald man bobbing at his tiny book, in time to some foreign rhythm.

From the first meal on Shlomo seldom said anything, and perhaps he didn't even listen. Dr. and Mrs. Todres talked about him as if he weren't there. Elaine developed clever imitations of his facial contortions (adjustments to his new teeth). When she noticed him staring at her she would go through these elaborate impressions. Shlomo, unaware of her efforts, would continue staring at her black hair and her dark, perfect skin, staring and thinking of other times.

By the new year the situation had settled. Shlomo was not much of a burden, and he watched the

children while Mrs. Todres went shopping or to her bridge club. And when it was her turn to host the club, he seemed willing enough to stay in his room, chanting scarcely loudly enough to reach the card table.

During those weeks David learned to prompt Shlomo into telling stories of the old country, but never while his father was around. Once he had.

"This is America, not the old country," his father had shouted. "If it was so fine why did you have the sense to leave, while you still could." After this Shlomo was just very quiet. David didn't understand, what was so bad with the stories, with the old country, why his grandfather had had to leave.

One day Shlomo was telling David a story about a young boy he remembered from the old country. This boy, he said, could sing like an angel. He talked about how people from all around had come to listen to this boy, and about how the people had forgotten all their problems when they had listened. Then he asked David if he would like to learn one of those songs. David said he would.

"Shema," his grandfather began.

In the spring David discovered the Hebrew alphabet, and Shlomo discovered basketball. The basket was set up on the side of the house, around the corner from the front bank. After school David liked to practice his shots. Shlomo would sit in a lawn chair and watch, until one day he just walked up and gestured for the ball. He almost caught it. He picked it up and walked in front of the basket and tossed it underhanded into the bottom of the rim. He laughed. Backing up a step he arched the ball up and through the net.

From then on every morning, after laying tefillin, Shlomo would stand three feet in front of the rim, tossing up underhand shots. He would grin when they rolled through. When they played together David would try to impress him by heaving up balls from

impossible distances, but Shlomo seemed more interested in his own shots. If David snarred the rebound his grandfather would reach out expectantly.

It was one of those unseasonably warm days in May and David was tired of retrieving the ball for his grandfather, so when one of his friends called for him from up the street he ran down the bank to the street, ignoring the sound of a stray ball bouncing behind him, toward the hill, where it would roll until it crossed the street and stopped in one of Mr. Jensen's bushes. He didn't stop when he heard his grandfather calling for him, he just kept on running.


A few minutes later David and his friend came dashing out of the back yard and around the house. They both stopped. There, almost halfway up the stairs, a paling Shlomo let loose the ball. It bounced on a step, hit an edge and caromed into the street. Shlomo grasped his chest and turned his back to the boys. He sat down suddenly, and then calmly lay back on the steps, eyes open, laying there with no color at all. David ran yelling into the house.

There was nothing for David to do but listen to his mother making the arrangements on the phone.

"Well, Rabbi Cohn from Madison just **couldn't** make it. I know he would have liked a simple funeral, but Mr. Jordon is our patient. And Reverend Johnson, you know, he's in our potluck group, said he'd be more than happy to say a few words. He said he used to do it more often than he liked during the war."

It was in a large room, filled with family friends. David's father was dressed in a black suit and his mother had covered her eyes with a black veil. David sat between them, with his head down, ignoring whatever the man in front was saying. His lips were moving, almost imperceptibly, and he didn't stop the whole time. He knew he was the only one there who could say Kaddish. ■

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Record Review

ANDY PRATT SHIVER IN THE NIGHT (NEMPEROR NE 443)

Like the title suggests, Andy Pratt has iced his way into the pop mainstream once again, with a second Nemperor LP which goes even further towards justifying hard-nosed critic Stephen Holden's claim that, "By reviving the dream of rock art and then reinventing it, Pratt has forever changed the face of rock." (*Rolling Stone*, July 1, 1976) Strong words, but Andy's always stood ready to back them up onstage and records. He is a unique songman, and more

than a few of today's singers have taken turns on such of his near-standards as "Avenging Annie" (written in 1973) and "That's When Miracles Occur" (from last year's aforepraised "RESOLUTION" album). And working again here with producer Arif Mardin at Atlantic Studios, Andy's aggressive talents as a true master of commercial pop ("I WANT TO SEE YOU DANCE," "WHAT'S IMPORTANT TO YOU," "MAMA'S GETTING LOVE") and as a creator of these dizzying, dazzling love songs ("LANDSCAPE," "MY LOVE IS SO TENDER," "DREAMS," "ALL I WANT IS YOU") leave no doubt as to where his future lies. With his



super-band—guitarist Mark Doyle, Andy Mendelson at the keys, bassist Gary Link, and drummer Rick Schlosser—Andy Pratt's wide-eyed optimistic nature turns everyman's love-dream into a new earthy realism.



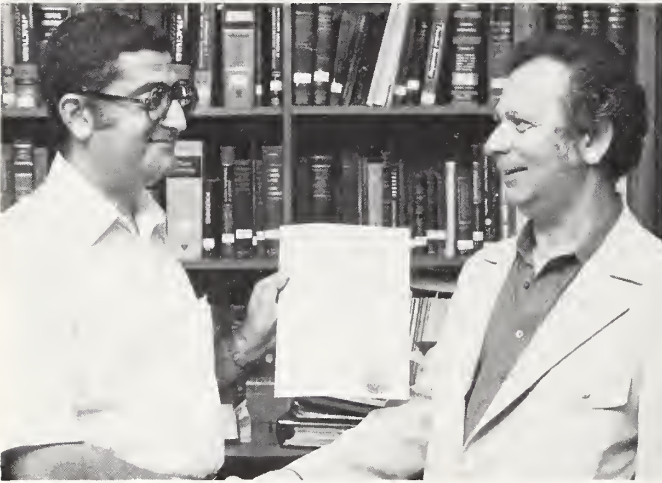
KINDERGARTEN IN JERUSALEM

NEW YORK—"Kindergarten in Mea Shearim, Jerusalem", above, is one of the color photographs in the Jewish Museum's "Israel Kaleidoscope" which features the craft of Morris and Edith Jaffe. The exhibit continues until December 18.

RELIGIOUS NEWS
SERVICE PHOTO

N. C. Association of Jewish Men

The Joys of the Circuit



Rabbi Reuben Kesner congratulates Doctor Ronald MuKamal of Whiteville upon his certification as a Mohel.



J. Herman Leder presents a gift from the NCAJM to Lori Offerman on the occasion of her Bas Mitzvah.

by Rabbi Reuben Kesner

The circuit communities of Southeast North Carolina and Northeast South Carolina are aglow with the news of Dr. Ronald MuKamal's new title—"Mohel." Dr. MuKamal has been a practicing surgeon for a number of years in Whiteville, North Carolina. On September 1st, he was granted certification by the Rabbinical Academy of America to perform ritual circumcision. Dr. MuKamal is duly trained and has been declared competent both in theory and practice.

The Bas Mitzvah of Lori Offerman, daughter of Mr. and Mrs. Max Offerman of Wallace and granddaughter of Mr. and Mrs. Harry Kramer of Wallace, was held

at Beth Israel Center, Whiteville in April. A weekend of religious and social activities with relatives and friends climaxed her year of intensive Jewish study and fruitful achievement. The program of the NCAJM recommends that all children, male and female, pursue their circuit studies toward Bar and Bas Mitzvah Confirmation, and Graduation. Lori became a "Daughter of the Divine Command" and moved the circuit program closer to 100% in its intended goals. Lori is now a part of a great tradition. Said her rabbi—"though a Bas Mitzvah places a thirteen year old at the start of her mature study of Judaism, Lori did something that has given her, her family, and her friends much

pleasure. Like all Bar and Bas Mitzvah candidates, the more Lori studies, the happier her participation in Jewish life will be. Now she can look forward to her next Jewish milestone—her confirmation. This will be a "coming-of-age", of another kind.

On Saturday, September 17, Morris Massre was called to Torah and achieved his status of religious manhood at Temple Emanu-El, Myrtle Beach. Morris is the son of Mr. and Mrs. Sam Massre. The performance of all the duties of a Jew are now incumbent upon Morris. His Bar Mitzvah assignments were beautifully executed and he was honored at the Myrtle Beach Hilton Sunday evening, September 18. The first putting on of phylacteries was made the occasion of a separate ceremony for Morris. The Bar Mitzvah party was attended by 160 guests from various parts of the country and Israel. It was indeed a Seudat Mitzvah—long to be remembered. The exciting new event in this circuit rider's long list of challenging experiences was the formal addition of the Goldsboro

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Morris Massre initiates "a putting on of tefillin" service at Temple Emanu-El, Myrtle Beach.

community to the Southeast Circuit in August. The Southeast Circuit now includes Goldsboro, Lumberton, Wallace, Whiteville, and Myrtle Beach—with congregations from other smaller adjoining communities commuting to the larger centers for instruction, services and socials.

Early in September the Civitans of Fairmont feted one of its esteemed members, Jake Shocket, by naming their new cottage in his honor. The Jake Shocket Cottage was the scene of a warm outpouring of goodwill and accolades which this circuit rider witnessed first hand.

The first performance by our newly certified Mohel, Dr. Ronald MuKamal, was the circumcision of Daniel Lawrence Leder, son of Mr. and Mrs. Paul Leder of Whiteville and grandson of Mr. and Mrs. J. Herman Leder of Whiteville on Monday, September 26. Friends and relatives were in attendance from all segments of North and South Carolina to welcome "the new kid in town."



Mr. and Mrs. Paul Leder with "the new kid in town", Daniel Lawrence Leder.

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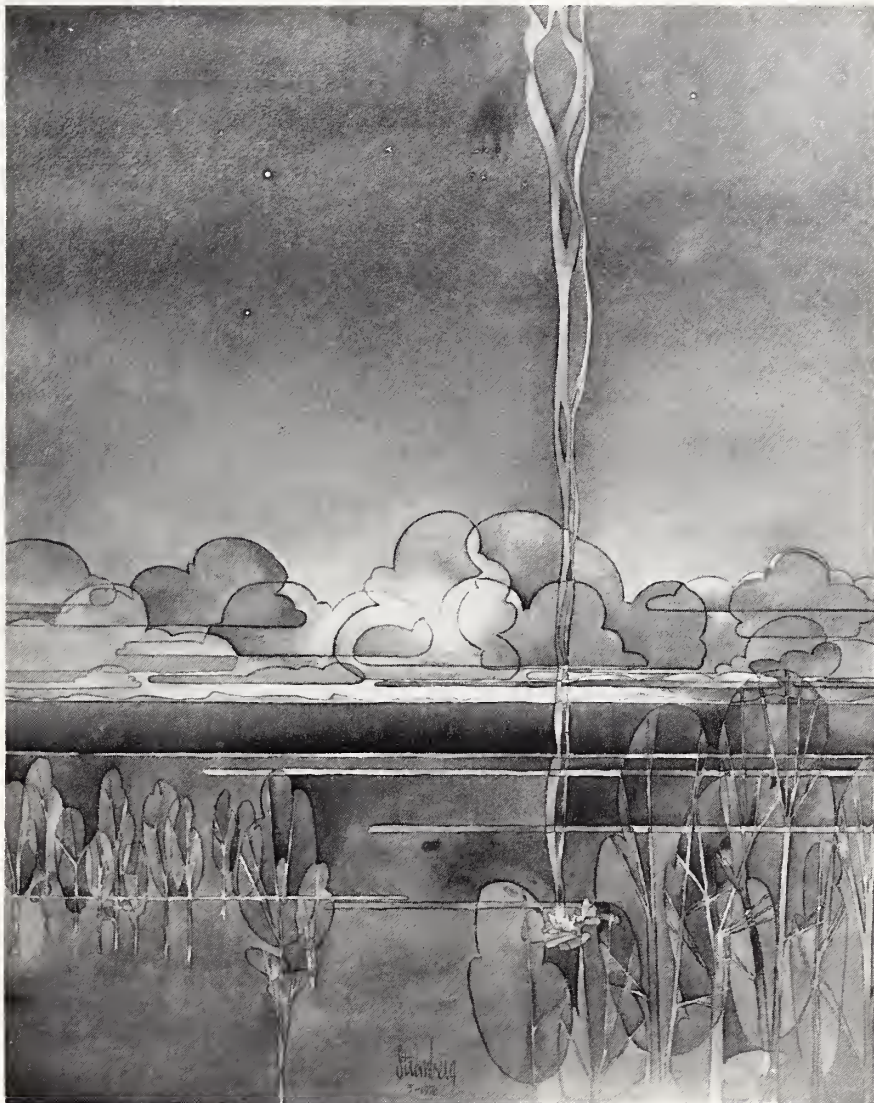
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by Jean Stromberg-Unger



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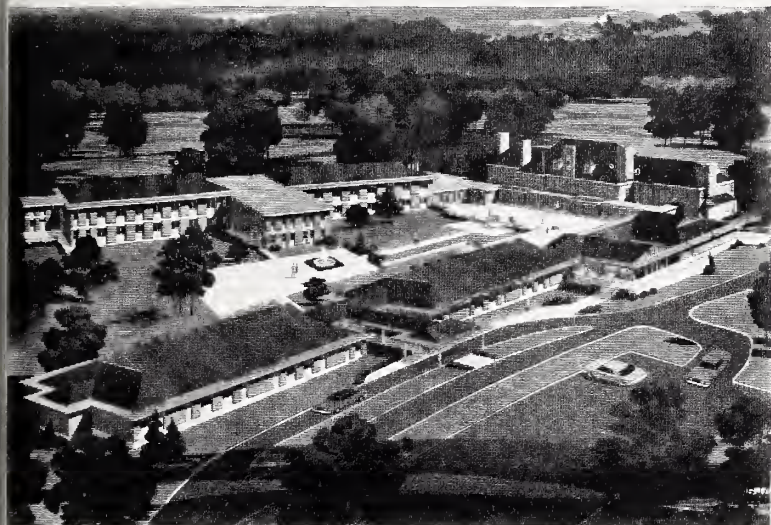
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ELEVENTH ANNUAL MEETING—JUST AROUND THE CORNER

The I. D. and Madolyn Blumenthal Jewish Home's Eleventh Annual Meeting is just around the corner.

This year the format will be different in that there will be a minimum of reports, so that everyone present will have an opportunity to participate.

There shall be an open forum discussion relating to "Things you always wanted to know—but were afraid to ask", as related to the Home, and its future developments relating to the general field of aging.

Panelists and several resource persons will be available to try and answer any questions that are presented.

Those participating on the panel will be Mr. Cy Jacobs, Chairman, Steering Committee—Development and Finances,—A. J. Tannenbaum, M. D., Chairman, Medical Committee, Mrs. "Sandy" Hepler, R. N., Nursing Supervisor, Mr. Vincent Smith, Patient Services Coordinator, Moderator shall be Mr. Elbert E. Levy, Executive Director.

Everyone is cordially invited to attend this, "**YOUR** Eleventh Annual Meeting." Your attendance, questions and discussions will make this meeting interesting and successful. Refreshments will be served in the Auditorium following the Meeting.

CAMERA, LIGHTS, ACTION

On Tuesday, September 27, 1977, WGHP, Channel 8 TV came to the Home and filmed the Succa luncheon.

Much to the delight of our Residents and staff, the film clip was aired at 6 and 11 P. M. that evening and 8:30 A. M. and 12 noon the following day.

The Succa this year was increased in size to accommodate approximately 80 persons. It measured 24' by 65'.

Mrs. Rose Block was interviewed as the narrator explained the tradition of the Succa.

The Residents enjoyed seeing themselves on TV and listening to the presentation on TV.

LIFE LINE

A series of programs presented to families of Residents living in the North Carolina Jewish Home.

The programs are geared toward increasing family awareness, and

helping to understand the families vital role and relationship with the staff and services offered here.

PROGRAM

I. GROWING OLDER—describes the physical, mental and emotional changes one may experience as one grows older. Ways in which families can help their loved ones in the Home are discussed, as well as, other concerns and questions raised by the families.

II. MAXIMIZING INDIVIDUAL POTENTIAL—Services covered in this program include Physical Therapy, Occupational Therapy and Nursing. Ways in which these services evaluate and work with the individual to obtain his maximum potential and increase independence are discussed. Discussion periods provide families an opportunity to learn how they can also help in this area.

III. STROKES—What causes strokes, their possible effect and current means of rehabilitation and care of those affected will be discussed. The social and emotional aspects will also be covered, as well as, how families may better cope with their loved ones' condition.

IV. HEART CONDITIONS—Various heart conditions which our

older persons may experience will be covered, including abilities and limitations of heart patients. Specific family concerns may be covered in the discussion to follow.

V. DIABETES—The effects of a diabetic condition and how it is treated will be presented. Special diets and how Dietary is able to meet the needs of diabetics will also be included.

VI. SPECIALIZED AREAS OR CONCERNS—Recreation will explain their various programs and their specialized programs for the less adequate or handicapped individual. A panel discussion will also allow families an opportunity to bring up other concerns or topics for future programs.

The next program will be on **Maximizing Individual Potential**, which is scheduled for Sunday, October 16, 1977, at 2:30 P.M. in the Auditorium. For more information, please contact Rhoda Janosik at 919-766-6401.

OCCUPATIONAL THERAPY

CRAFT SHOP

The I. D. and Madolyn Blumenthal Jewish Home Craft Shop is continually experimenting with new ideas and media. We are especially interested in projects that appeal to the masculine taste. A recent addition to our program are the areas of decoupage and woodworking. Two of our newer Residents are exploring the possibilities of these areas, Mr. Harry Goldstein and Mr. Abe Fine.

Mr. Goldstein and Mr. Fine have recently completed decorative decoupage birdhouses as their entries in the Dixie Classic Fair. Their beautiful results have encouraged them to work further in this medium. They plan to tackle additional woodworking projects and are considering making decorative objects for the new coffee shop.

As the Home grows larger and more diverse, the Craft Shop must also expand its program. Our

ultimate goal is to offer something stimulating and beneficial for every Resident in our Home.



Mr. Abe Fine
O.T. Craft Shop

Time is ...

Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice,
But for those who love ----

Time is Eternity



Mr. Harry Goldstein
O.T. Craft Shop

ANCIENT PROVERB

When wealth is lost, nothing
is lost;

When health is lost, something
is lost;

When character is lost, all
is lost.

**HOME COFFEE SHOP
TO OPEN**

The I. D. and Madolyn Blumenthal Jewish Home is scheduled to open a Coffee Shop on Friday, October 7, 1977.

The Coffee Shop will be open to the public and will initially be opened 6 afternoons a week, Monday thru Friday and Sunday.

Wall posters, plants and tablecloths with matching curtains enhance the beauty of the shop and add a warm and friendly relaxing atmosphere. The shop will be operated by Volunteers.

Those relaxing in the Coffee Shop will be able to enjoy coffee, sanka, tea, soft drinks, cookies and pies.

Sundry items such as, hand lotions, tissues, etc., are also available for purchase.

The Coffee Shop has a tape deck and music can be enjoyed. We also aspire to have live entertainment from time to time.

Anyone interested in volunteering their services in the Coffee Shop, please contact Mr. Vincent Smith or Mrs. Rhoda Janosik at the Home.

**BOYS SCOUTS
VISIT HOME**

On Thursday, September 29, 1977, twelve Cub Scouts, ages 7 thru 11, from Clemmons Pack 736, Den 2, along with their Den Mother, Mrs. Judy Linker and her Assistant, Mrs. Mary Binkley, visited our home.

The scouts were able to visit with several of the Residents and see the Succa.

Mrs. Rose Block and Mrs. Hannah Kirshner added insight to the symbolic decorations in the Succa. Mrs. Block also provided a historical perspective to the creation of the Succa and the meaning behind the celebration.

The scouts and their leaders found their visit to be a very enjoyable and enlightening experience.

A Word of Praise

*"I spoke a word of praise today,
One I had no real need to say.
I spoke a word of praise to one
Commending some small service done,
And in return, to my surprise,
I reaped rewards of mountain size.
For such a look of pleasure shone
For such a look of pleasure shone
Upon his face—I'll never own
A gift more beautiful to see
Than that swift smile he gave to me.
I spoke a little word of praise
And sunshine fell on both our ways."*

Helen Lowrie Marshall

ACTIVITIES AND ENTERTAINMENT

There are many on-going routine activities for our Residents, such as Birthday and Cocktail Parties, Resident's Council Meetings, sweet roll baking for the canteen, the Comfort Cart, the Social Hour, games, shopping trips and in-house movies.

Each Monday afternoon, the Residents in the new wing enjoy Rhythm Band and Music Hour.

Our Residents enjoyed services for Rosh Hashanah on the 13th and 14th of September.

The Residents derived a great deal of pleasure from the construction of the Succa, with the help of the Home staff, stringing fruits to be hung from the walls and ceilings of the Succa for the Celebration of the "Season of Rejoicing." The Residents enjoyed several meals in the Succa, this year the largest ever. A luncheon meal was filmed by Channel 8 TV, and aired at 6 and 11 P. M. the same evening and at noon the following day.

The Residents have been working on their Annual Display at the Dixie Classic Fair. They are once again expecting to win several ribbons for their beautiful work.

Vaurie Randolph from the School of the Arts, performed for the Residents, here at the Home, on the Classical Guitar. She played Classical Music and also some popular music, which was very much enjoyed by the Residents.

WELCOME

May you enjoy a long, happy and healthy life:

Herman Meisilman

IN MEMORY

We mourn the loss of Mrs. Caroline Sugg, age 93, in residency 3 years, 2 months, and 2 weeks. May her memory bring comfort to her loved ones.

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I will attend the Eleventh Annual Meeting of the I. D. & Madolyn Blumenthal Jewish Home at 2:00 P.M. on Sunday, November 13, 1977, with _____ guests.

INVITEE _____

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Each month the North Carolina Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

William Baranson
Herman Cohen
Gertrude Eisenberg
Kizzie FritzSimons
Stephanie Holub
Ann Lentz
Elizabeth Shilliday
Jennie Stroup
Nettie Task

Gifts

The prayers and thanks of our Residents are expressed for the contributions made to the Home from August 27, 1977 September 27, 1977.

IN MEMORY OF

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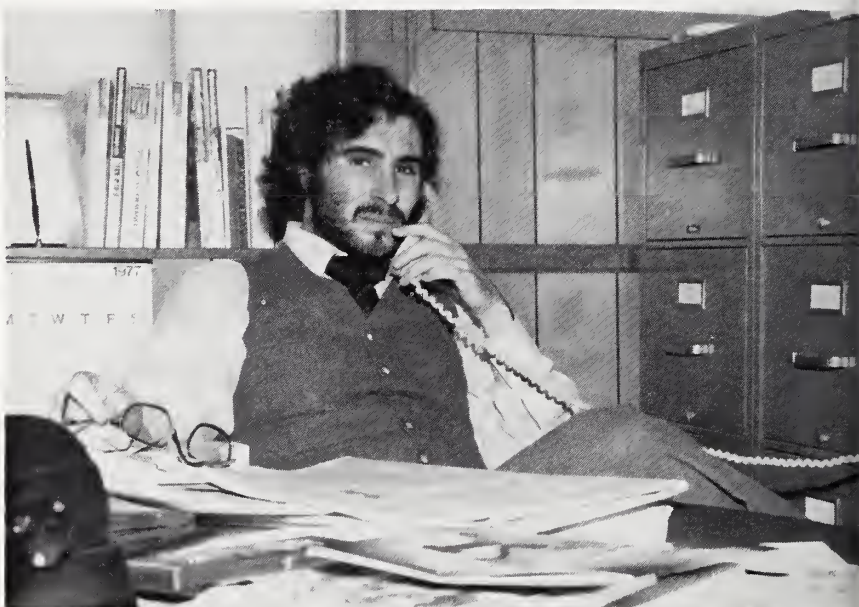
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**Times
Outlook**
cember, 1977



From The Desk Of The Editor

It is December and the trees have gone bare. The cold grey air and the snow will soon blanket our lives. It is the time of the holidays of celebration, over-eating and indigestion. It is also the end of our American calendar year. It is a time for rejoicing, and it is time for reminiscing. It seems to always be the time that I think of those that came but never left that special place in my life. I hold onto the month of December and its winter morns, selfishly. The spirit of life seems to bud. Unlike the spring, winter is a refreshing moment of being. I am stimulated by the hustle and bustle, the energy and the drive this month seems to put into our souls. The following is a poem from my personal collection "The Idle Hour". This particular poem in "The Idle Hour" collection is about a young friend of mine who passed away during the winter:

i may have forgotten your name
but your memory lives on
life was easy then
ramblin, roamain across the land
petty, hung up hung down
hung over
what color was the rain
what did the snow smell like
where did the wind rest
at night
when we were one
there's more to say



about then
but then came too fast
for you
maladies seek the hearts
of the young
and open the eyes of the old
then came soon
much too soon
it wasn't the cancer
it was the last moment
when you reached out
and touched life
and said
now i'm ready
i've seen the green in the rain
and smelled the freshness of the
snow

and now i'm ready to lay and rest
with the wind
i lost pettiness that day
and found spirit

Let me take this opportunity
thank you all for your strong support
of our magazine and to wish
you all a happy Hanukkah.


Ron Unger,
Editor



ABOUT THE COVER

In honor of Hanukkah, we have decided to reprint Ms. Jean Stromberg-Unger's painting from December 1976. This painting, like the holiday it celebrates, is ageless. Captured on our cover is the essence of this holiday, in its simplicity, its sense of togetherness, and its joy and its solemnity. And we feel its warmth. The blending of the figures, and the sensitive use of watercolor once again illustrates Ms. Stromberg's fine talent.

□ □ □ □ □ □ □ □

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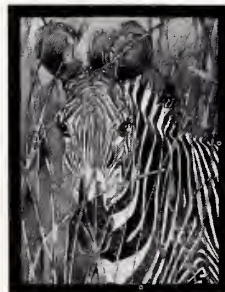
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Letters to the Editor

Dear Ron,

Dear Mr. Unger:

I wish to thank you for your fine editorial in answer to the letter from the lady opposing the picture of a church on a recent cover.

I think you answered her real well and show a sensible approach to such matters.

You are indeed correct. We or you are not alone. All of us worship the one true God, but approach him in different ways. And in view of that, we should not only be tolerant of others, but cooperate. We are not in competition.

Presently, I read the AMERICAN JEWISH TIMES-OUTLOOK regularly at a relative's home.

My grandfather was Catholic, I married a Jewish girl; when she died, I married a Roman Catholic. I am Methodist, and John Wesley said, "the world is my parish"; he meant cooperation with all.

Rabbi Rosenzweig of Durham is a friend of ours and of my Pastor, Reverend R. L. Fleeming.

In fact, when my father-in-law died, they joined together in a joint funeral.

Keep up the good work and defend your faith, but fight intolerance on the part of your readers or any others.

Sincerely,

Kermit O'Connell

Thank you for your reply to one of the readers of the JEWISH TIMES-OUTLOOK.

As you know, so many of us who are Christians thoroughly enjoy this magazine, but we do not like to feel that we cannot be accepted by the people of the Jewish faith.

Through this magazine we learn some of your beliefs and learn to respect the Jewish people even more.

We are striving, as you say, for better relations between Christians and Jews and this magazine does just that.

How many Protestants spend many hours preparing this magazine?

I am a Protestant but I know of no home for the Aged that can compare to your Jewish home. I think it is great.

Whatever religion we are, we are all striving to serve the same God.

Mr. I. D. has spent years making this world a better place for Christians and Jews. He allows no discrimination because of race, color, creed or religion. He is indeed a man of God. This I believe. I am a Baptist but I know of no man that I respect and admire more than I believe is really trying to do the will of God which God would have him do for his fellow man than Mr. I. D. Blumenthal.

Somewhere along the way I learned a poem, the author I do not know, but it really makes me think of Mr. I. D. It goes like this:

"Not more of light I ask, Oh God, but eyes to see what is;
Not sweeter songs, but ears to hear the present melodies;
Not more of strength, but how to use the power that I possess;
Not more of love, but skill to turn a frown to a caress;
Not more of joy, but how to feel in kindly presence near
To give to others all I have of courage and of cheer
No other gifts, dear God, I ask, but only sense to see
Thou hast bestowed on me."

Louise Armstrong

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Hanukkah

Every year at this time, we come together with our families and friends to celebrate this eight-day event which has come to be called Hanukkah; meaning the Festival of Lights.

Hanukkah begins on the 25th day of Kisle, the ninth month on the Jewish calendar. According to a well-founded tradition, this festival began when Judah Maccabee, one of the greatest warriors in Ancient Israel, commemorated the rededication of the Temple in Jerusalem, which had been desecrated by the Syrians. When Judah Maccabee and his followers rededicated the Temple, it was said that only a small jar of oil was found to be unprofaned by the Syrians. This oil burnt for eight days in the Golden Candlestick. The candles are lit at dusk, one on the first day, and one more on each succeeding day. As long as the candles burn, all work is forbidden.

Each year at this time, the story of Judah Maccabee is born again. We listen to the tale of his victory of the few over the many. And as we listen, it strikes a responsive chord in us. It is the courage of the Jewish race as we assert ourselves as a people; and as a national force. In Israel today, and to Jews the world over, Judah Maccabee's defeat of the Syrians, and his rededication of the Temple, symbolizes all that we hold dear. It is our determination to be victorious.

When we think of Hanukkah, let us remember not only the romantic legends of the celebration, but the spirit of the men involved. Indeed, it is the spirit of man, all men, that this holiday makes us remember. This celebration of man's victory has meaning for all men; but it has a special meaning for us, as Jews. It is the victory of the few over the many—which is how it has always been for us.



ARCHIVES TREASURES: RUINS OF BABYLON

These ruins are all that remain of the once magnificent city of Babylon where King Belshazzar, its last Chaldaean king, saw the "handwriting on the wall" in a

dream which predicted his downfall.

Babylon is one of the cities whose ruin was foreseen in the Bible.

RELIGIOUS NEWS SERVICE PHOTO



EXHIBIT FEATURES FABRIC OF JEWISH LIFE

NEW YORK—*The Fabric of Jewish Life, a collection of ceremonial textiles, features this "Cover for the*

Reader's Desk" needlepoint silk on canvas, during exhibition beginning December 15th at New York's Jewish Museum.

RELIGIOUS NEWS SERVICE PHOTO

"A WILL TO SURVIVE"

Among the personalities to attend the preview of John Phillips' exhibition, "A Will to Survive", were (left to right) Teddy Kollek, Mayor of Jerusalem, who flew to New York from Israel to inaugurate the exhibition; Bess Myerson (holding a copy of Mr. Phillips' book, **A Will to Survive**), now Ed Koch's campaign manager; and Congressman Ed Koch, who ran for mayor of the City of New York on the Democratic ticket. They are chatting with John Phillips, the author-photographer, whose exhibition is on show for the next three months at the America-Israel Cultural Center at 4 East 54th Street, New York City.

Much sought after as a speaker throughout the country, Mr. Phillips is represented by the B'nai B'rith Lecture Bureau, which also services the Anti-Defamation League. In a multi-media



presentation, Mr. Phillips tells of 51 Israelis he recently interviewed who survived the "last agonizing moments" on May 28, 1948 of the

destruction of the Jewish Quarter in Jerusalem's Old City.

(PHOTO CORNELL CAPA)

PIC 'N PAY BREAKS GROUND FOR NEW \$4.3 MILLION FACILITY

Pic 'n Pay Stores, Inc. (AMEX) officially broke ground today for the construction of a new expanded headquarters/warehouse facility in Matthews, North Carolina, at an estimated cost of \$4.3 million. The new complex, on a 44-acre tract approximately a half mile from the company's present facility in Matthews, will consist of a fully automated 200,000-square-foot warehouse and distribution center and an 80,000-square-foot administration building representing Pic 'n Pay's national corporate headquarters.

According to Albert G. Segal and Alvin E. Levine, chairman and president of Pic 'n Pay, respectively, who officiated at the groundbreaking ceremonies, the warehouse and distribution center should be completed and on stream by next summer, with the administration building to be

occupied soon thereafter.

In a joint statement, they said: "It is appropriate that we make this move in our 20th Anniversary year. The Charlotte area has been home to us these past decades, and we never considered moving our operations elsewhere. We have outgrown our present facilities, and this new complex, which will

be one of the most modern and efficient in the retail footwear industry.

Pic 'n Pay, the largest self-service shoe chain in the Southeast with 366 units, expects to have more than 400 stores in operation by the end of its June 1978 fiscal year.

Pic N Pay's future headquarters warehouse



Kibbitzing-Community News

KINSTON-GREENVILLE COMMUNITY NEWS

by Mrs. Sol Schechter

We regret that Mr. and Mrs. Dan Magatelle are leaving Kinston. We wish them much success for their future plans. A Mazel Tov also, on the birth of their granddaughter, Karen Stacy.

Mrs. Eva Fuchs attended the engagement party of her granddaughter, Cindy Fuchs, in New York.

Mrs. G. Kanter and Rabbi and Mrs. Selinger attended a workshop on Art and Religious Expression sponsored by the Arts Council.

Mrs. I. Ertis, Mrs. F. Levy, and Mrs. A. Bronstein were hostesses for Simchat Torah Oneg Shabbat.

Karen Kass, Gregory, Lauri, and Eileen Shugar, Michael and Marjorie Crane, Nancy Page, Susan Warshauer, Beth Bakerman, and Lisa Zicherman helped decorate the Sukkah for the Religious School Sukkot party. Refreshments were offered by a Sisterhood Committee consisting of Mrs. Faith Pearson, Mrs. Della Stadiem, Mrs. Eva Fuchs, and Mrs. Ada Kanter.

Congratulations to Mr. and Mrs. S. Taylor on their 27th anniversary.

Mr. and Mrs. David Stadiem had the pleasure of a visit by their daughter, Ann, and her husband.

Rabbi Max Selinger, as President of the Greater Carolinas Association of Rabbis, attended a luncheon for religious leaders sponsored by Governor James B. Hunt, Jr. at the executive mansion in Raleigh.

Mrs. S. Brown attended a Bar Mitzvah in Baltimore and visited with her daughter.

Michael Crane was the photographer of most of the pictures of a full-page newspaper report about his recent Boy Scout trip in Europe.

Brian Kanter had his picture in

the *Free Press*, learning the art of basket weaving at "Advance-Ree" Boy Scout event.

Mr. Paul Chused presented a "United Way" campaign program to the Kinston Rotary Club.

Congratulations on the birth of a granddaughter to Mr. and Mrs. Abe Stadiem.

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

The autumn-fall weather has arrived and with it, the varied activities of such a season which we ALL are enjoying to its extent. There was the Festival of Sukkot and it brought the beauty of the Sukkah decorated by willing hands and warm hearts. The children of the Religious School, under the direction of Joanne Rosenfeld and her staff, made a variety of pictures and hung the fruits and vegetables of the fall harvest. Also lending their expertise were Ruth Polk, Ruth Goldstein and Larry Rosenfeld. The services for the first evening were lead by Ritual Chairman Leonard Polk and then we adjourned to the Sukkah for the Kiddush, singing and goodies prepared by Joanne and Ruth Goldstein. Yiskor services were held early on the morning of Simchat Torah. For the evening's pleasures, Rabbi Israel Gerber

joined the congregation and added to the delight of demonstrating to the children the reading of the last section of Deuteronomy and then immediately following same with the first portion of Genesis. I believe that all present were overwhelmed with the varied looks of awe, first time experiences and pleasure of the children as they stood under a Chuppah, a large talis held by several of the adults, and listened as the Rabbi explained the reason for the above. The hostess for the following Oneg Yom Tov was Mrs. Leonard Polk.

Rabbi and Syd returned to the community for their regular monthly visit. Friday evening, Rabbi conducted services; the Oneg Shabbat was hosted by Mrs. Max Lerner and Mrs. Ben Katz. Saturday morning, Rabbi met with the pre- and post-Bar Mitzvah children followed by services for the children of the Religious School and attending adults. Saturday evening featured Adult Education preceded by dinner at the Ramada Inn, and on Sunday morning, Rabbi visited with the classes of the Religious School before leaving for home.

Meetings held were: regular Congregation at the Synagogue where president Edward Goldstein conducted. His agenda covered the activities of the preceding month. Ladies' Auxilliary, held at the home of Mrs. Warren Winthrop

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with the president, Mrs. Hyman Silberman, presiding and covering the regular projects of the group including the Annual Fall Rummage Sale chaired by Toby Gordon and Barbara Winthrop and those wishing to attend a CPR course being sponsored by the Ladies' Auxiliary. The course was held at the Synagogue early in November.

Again, our apologies for leaving out the names of some other visitors during the High Holidays. The Cantors, parents of Karen Goldstein, and a misspelling of those attending from Lincolnton—should have been Mr. and Mrs. Weiss!

People in the news are: Jacquie Homesley and Toby Gordon upholding the fortunes of the Statesville Women's Tennis Team; Susan Gordon, vice president of the Statesville Senior High School student body; Lauri Ram, Varsity cheerleader at Oakwood Junior High School; Karen Goldstein, showing at the Arts and Science Museum called "Made in Iredell" which surveys the beauty of locally made objects through the eye of the camera. There was a display of fifteen photographs and in addition, a slide show set to music contributed by Barry Goldstein. Karen has also had two prints accepted for the North Carolina Artists' Competition which was held in Raleigh on November the 30th.

Going places and doing things were: The S. Gordons, the A. Gordons, the T. C. Homseleys to

Chapel Hill for football games: the Adlers to New Jersey and Rhode Island for one week-end, another spent with friends in Atlanta, and that of the 21st, with daughter Lauren at the University of Georgia; the Ben Katz' to Akron, Ohio; Mrs. Albert Gruenhut to New Jersey for the wedding of a nephew, then on to New York to spend time with her immediate family, and then on again to Canada to visit with another brother and his family before returning home; Nat Lipshitz and daughter Laura driving to New York for a Bar Mitzvah one week-end, and another, that of the 21st, going with Joyce for another family celebration and Bar Mitzvah. Visiting here this month were the parents of Hal Goldberg and with that—THE END.

HIGH POINT COMMUNITY NEWS

Phyllis Shavitz, a High Point businesswoman, has been chosen by Gov. Jim Hunt to serve on the newly created Governor's Business Council on the Arts and Humanities.

The purpose of the new council, according to Hunt's letter of appointment to Mrs. Shavitz, is to "combine the concepts of cultural and economic development," and to work to establish North Carolina as a leading state in both areas.

Mrs. Shavitz, co-owner with her husband Stanley Shavitz in Direct Furniture Sales Co. here, has been

an active Democrat in High Point for many years, and served as the local chairwoman of the Friends of Jim Hunt during the 1970 gubernatorial campaign.

She said this morning the new council will consist of 30 men and women who will work with the Dept. of Cultural Resources.

"The idea is to stress the economic level and the cultural level—the overall quality of life here," she said. "The performance of the North Carolina Symphony in Carnegie Hall last spring was such a great success, not only from a cultural standpoint, but also an economic standpoint. It put North Carolina in front of the other 49 states.

"We need to merge these two things together—business and the arts," she continued. "We've found out you can't do one without the other. And we need the ideas of both in order to carry through completely. There's no telling how many people we could attract to this state as far as living here, if we work to improve what we offer economically and culturally."

Hunt has stressed the importance of the arts in attracting new industry in North Carolina which was one of the major goals of his administration.

Mrs. Shavitz said this morning all 30 members of the council have not yet been chosen, adding she was not sure what specific duties of council members would be. But one major task, she said, would be to improve the state's image as a cultural center.

"We need to put North Carolina on the map not only as a progressive state, but also one interested in all facets of life," she said. "A lot of people think we're still hillbillies down here. I've been in business long enough to know that what you are doing is selling a product to the people—and you have to package that product well in order to sell it."

Mrs. Shavitz has worked with Direct Furniture Co. for the past 17 years.

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**MYRTLE BEACH
COMMUNITY NEWS**

by Henrietta Abeles

The Sukkos celebration, sponsored by the Sunday School committee was held in the Temple grounds in a beautiful sukka. After the services which were conducted by Rabbi Reuben Kesner, an hour of good fellowship, with hot dogs and all the trimmings, was enjoyed by all.

On a Friday night, the Kabbala Shabos was conducted by the Bar Mitzvah candidate, Jay Sambert Schwartz, Jr., followed by an Oneg Shabbat hosted by the Temple Emanuel sisterhood. Jay is the son of Mr. and Mrs. J. Sambert Schwartz of Myrtle Beach. The entire congregation was invited to a brunch at the St. John's Inn on a Saturday following the Shabos service and Bar Mitzvah ceremonies.

Our heartiest congratulations to the Bar Mitzvah candidate who performed admirably, and to the proud parents and family.

A regular meeting of the Temple Sisterhood was held, with the president, Mrs. Al Solomon, presiding. Plans were made for the Chanukah celebration.

Several new members were welcomed to the Sisterhood. A committee was formed to arrange for a social to be held at the Sheraton Hotel for members and their guests.

The regular classes for the children and the adult discussion group has resumed for the fall season.

**ASHEVILLE
COMMUNITY NEWS**

by Emanuel Newman

The Brotherhood Club of Congregation Beth ha-Tephila presented a Jewish Music Festival at the Temple, featuring Joseph and Nathan Segal, in "The Soul of Our People". A large audience

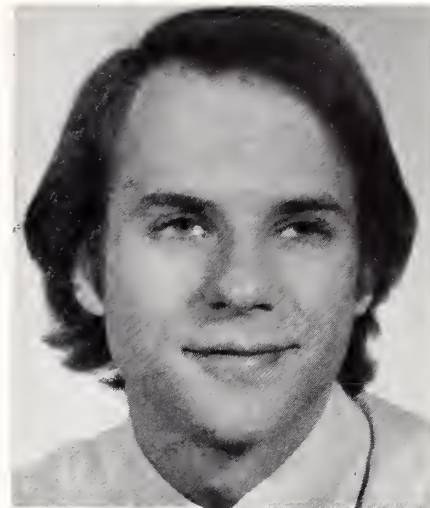
witnessed the performance which included music from Biblical days to the present, with guitar, oud, flutes, chanting cantorial and chasidic selections, and community singing. This program initiated the third season of the Cultural and Educational Series, sponsored by the Brotherhood of the Congregation. A reception followed the performance.

**ASHEVILLE COMMUNITY
NEWS**

by Mrs. Morris Fox

Dr. Richard Fox, son of Mr. and Mrs. Morris Fox of Asheville, North Carolina has recently been elected an Associate in the American College of Physicians. The objectives of this organization are to maintain and advance high standards in medical education, medical practice and medical research; to preserve the history and perpetuate the best traditions of medicine and medical ethics; and to maintain the dignity of Internal Medicine and the efficiency of its function in relation to the public welfare.

He is a 1967 graduate of Lee H. Edwards High School, received his Bachelors degree from the University of North Carolina at Chapel Hill in 1971 and his M.D. degree from the University of North Carolina School of Medicine in 1975. He was the recipient of the Sternberger Scholarship while in Medical School. He presently is a Senior Resident in Internal



Dr. Richard Fox

Medicine at the University of Texas Health Science Center Hospitals in San Antonio.

Dr. Fox is the recipient of a three year grant from the National Institute of Health to continue as a Clinical Fellow in the Division of Renal Diseases at the Health Science Center in San Antonio. During this period his time will be divided into research and Clinical Nephrology (hemodialysis, transplantation, and the kidney in relation to General Internal Medicine. Dr. Fox is licensed to practice medicine in North Carolina and Texas and hopes to return to his state of North Carolina in the future.

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DAFFY DEFINITION

by Lucille Goodyear

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WINSTON-SALEM COMMUNITY NEWS

Rabbi Barry Roger Friedman of Temple Emanuel, 201 Oakwood Drive, Winston-Salem, North Carolina 27103, has accepted the responsibility of serving as part-time chaplain at the VA Hospital, Salisbury, North Carolina according to an announcement by Rabbi Eric Friedland, Chicago, Illinois, chairman of the Commission on Jewish Chaplaincy of JWB.

The JWB Commission on Jewish Chaplaincy, composed of representatives of the Central Conference of American Rabbis, the Rabbinical Assembly, and the Rabbinical Council of America, is the agency which recruits and ecclesiastically endorses all full- and part-time chaplains in the service of the Federal government. Jewish chaplains are on duty with the Army, Navy, Air Force, National Guard, the Veterans Administration, the Health, Education and Welfare Department, and the Public Health Service.

Part-time chaplains function at those installations which do not have full-time chaplains. There are approximately 250 of these part-time chaplains currently serving, according to JWB's Commission on Jewish Chaplaincy.

The part-time chaplain is a civilian rabbi, often with a military background, who makes weekly or monthly visits to an installation that requires his services. He is endorsed and assisted by JWB's

Commission on Jewish Chaplaincy in much the same manner as are full-time chaplains.

JWB is the government-authorized agency for meeting the religious, welfare and morale needs of Jews in the Armed Forces and for helping Jewish patients in military and other Federal hospitals. Large military installations in the United States, Europe, the Far East, and in other overseas areas are covered by full-time Jewish chaplains in uniform.

★ ★ ★ ★ ★ ★ ★ ★

SALISBURY COMMUNITY NEWS

by Mrs. Jon M. Isley

Even though I write belatedly, I know I express the feelings of the community when I mention how much we enjoyed our High Holy Days services this year which were led by Leon Lerner of Lenoir. Leon's explanations were particularly meaningful and his chanting enhanced our feelings for the holidays. We also enjoyed having so many members of the congregation participate in services this year. Jerry Madans delivered the Rosh Hashanah sermon, Sandy Silverburg delivered the Yom Kippur sermon and Temple President Mort Lerner also assisted at the services. Our choir, consisting of Audrey Madans, Sara Zirt and Dena Lerner sang beautifully for both services. We'd like to give special thanks to Maranatha Bible Church, the Goldman family and the Goodman

family for donating flowers for the Bima, and to First Presbyterian Church who gave us our lovely choir robes. We also welcome Leon Lerner's wife, Lottie, who attended the services.

This year Temple Israel Religious School had an especially beautiful Sukkah. Located in a shady spot outside the Temple, we could really enjoy the beauty of nature there. Students in the religious school and their parents decorated the structure. We want to also give special thanks to Len Goldman and Michael Barker who constructed the framework for the Sukkah.

Our Sisterhood has had a most active year so far. We've already had two community dinners and had another in November in honor of Rabbi and Mrs. Gerber coming for their weekend visit. We held a successful yard sale outside the Temple and had a housewares product party in November.

Many people in our community have received mazel tovs lately. Among the foremost are Dr. and Mrs. Baxter Smith, Jr. and Mr. and Mrs. Michael Barker, both of whom became parents for the first time.

Adam Jay Smith arrived to Jane and Baxter at Rowan Memorial Hospital. His maternal grandparents are Mr. and Mrs. Morris Nadge of Elizabeth, New Jersey and paternal grandparents are Dr. and Mrs. Baxter Smith.

Eileen and Michael welcomed Adam Elliott Barker into the world also at Rowan Memorial Hospital. His maternal grandparents are Mr. and Mrs. George Rosenfeld of Woodmere, New York. Col. and Mrs. Irving Barker of Fayetteville are his paternal grandparents. Mrs. Harry Pearson of Kinston is his paternal great-grandmother.

Mark Lerner, Bernice and Mort's son, was one of four Salisbury High School seniors nominated for a Morehead Scholarship to UNC at Chapel Hill. He had also been nominated for the Stewart Scholarship from Davidsor College.



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The Lerner's daughter, Dena, is a cheerleader this year at Knox Junior High School.

Congratulations go out to Sara Singer and Joy and Craig Madans who both moved to new homes recently.

Rabbi Gerber is only able to be with us twice a month, and this year we are trying out a new program during his visits. After services he has been conducting discussions on the Bible for members of the congregation. We all find this feature enjoyable as well as informative and hope that it can be continued.

CHARLOTTE B'NAI B'RITH WOMEN NEWS

by Estelle Goozner

BBW met at the Jewish Community Center where we had a bagel, cream cheese and lox luncheon. The ladies brought plant cuttings from home to exchange for another variety with a fellow member.

We were all happy to learn that our President Arlene Shapiro had a baby girl. A future BBW hopefully.

Another fabulous announcement was that our own Sally Schrader was notified from Washington, D. C. that she received the Col. Elliot A. Niles Award, an award given annually by B. B. to an international outstanding volunteer of the year. Sally's main volunteer interest in the past few years has been helping newly emigrated Russian families get established in Charlotte. Sally is active in various committees at the Hebrew Academy and drives senior women to BBW and Chai group to and from their activities and to the Jewish Community Center.

Let Sally Schrader know if there is a job opening for a fashion illustrator-artist for our Russian friend Alla Ostrovsky or something for Alla Kaminker in Electronic Engineering. Our Russian

families need to know and develop friendships in the Jewish community. Call Sally Schrader for information at: 525-1569.

Our speaker for the day was Mr. Doug Goines; a member of the young lawyers section of the 26th Judicial District Bar Association. The topic was "The Rights of a Rape Victim". We had State Senator Carolyn Mathis in attendance. Our BBW, Mirium Wallace serves on the N. C. Legislature Study Commission on Sexual Assault.

One of BBW service is baking birthday cakes for the orphan children of the Alexander Children's Home here in Charlotte.

Doris Josephson has a boutique set up at every meeting selling household items of Lucite. It is one of our fund raisers. Please call 366-6840.

Rita Mond is collecting register slips for Park N Shop from BBW. We manage 1% contribution against the total. What a nice way to raise money.

In November, a Chinese Auction was held. On December 12th, we'll start having a gift wrap booth. In February we'll have "A Night at the Races". All BBW fund raisers.

There was a lovely BB Sabbath in celebration of BB 100th anniversary at both Temples; Temple Beth El and Temple Israel. BB/BBW Centennial Dinner was held at the Radisson; where Senator Robert Morgan spoke and comedian Joey Russell entertained, plus many dignitaries throughout

the state were in attendance.

BBW sponsors a UNCC course of Alive I and Alive II. Alive I last year was so successful thanks to our immediate past president Joan Laurie, we are having two strong classes being held at the Jewish Community Center this year.

It's a Seminar on Living Learning Styles with coordinator Dr. Mary Thomas Burke, Professor. We learned about: 1. *Self Growth*—Human Needs, can these be met? Relationships: Can we remove our Masks? Personal Growth through relationships, Development of Values, Values clarification, where and how? Religion: How does this influence our lives? 2. *Human Development*—self-actualizing adults: Our potential is unlimited, humanization for liberation, the Single Person: What are the challenges? The Middle Years: how we can make those most fulfilling? The meaning of death, Geriatrics. 3. *Communicating*—Active listening, assertiveness: Can it be learned? Body language: Its impact and influence, women to women, man/woman relationships, the children are going: what then? 4. *Living Skills*—Speaking: why should we be afraid? Money, Money, Money: What is its place in our lives? Systems, Leadership skills: What can be learned! Human Life can be fun, "Joi de Vivre". We had a commencement exercise titled: "It's Great to be Alive!" held at a Skorpio Restaurant. The gradu-

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ates were Ilse Bergen, Anita Blumenthal, Deane Boxer, Phyllis Fielding, Esther Frank, Ruth Goldberg, Estelle Goozner, Joan Gordon, Renee Gorelick, Fay Green, Beverey Greenwald, Anita Grey, Betty Jaffe, Ed Kandell, Gg Kosch, Ben Kootsher, Marion Kronovet, Maxine Levine, Joan Laurie, Rasaline Mann, Lenore Marx, Jill Newman, Connie Ostrow, Mona Radloff, Charlene Scharf, Judy Sutker, Judy Tager and Eleanor Tyrk.

This seminar was designed to assist members of BB to develop skills in working with volunteer groups and to increase their awareness of new and changing life styles.

B'NAI B'RITH YOUNG LEADER ATTENDS SEMINAR IN ISRAEL

WASHINGTON—Dr. Joseph Steiner a young B'nai B'rith leader from Matthews, North Carolina, is among 26 representatives from the

U.S., Canada, Mexico, and South Africa attending a Young Leadership Seminar in Israel.

Co-sponsored by B'nai B'rith, the young leadership division of the Zionist Organization of America Dor Hemshech and the Jewish Agency Institute for Leadership Development, the two-week seminar is designed for Jewish community leaders under 40 who are first-time visitors to Israel.

In addition to touring traditional historic sights, participants are attending lectures, briefing sessions, meeting with young members of the Knesset and other prominent Israelis and visiting absorption centers, army camps and agricultural centers.

Dr. Steiner, a 33-year-old dentist, is president of Charlotte Lodge of B'nai B'rith and secretary of the North Carolina B'nai B'rith State Association. He is also president of Temple Israel Men's Club, co-chairman of the Jaycees Youth Committee and a board member of the North Carolina Jewish Federation.

TEMPLE ISRAEL IN CHARLOTTE NEWS

by Gail Green

The officers and Board of Trustees of Temple Israel were installed during a very meaningful Shabbat service. Rabbi Richard Rocklin and Cantor Frank Birnbaum conducted the service, while Sam Kaplan, the immediate past president, was the installing officer.

Serving Temple Israel during the coming year will be:

President William Gorelick
1st V-Pres. Aaron Gleiberman
2nd V-Pres. Fred Bergin
Secretary Morton Silverstein
Treasurer Donald Tepper
Ass't. Treas. Ira H. Schulman

President Ellie Katz and Vice-President Sandra Schwartz represented Temple Israel

Sisterhood at the Seaboard Fa Conference of the Women's League in Newport News. Mr. Katz attended a special President Breakfast with Seaboard President Ida Rodd, sharing insights an information with other chape presidents. She and Mrs. Schwarzl also participated in sessions o Torah Fund and programming an described their trip as "ver beneficial to our organization".

Gladys Lavitan presented program of book reviews in hono Jewish Book Month at th Sisterhood meeting. This meeting held jointly with the Sisterhood o Temple Beth-El, featured a Soup Salad luncheon for the ladies.

The Couple Club enjoyed Square Dance at Temple Israel. dessert of cider and donuts wa served.

Temple Israel participated i community Thanksgiving service on November 23rd at the Unitaria Church.

The Temple Israel choir, unde the direction of Cantor Fran Birnbaum, were featured in special Hanukkah program show on WSOC-TV on Sunday, Nov ember 27th. Rabbi Rocklin als participated in the presentation.

A very special Hebrew class t prepare *adult* men and women fo Bar and Bat Mitzvah has begu weekly meetings with Cantc Birnbaum. Twelve adults, nin ladies and three men, ar participating and are ver enthusiastic about this oppo tunity.

From the Education Buildin comes the news that delegate from Charlotte USY attended th Sub-Regional convention i Montgomery Alabama. Th Kadimah group has frequer meetings in members' homes fo Oneg Shabbat or Havdala services.

There was a Baby Month i Temple Israel. Many mazel tovs ar extended to the following prou parents on their recent arrivals:

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daughter, Dinah Yael David and Ruth Kossove - a daughter, Shayna Lisa Len and Karen Fox - a son, Michael Stuart Robert and Ann Abel - a son, Michael Benjamin Marvin and Gail Bienstock - a son, Jordon David Morton and Judith Poliakoff - a son, Michael Louis Erwin and Leah Weinberg - a daughter, Lauren Deborah



The Bar Mitzvahs of Allan Stark, son of Mr. and Mrs. Robert Stark; Stan Greenberg, son of Mr. and Mrs. Ned Greenberg; and David Lash, son of Mr. and Mrs. Jack Lash, were celebrated at Temple Israel during November.

B'NAI B'RITH WOMEN NEWS (Masada Chapter)

by Linda Scheiner

B'nai B'rith Women recently chartered their newest Mid-Atlantic Regional Chapter, Masada Chapter of Durham, Raleigh, and Chapel Hill, North Carolina.

The Installation of Officers and Induction of Members was held at Judea Reform Temple in Durham. Presentation of the Charter was made by Ann Langman, Vice Chairman, Mid-Atlantic Regional Board and Joan Gordon, Member, Mid-Atlantic Regional Board. The following officers were installed following a candle lighting ceremony:

- President, Denise Altman*
- Fund Raising V.P., Adele Mullins*
- Administrative V.P., Deborah Rosenstein*
- Programming Co-V.Ps., Sonja Rothstein*
- and Diane Schwartz*
- Communications V.P., Linda Scheiner*
- Treasurer, Roxanna Bossen*
- Corresponding Secretary, Betty Boyles*
- Recording Secretary, Bryna Goldberg*
- Financial Secretary, Elizabeth Margolis*

Members of Masada Chapter are honored in being able to join B'nai B'rith Women during its eightieth birthday celebration. The members of the newest chapter, Masada, will always be "Pledged to Service".

N. C. HEBREW ACADEMY AT CHARLOTTE

by Sue Brodsky

"I haven't finger painted since I was five years old!"

"Multiply in the base 3? What do we need the base 3 for?"

"Put on a smock and paint at the easel? You have to be joking!"

These comments were those heard among many similar ones when parents of students at the N.C. Hebrew Academy at Charlotte gathered for the first PTA meeting of the school year. Each parent was handed an individualized module schedule for the evening. The meeting was designed to explain the new modular scheduling system that has been implemented in the upper school.

My Schedule was as follows: Module A—Parquetry with Mrs. Ruth Goldberg; Module B—Chip Trading with Mrs. Amy Diamond; Module C—B'yad Ha Lashon with Rabbi Sanford Tucker; Module D—

Admiring the Charter of the new B'nai B'rith Chapter, Masada, of Durham, Raleigh and Chapel Hill, North Carolina are: (From Left) Millie Margolis, organizer of the Chapter; Linda Scheiner, President-elect of the new Chapter and Denise Altman, President.

Discussion in large meeting room.

I and three other parents went into the Kindergarten room for our first fifteen-minute module. We were each guided to a mat on the floor by Mrs. Goldberg who showed us four different types of blocks, and we decided which we would work with. We were to duplicate a design of our choice with the various types of blocks. As we worked, others in the room finger-painted or painted on easels.

Next, I went to "Chip Trading" where Mrs. Diamond explained a fascinating game which taught one to work math in the base 3. Chip Trading proved to be one of the highlights of the evening as it is a competitive game that moves quickly. It is played with poker chips which are traded in multiples of 3 as each player rolls the dice trying to move toward the winning combination of poker chips. Other parents played "People Pieces" and "A Blocks".

My third module was "B'yad Ha Lashon" with Rabbi Tucker. A group of parents sat in a semi-circle and listened to Rabbi Tucker as he taught us a dialogue in Hebrew about two children who meet on a airplane. A poster was displayed as a visual aide, and after fifteen minutes, we had picked up several Hebrew words and phrases and were able to understand the dialogue.

Finally, the parents reassembled for a discussion and question-and-answer period. The consensus was that the parents had a great time, and, more importantly, had gained a good understanding of the Modular Scheduling System and of the way their children are being taught to learn.

Mrs. Beryl Fishman, president of Horim-v Morim (PTA), expects to have bi-monthly meetings. An executive committee has been formed with Mrs. Barbara Bernhardt, chairman of the Simcha Committee, and Mrs. Sue Brodsky, chairman of the Ways and Means Committee.

"TAX BREAK" RAFFLE

The Charlotte Hebrew Academy is having its annual "Tax Break" raffle, the prize being \$1000 CASH. The drawing will take place on April 13, 1978 and we hope that the cooperation will be equally as good this time as in the past. The raffles are \$1.00 each or a book of 12 tickets for \$10.00. They may be purchased from the co-chair-

persons of the event, Rita Mond (3400 Gresham Place, Charlotte 28211) or from Sally Schrader (5014 Currituck, Charlotte 28210). All members of the Academy also will have tickets available. Your "donation" is tax deductible . . . someone has to win . . . it could be YOU!

WOMEN'S PLEA FOR SOVIET JEWRY HUMAN RIGHTS DAY

by Rita Mond

To mark the 29th anniversary of the Universal Declaration of Human Rights, which guarantees Soviet Jews the right to leave their country, A Woman's Plea for Soviet Jewry observance has been planned in Charlotte and 39 other cities on Dec. 12, Human Rights Day. (This marks the eighth year of the "Women's Plea for Soviet Jews.")

Helen Fligel of Charlotte Chapter B'nai B'rith Women is the convenor of this event which is to call attention to the effort needed to insure the continuing emigration of Jews from the Soviet Union, their right to live as Jews, and the release of prisoners of conscience.

In addition to Charlotte, B'nai B'rith Women will coordinate the Dec. 12th observance in several other key cities in the United States. Other national Jewish Women's groups will convene the observance in other target cities.

(Note: Charlotte B.B.W. was the convenor in 1973 also).

The entire Women's Plea is under the auspices of the Leadership Conference of National Jewish Women's Organizations in cooperation with the National Conference on Soviet Jewry and the National Jewish Community Relations Advisory Council.

The observance will be at 12 noon at The Charlottetown Mall auditorium at which time there will be a presentation of a declaration signed by the Mayor declaring Dec. 12 as Human Rights Day for Soviet Jewry. LIZ HAIR will serve as honorary chairwoman of the day.

The program will be multifaceted . . . the children from the Hebrew Academy will give a musical presentation, a powerful playlet or Soviet Jewish Women will be enacted, and short speeches by two outstanding men, LEIGHTON FORD and DAVID LAWRENCE JR. (editor of the *Charlotte Observer*) will be delivered.

Our local Rabbis will lead prayers and a candlelighting ceremony will be held with members of Hadassah, the Sisterhoods of the Temples, Women's Division of the Federation of Jewish Philanthropies, the North Carolina Association of Jewish Women, the PTA of the Hebrew Academy, ART in addition to Charlotte Chapter B'nai B'rith Women participating.

Prior to the event we had exposure on the following Charlotte TV channels: Nov. 25 on WBTV at noon, on Dec. 5 on WCCB at noon, "Forum" which aired at noon, and on Dec. 7 on WSOC-TV also at noon. Some members of our own Russian families will appear along with representatives of B.B.W. Watch for us!

The day is geared to the entire community of Charlotte, which is being invited to attend, and we hope that they will give active endorsement to this effort by being with us on Monday, Dec. 12th!



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Linda Fleishman
REGIONAL PRESIDENT

Photo by John Page
(Both article and Photo courtesy of
the Greensboro Record.)

GREENSBORO COMMUNITY NEWS

by Lib Swindell

"I'm a people person," says Linda Fleishman, her ever-ready smile and sparkling dark eyes coming more alive.

And if she isn't, she certainly will be.

The vivacious Linda has risen through the ranks of Hadassah to become president of the Southern Seaboard Region, a group of more than 8,700 Jewish women.

The region includes 21 chapters (several of which have multiple groups within) from Washington, D. C., through Virginia, and all of North Carolina. It joins with 29 other regions to make up the national organization of Hadassah, the largest women's volunteer group in the world.

The regional presidency, traditionally a three-year term of office, has in less than two months brought challenges to the petite Greensboro resident.

One of her main tasks will be to serve as a bridge between the national office and local chapters within the region. She must make

sure that all Hadassah resources and services are made available to chapters.

She also will hold workshops and seminars, visit each chapter at least once, and be available for help to any chapter president. To expand and enrich the organization, she will "organize new chapters where a potential exists and help to strengthen chapters when the need exists," she said.

Linda sees her role as one in which she can "help integrate chapters in ideas and harmony. That is not to say there is disharmony," she emphasized. "But, there may be a small chapter with 10 members that could benefit from an idea carried out by a chapter of 500 members. I hope to relate the two chapters with an integration of ideas or similar projects that could work in each. This way, they can learn and give aid to one another.

"In Hadassah we share successes and failures, trials and triumphs . . .

"I want the chapters to know they are not an island there alone. They have a region and a national organization to back them up."

Linda, who has diligently worked for and with the organization 11 years, brings a wealth of knowledge to her new position. She has served as local chapter president; member of the regional board; area vice president and program, organization, conference, and leadership chairman. And with each task she found the friendships formed are what she treasures most.

When she was installed in early

May during the regional convention in Norfolk, Va., the friends were there. Some from Greensboro even drove to and from Norfolk in one day just to be on hand for the two-hour luncheon and installation.

And they were delighted to hear the only person from Greensboro to become a regional president say in her acceptance speech, "Real growth comes from things you have never done before, and in my case never dreamed you could."

Also on hand were husband Joel and sons Craig and Adam, who through the years have supported and encouraged each endeavor. Her mother, who taught her to take two deep breaths while being introduced to eliminate any butterflies, was also there.

Since that day in early May, Linda has "felt the added weight of greater responsibility." But, she says with emotion, "I sincerely feel it is a burden of the highest privilege."

In August, Linda will travel to New York for the national convention. There she and the other 29 regional presidents will air problems and be briefed on the many aspects of the 65-year-old organization whose membership reaches 350,000.

The regional presidency will take her to Israel in 1978 for the national convention.

And so it will go with Linda who admittedly has "never been satisfied to stand where I was. I've always wanted to grow and achieve in some way".

Achieve she has.

**Life is not long, and too
much of it must not pass
in idle deliberation how it
shall be spent.**

Hermann Cohen

TWO FOR ALL— THE JEWISH FEDERATION GETTING TOGETHER AND GETTING GOING

by Marvin Bienstock
Executive Director

Getting the Federation Campaign started is much like getting an airplane off the ground. The crew must be selected, cargo loaded, equipment checked, the engines, must be given their starting burst of energy followed by a lumbering ride down the runway and, finally, the grace and beauty of flight.

For its 1978 campaign the Federation began selecting its crew in the spring of 1977. Those who had proven themselves as dedicated

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workers were invited to become planners and leaders. Some of those who have worked hard for years needed to have their batteries charged, and family trips to Israel accomplished just that.

It takes countless volunteer hours to load and check a campaign. A complex schedule of UJA worker training, community meetings, speakers, UJA missions, mailers, face-to-face solicitation, dinners, and donor lists must all be arranged and coordinated. Last year's campaign has to be evaluated in order to repeat the positives and correct the problems. Each campaign is like all other campaigns and yet each campaign must be, and is unique.

The adrenalin for our engines came in three bursts in 1978. The President's Seminar was 8 days in Israel of the most intensive meetings and institutes conceivable. Every major Israeli political, economic and military figure participated and the combined result was an almost overwhelming understanding of the desperate current situation. Al Segal was in a hospital in August, but in October he and his wife were on the President's Seminar. He has almost lost track of the number of UJA missions he has attended. You might think he could skip a year or two, but not Al. He knows that when he comes back . . . that's when the campaign begins!

The second adrenalin burst happened October 6th in Atlanta—General Moshe Dayan. Ruth Goldberg, Harry Lerner, Lila Mann, and Sol Shapiro drove 10 out of their 36-hour trip to listen to this man's message. It was simple and direct—

"Be With Us". These words took on particular significance as General Dayan spoke, in confidence, of the difficulties and the disquiet he experienced in his meetings with President Carter.

The third burst came in Dallas, Texas just three weeks ago when Charlotte's leadership joined over 3000 Jewish leaders from around the country and the world at the General Assembly of Federations and Welfare Funds. Far from a relaxing occasion, the GA represented five long, hard days of workshops, consultations, symposiums questioning, answering, sharing and learning. And the speakers . . . David Rothschild (France), Hon. Simcha Dinitz (Israeli Ambassador to the U.S.), Hon. Cyrus R. Vance and **Golda Meir**.

The campaign is in the last stages now of lumbering down the runway. On Wednesday, December 7th, it will take to the air. That's the date for a dinner honoring those who contribute \$5000 and over. The speaker that evening will be Senator Howard Baker of Tennessee. Senator Baker will address a public meeting open to the entire community immediately following the dinner.

If the 1978 campaign is successful, the plane will touch down by April 1st. Who will determine its success? Who will justify all the energy and willingness and caring and planning and time of the Campaign's leaders and workers? Only YOU!! You have the choice between opening your heart or closing your mind. Choose wisely and get on board Campaign Flight #1978— Destination: a **secure Jewish future**.

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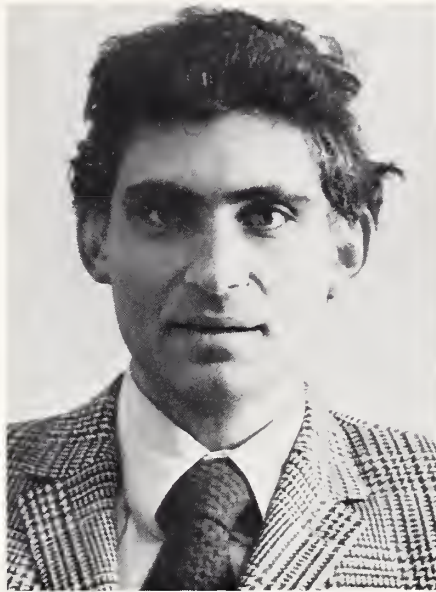
Communities in North Carolina who are interested in forming Jewish day schools have a new, in-state source of information on funding, organizing and directing day schools, the Information Service of the North Carolina Hebrew Academy Foundation, according to the recently elected president of the Foundation, Dr. Stephen Fishman of Charlotte.

The advisory service, he explained, will refer community organizers to special consultants in Jewish day school and general education. If desired, visits can be arranged to the state's two day schools in Charlotte and Greensboro. These visits would include meetings with school professionals and lay leaders.

In addition, noted Fishman, the Foundation is offering day school supporters a taped address by Dr. Morton Siegel of United Synagogue, titled "The Survival of Judaism", which was delivered to a standing-room-only crowd at the Jewish Community Center in Charlotte in October, 1976. That address, sparkling with Dr. Siegel's Jewish wit and wisdom, makes a strong case for intensive Jewish education.

Forthcoming from the NCHA Foundation is a newsletter which will report on day school activity in the state and the progress of fund-raising efforts. Anyone who would like to receive the newsletter can write: Dr. Stephen Fishman, 5841 Coatbridge Lane, Charlotte, North Carolina.

Fund-raising efforts begun this past fall are bearing fruit. Among the individuals and organizations responding to the inaugural campaign was J. Herman Leder, secretary-treasurer for the Whiteville Zone of the United Jewish Appeal. In his letter accompanying a donation, he wrote, "We will try to help the Hebrew Academy (Foundation)



Stephen Fishman, President North Carolina Hebrew Academy Foundation

which is a very important undertaking in the state of North Carolina among Jewish people."

Other NCHA Foundation officers elected at the group's October meeting are Vice President Irving Pinsker of Greensboro, Treasurer Kenneth Miller of Greensboro and Secretary Robert Bernhardt of Charlotte.

The children of the member schools and the officers of the NCHA Foundation gratefully acknowledge the following contributors (September to November 1) to our inaugural fund drive. A hearty "Todah Rabah" to all.

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Poetry Corner

MOURNING
by Emily Borenstein

CONFLAGRATION

by Emily Borenstein

I am locked in a cattle car crowded with
Jews
I, too, am a prisoner on my way to death
suffocating in the smoke of hysteria
old women shrieking, children crying
old men dying, their heads bowed
like an exodus of people in a dream that
never ends
a *hegira* into madness
The days pass in pain and fear
Hear, O Israel, the long long blast
of the *Shofar* calling you
A wretched moment of doubt
I lose my head
I lose the thread
I lose all the threads of my identity
Death says, "Komm"
I ask, "Ich?"
Death answers, "Ja, du"
With the words of the *Shema* on my
trembling lips
I enter the flames with the souls of
all the *Hasidim* dancing!

I sit *shiva* and begin to mourn today for
my family
in the mass graves of Poland
and in the flames of the Warsaw Ghetto
They cry out to me
clutching me with their nails
that resemble hooks
They want me to give them bones and flesh,
a breath of life, but what can I say
of their pitiful deaths?

In Biala Street, in Karmelicka Street
they were thrown on trucks, taken away to be
killed
all except my old, blind, crippled Aunt Malka
who was conveniently driven to the cemetery
and shot
What can I say to my little cousin, Wlodek,
who also was taken, kicking and screaming
by Ghetto soul-snatchers wearing white
arm-bands?

Oh, my family, whom I never knew
may the blast of the great Messianic *Shofar*
raise you to life on the Day of Judgment
as it summons me now to mourn you

SILENT ECHOES

by Morris Kaplan

The eternal lite sheds its low soft
glowing
Above the Holy Ark standing
guard,
Patiently waiting for empty pews
to fill
An empty sanctuary silent,
brooding.
The silence whispers voices of
the past.
The faithful chanting melodious
prayers.
The ancient sounds of prayers
silent but never lost
To our Father in heaven who
forever will last.
Silent echoes of solemn Holy Days
blessings

With joyous festivals blending.
The cry of the Kaddish and
Yahrzeit touching
The heart the most, never ending.
Shadowy figures of our fathers
in tallith wrapped
In silent prayer, slowly swaying
Before the holy ark ancient
and dear
Beseeching God, in sin not to
be entrapped.
Scenes of childhood not repeated
Happy voices of children
no more heard
Only happy memories to fill
the void.
Is Judaism then defeated?
Who will be our childrens' teachers
If not the parents, who remain?
Shall it be just burned out ashes

Of our devine heritage and its
leaders?
Can birth, life and death
be fulfilling,
Devoid of religious spiritual
living?
Harken to the voices of our sages
Life has a purpose and a
meaning.
To our children this lesson
do impart.
Rise up to the level of your
religion.
Cast not aside that which has
been transmitted.
This can be our greatest gift
before we depart.

† † † † † † †

Little David Christian, why did
 you go away?
 Here for only seven days, 'twas
 all too brief a stay!
 never got to tell you all the
 things you should know
 About the world, the joys of life
 and how I loved you so.
 Your baby eyes did not behold
 the wonder of a flower
 We never walked and talked and
 shared together by the hour.
 Why oh why, my sad heart cries
 throughout the lonely day
 Why oh why, in God's dear name,
 did you have to go away?
 And yet amidst this sorrow and all
 this agony, I seem to hear
 My baby's voice whispering to me:
 Dear fainthearted loved one, tis
 I who weep for you
 For I came to you from heaven
 with God's ministry to do.
 I came to touch your life with joy
 for days that numbered seven.
 'Twas ample time, did God need
 more to create all earth
 and heaven?)
 I came to teach you of the world
 and things of God and love
 But your dim eyes could not read
 clear the message from above.
 Someday when you will join me
 here, I'll take you by the hand
 And walk and talk and share with
 you and then you'll understand
 My Father's house has mansions
 here so full of wondrous love,
 Far greater than the things of earth
 you longed to tell me of!
 I'm now a precious jewel in
 my master's starry crown
 And I can see you every day as
 I am looking down.
 So be thankful for those precious
 days that numbered only seven
 Be thankful I am but a child,
 of such is the Kingdom of
 Heaven!
 You must become a child yourself
 to understand that He
 Said, 'Suffer the little children
 and bid them come to me'.

—Barbara Kuhn

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SHORT CIRCUITS

by Rabbi Reuben Kesner

Julius Lambert Schwartz, Jr. was brought to the Bar Mitzvah ceremony in Myrtle Beach, S. C. at Temple Emanuel. Jay, as he is known to all, performed the prescribed portions and entered religious manhood masterfully.

Jay is the son of Mr. and Mrs. J. Lambert Schwartz. Relatives and friends honored the Bar Mitzvah at a brunch which followed at the St. John's Inn.

The Sisterhood of Beth Israel Center, Whiteville, North Carolina, sponsored an Art Auction on the Synagogue premises. That event brought together the art lovers of the community for a stimulating few hours with good neighbors, good food and good art work.

Adult Jewish Education is being enjoyed in Goldsboro on every second and fourth Tuesday of the month with the circuit riding rabbi leading a lively discussion on matters Jewish. Sylvia Levin is chairperson of the group which meets at the Country Club following a noon dutch lunch. In Lumberton, on the first Thursday of each month, the Sisterhood is providing a setting for a lunch and lecture at Temple Beth El at 1:00 P.M. On the following Thursdays at 1:00 P.M., coffee and conversation continues in the Temple Social Hall. In Myrtle Beach, a brunch with the rabbi is held at 11:00 A.M. at the Kettle Pancake House on the first Sunday of each month. The adult members of the Congregation meet regularly on the preceeding Sundays at 5:00 P.M. for a discussion of vital Jewish topics of the day. In Whiteville, the Adult Group holds its discussion sessions at Beth Israel Center at 8:00 P.M. The coffee hour surrounds an in-depth-look into Jewish life. In Wallace, the hour of meeting for the adults is 7:30 P.M. on Mondays with the families



(left to right) J. Lambert Schwartz, Jay Schwartz, Mrs. J. L. Schwartz, and Circuit Riding Rabbi Reuben Kesner.

alternating their homes and hospitality. And so Adult Education is taking hold in the circuit communities.

When a child of the circuit enters into matrimony, it is a "simcha gedola". Such was the case when Ricky Leinwand took as his bride, Eileen Silvers. The parents are Mr. and Mrs. Alan Silvers of Raleigh and Mr. and Mrs. Wallace Leinwand of Elizabethtown. The ceremony took place at the Velvet Cloak Inn, Raleigh. Rabbi Abe Schoen performed the rites with the circuit riding rabbi assisting.

In very ancient times, the firstborn son in every Israelite family was vested with special responsibilities. From the day of his birth, he was consecrated to the vocation of assisting the priests in the conduct of worship.

Later, when a Tabernacle was built in the wilderness, this vocation of the firstborn was transferred to the Levites, a priestly tribe. The Torah then decreed that every father release his firstborn son from the duty incumbent upon all firstborn sons by redeeming him from a Kohen. The ancient obligations of the firstborn son thus continues to be recalled. This practice, ordained as a recollection

of the Exodus from Egypt, further serves to make vivid for us the liberation from bondage of the people Israel, an event which has been an inspiration to all freedom-loving people. The circuit communities participated in this mitzvah when they gathered in the Whiteville synagogue to observe and witness the pidyan haben of Daniel Lawrence Leder, son of Mr. and Mrs. Paul Leder of Whiteville.

The circuit suffered a loss on the demise of Anna Berger, mother of Mrs. Arthur Apple of Wallace, N.C. Mrs. Berger passed away in Wallace and burial was in Baltimore, Maryland. The circuit extends its sincerest condolences to the family. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." ■

Tis Sad . . .

by Lucille Goodyear

It may be true that most people can't stand prosperity, but it's also true that most people don't get an opportunity to.

Kosher Korner



ZUCCHINI AND EGG CASSEROLE

by Norma Barach

(Copyright 1977, JTA, Inc.)

Our home garden yielded a bumper crop of zucchini this year, so we've looked for many ways to prepare it. We served this casserole with spaghetti and salad and fresh fruit dessert.

- 2 medium onions, cut into thin rings
- 3 medium zucchini, sliced thinly
- ¼ green pepper, diced
- salt, pepper to taste
- oil
- 8 ozs. mozzarella cheese, grated
- 3 jumbo eggs, beaten

Brown onions, zucchini and green pepper in a small amount of oil in a Corning ware pot (the type that goes either on top of the stove or in the oven). Cook on a low fire until zucchini is soft, stirring occasionally with a wooden spoon. Mix cheese and eggs. Pour over vegetables and bake at 350 degrees for about 15 minutes. Top of casserole should be lightly browned. Serves four as a main dish.

FRANKS 'N POTATOES

by Norma Barach

(Copyright 1977, JTA, Inc.)

Everyone has times when they just don't feel much like fixing a time-consuming meal. For those

occasions, try this frankfurter stew.

- 3 small onions, diced
- 6 large potatoes cut into thin rounds
- Oil
- ½ green pepper, diced
- 1 stalk celery, diced
- 1 lb. frankfurters cut into thin rings (use the package with 8 franks)
- 4 medium tomatoes cut into eights
- 1 cup ketchup
- 2 to 4 tbsps. water
- Salt, pepper to taste
- Dash of oregano (optional)

Brown onions and potatoes in oil in large skillet until potatoes are browned and almost cooked. Add celery and green pepper and brown. Then add remaining ingredients and cook covered over a low heat for about 15 minutes. (Note: Start with two tablespoons of water and add more if necessary.) Serves four.

Carol Dickman Schwartz has studied cooking at the Culinary Institute of America, Hyde Park, New York, La Varenne Ecole de Cuisine in Paris, and with Simone Beck in Provence, France.

Her food articles have appeared in The Miami Herald and Wings magazine.

She recently completed a half hour television cooking show for syndication entitled "Crazy Carol and the Russian Princess".

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CELEBRITY FOCUS ON FOOD

by Carol Dickman Schwartz

"MOLLY PICON"

Molly Picon makes people laugh all over the world. Today she is relaxing in her suite at the Eden Roc Hotel, laughing at herself. She recalls when her sister, Helen, "the good cook in the family", gave her the recipe for kasha over the telephone. Half hour later, Helen frantically called back reminding Molly not to forget the water in the bottom of the double boiler. Sure enough—she.

As for gadgets and modern kitchen appliances she thinks she has them all. "But I'm like Mama," she says "who loved having them but never used them." It's Molly's culinary ambition to have an old coal stove and on it, slowly cook oatmeal overnight. "That's home," she muses.

Home, when not in international hotel suites, is a studio apartment in New York City and a "charming old lakeside house" in Cortland, New York. It's here that she grows the zucchini that, thinly sliced, makes the perfect "dippers" for her easy-to-fix Hummus appetizer (a Middle Eastern chick-pea dish).

"I have international kishkas, guts," she declares while gently patting her stomach (to make sure I understand).

Russian piroshki and shashlik, French duck a l'orange and onion soup, smoked salmon at the Savoy Hotel in London, and bagel, lox and cream cheese in New York; these are some of her favorites.

Eating all this good food, how does she stay so slim and so attractive?

Daily walks, swimming whenever possible, one daily vitamin pill and endless enthusiasm for her work.

"I am small; I eat small." Her measurements of 36-29-34 ("my tuchas"—again with a gentle pat) and a weight of 103 lbs. are not easy to come by at most ages, but especially if you'll be 80 on your next birthday.

Secrets for vitality and energy don't exist for Molly Picon.

"Either you have it, or you don't; it's something you're born with. Mama used to always get out of a chair like this", she went oops and up (and there was Molly standing up in a flash, "and I do the same." People say, "Molly, take it easy," and I say, "if I take it easy, what'll I do?"

Ms. Picon eats the usual three meals a day but—"no nibbling in between". She watches her diet with foods low in salt, cholesterol, fats and oils. "I have very little red

meat; mostly chicken, fish and veal with plenty of vegetables."

While talking about new dietary awareness emphasizing natural grains, textures, uncooked fruits and vegetables and salads of every description, she reminisces about her grandfather. "I've lived 85 years without eating all that grass," he boasts, "I'm not going to start eating it now!" She likes the packaged natural cereals for breakfast and Helen Picon says they make tasty cookies if you follow the instructions on the box substituting orange juice and grated orange rind for the milk and vanilla.

Following an evening's theatrical performance, she looks forward to sitting down and eating a light supper. "A little cold chicken, a piece of cheese and my favorite drink for 20 years—vodka." It used to be vodka and tonic until her doctor discovered that the quinine in the tonic was causing her ear problems. Now she drinks vodka and soda.

Everyone has a special "lose

weight quick" diet, and Ms. Picon is no exception. "To lose three pounds in two days, you eat one pound of steak, 6 hard cooked eggs and 6 raw prunes each day." After describing the diet on the Johnny Carson Show, the California prune growers were so thankful for the publicity that they sent her "a ton of prunes".

Specific measurements for recipes are almost non-existent. Most call for "a handful of this and a glassful of that". The sisters collaborate on all recipes except for the Lime Jello Parfait, "that one, I invented", brags Molly.

MOLLY AND HELEN PICON'S HUMMUS DIP

- 1 20 oz. can chick-peas, drained (reserve liquid)
- 1 bunch scallions
- 3 tbsp. oil
- 2 tsp. vinegar
- Salt and pepper
- Onion flakes
- Chopped parsley

Sautee chopped scallions, using a few tops, until tender. Place chick-peas, scallions, oil, vinegar, salt and pepper to taste in a blender and blend until smooth. Add onion flakes to taste and correct seasoning. If a thinner consistency is desired, add some of the reserved chick-pea liquid. Pile into a small bowl and garnish with the chopped parsley. Serve with thinly sliced zucchini. 8 to 10 servings.

MOLLY PICON'S LIME JELLO PARFAIT

- 1 3 oz. package Lime Jello
- 1 cup hot water
- 4 ice cubes
- 2 scoops vanilla ice cream, softened

Dissolve jello in hot water. Add ice cubes, mix well and refrigerate. When mixture begins to gel, add ice cream and beat mixture thoroughly. Pour, refrigerate and serve in either individual parfait glasses or one big bowl. 8 to 10 servings.



Jews in Sports

Basketball Season Underway in Israel

by Haskell Cohen

(Copyright 1977, JTA, Inc.)

The basketball season is well underway in Israel, whereas only the pros are active in the States thus far. Basketball is becoming a nine-month-a-year operation in Israel, and exceeds in duration even the lengthy NBA campaign which is beginning to pall on some of the fans in the United States.

In the first international game played thus far, Tel Aviv Hapoel walloped the Greek Panatinaikos Five by 19 points. But in the return match in Athens, Panatinaikos whipped Hapoel by 20 points, eliminating them from the Cup-to-Cup series. The game ended in a near riot when the Israelis threatened bodily harm to the Rumanian referee, the chief official, who, they claimed, "stole" the game from them. Hapoel had been leading through most of the contest.

Meanwhile, the Maccabi Tel Aviv, Israel's premier team, is preparing to defend its European championship in the Federation Cup play. In order to strengthen the club, which was weakened by the departure of Lou Silver, who came back to the United States for a knee operation, the Maccabi club signed Bob Fleisher, formerly of Duke University and a member of the United States 1973 Maccabiah team. Fleisher spent the last season playing in Italy and was lured away with a lucrative contract by the Israeli team.

It appears that he reported out of shape, having gained quite a bit of weight, and the Maccabbeans are, to say the least, very much disappointed in his showing thus far. It is their opinion that if Lou Silver, who is back in Israel, doesn't start playing shortly, they will have difficulty in defending their championship. In addition to Silver's being out with an injury, Eric

Minkin, another United States 1973 Maccabiah star, has been sidelined with an injury which was sustained during the 1977 Maccabiah Games.

Tal Brody, who was looking forward to retirement this year, has found it necessary to return to the Maccabi club to bolster the backcourt. The veteran of many international games for the Maccabis told this writer at the final game of the 1977 Maccabiah that he was hopeful that a newly acquired player by the name of Keren, who had starred elsewhere in the Israel National League, would be able to replace him. Apparently Keren has not worked out to the expectations of the team management, and they have convinced Brody to stay for another year. Brody is doing exceptionally well in the sporting goods business, and, quite frankly, is a little tired of playing due to the fact that both his legs are giving him trouble. However, he is loyal to the team which made it possible for him to get started in business when he first settled in Tel Aviv and feels that he owes it to that club to help out now that they seem to be encountering some difficulty in getting together a team capable of defending its European title.

An interesting note concerning the European championship is that Russia, supposedly, in preparation for the 1980 Olympics in Moscow, has decided to abstain from European Cup play this year. The National Team will be visiting the United States under its Jewish coach, Gomulsky, and will play some of the tougher American college quintets rather than meeting the top European cup contestants. Gomulsky, after several years of demotion, due, supposedly, to a violation concerning smuggling of gold into the USSR, is back in good graces with the Basketball Federation, and now is permitted to leave

the country freely. He was here a few months ago to attend a couple of clinics and made his way around the States without too much scrutiny or surveillance by the Soviets. His son, Vladimir, will again visit the States during April and May of next year as interpreter for the Russian National Junior champions. Vladimir speaks excellent English and is well liked by the Americans who have met him on past trips with the Junior Red team.

Ernie Grunfeld, the only Jewish player in the NBA, is off to a good start with the Milwaukee Bucks. He is being used both at guard and forward positions and is averaging between 18 and 24 points a game. In addition, he is scoring in double figures, and in general living up to expectations. The Jewish community in Milwaukee has taken a fancy to him, and he is quite popular in the city famous for its variety of brews.

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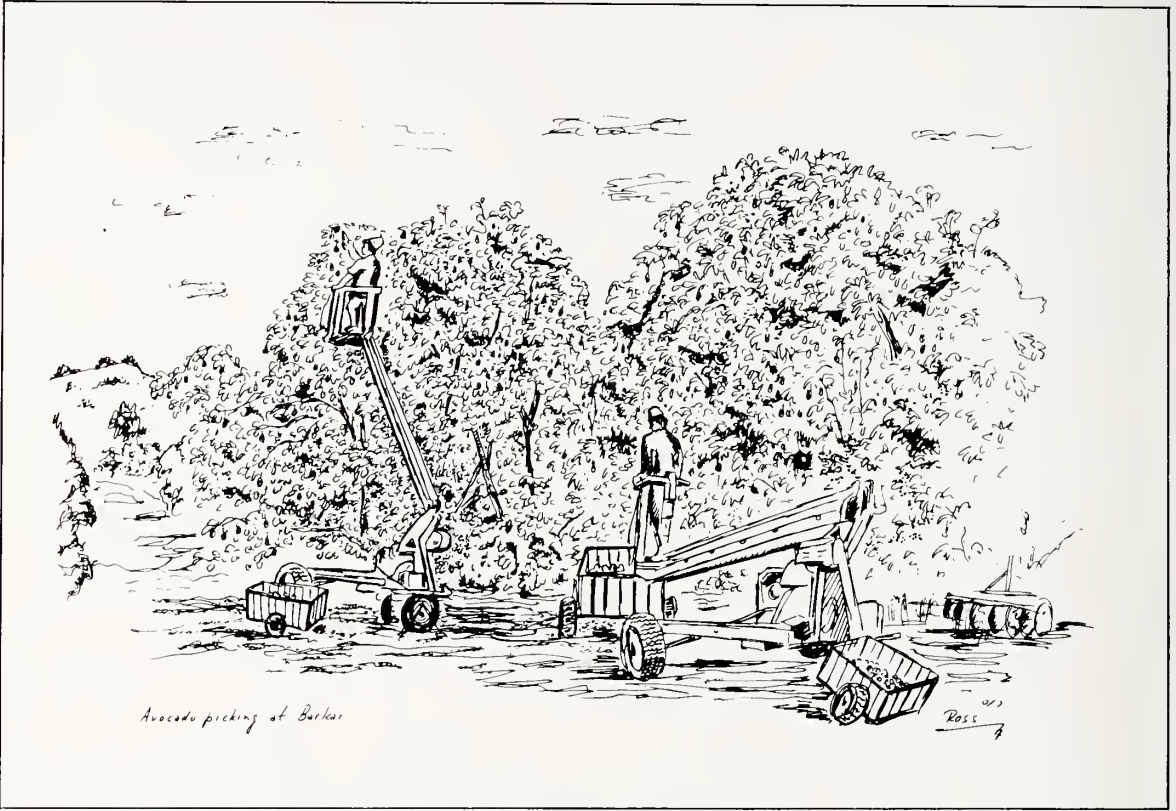
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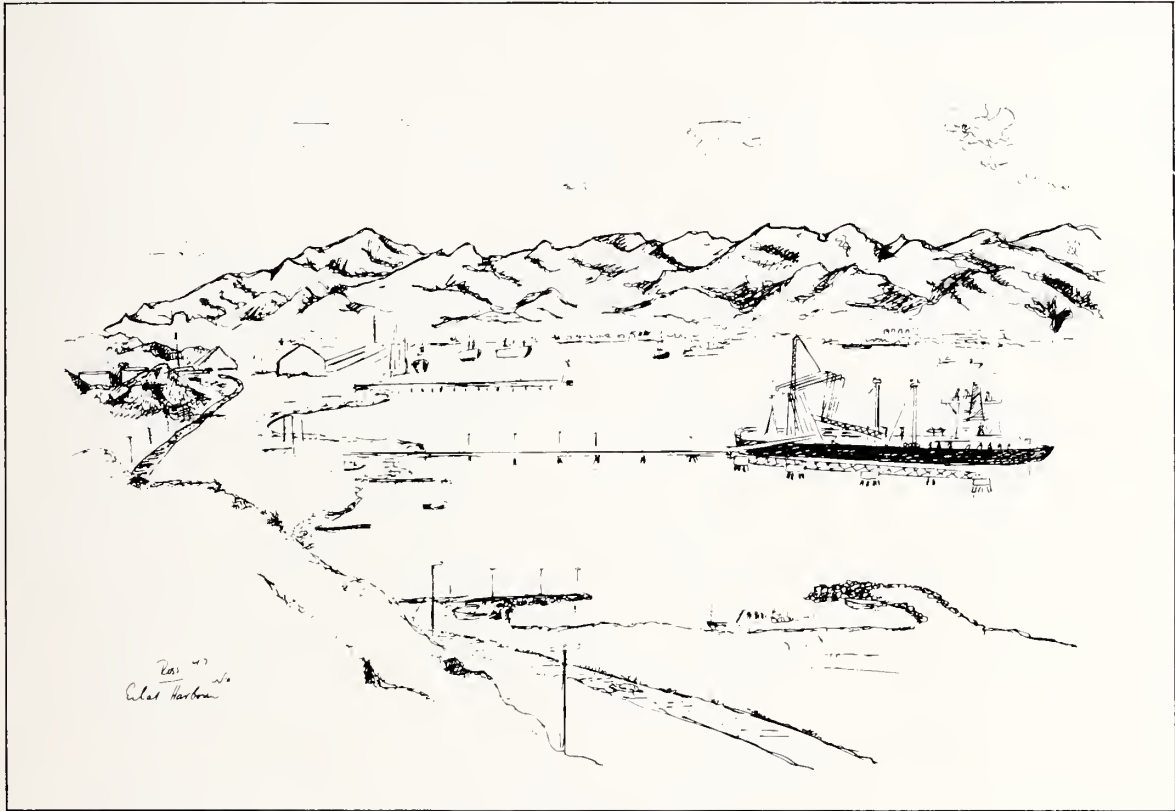


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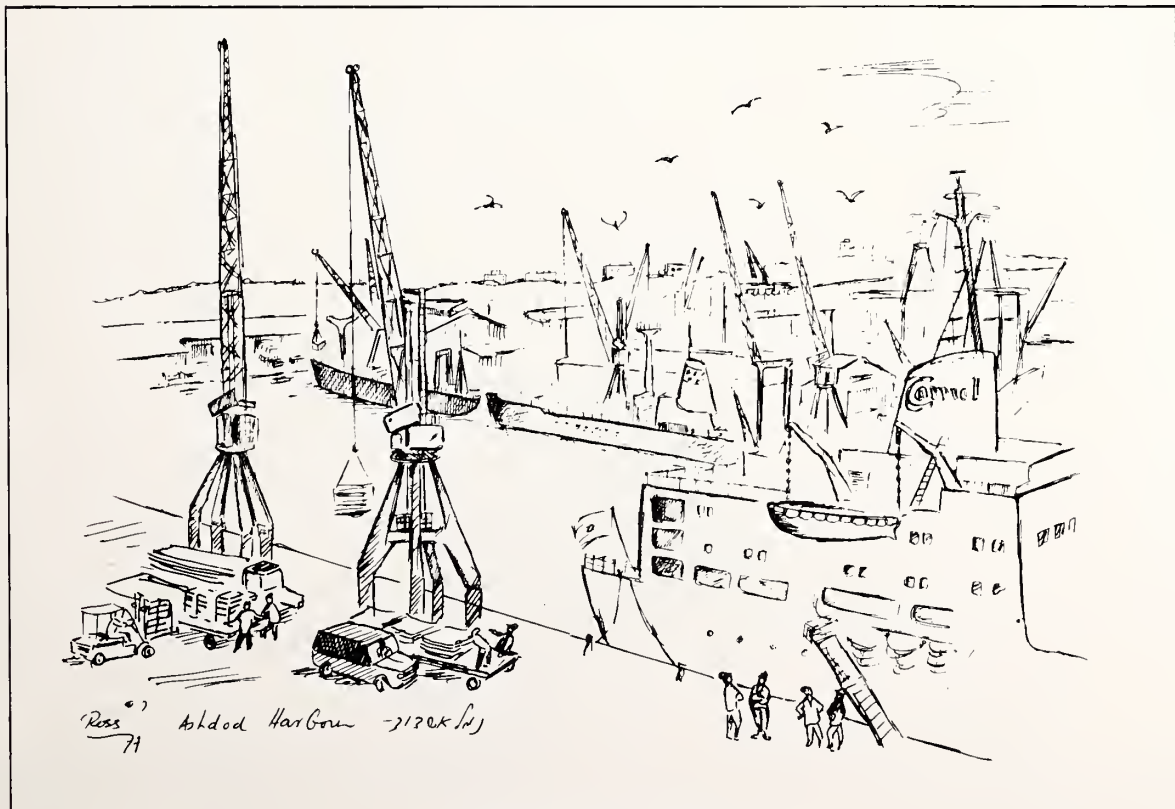
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A Shandra for the Goyim

“... You're so concerned about your fellow Jews that it doesn't bother you a bit to make them work here for a couple of years at slave wages before you'll condescend to let them join your almighty staff...”

by Laurence E. Karp

“Knife!” commanded Dr. Aaron Goldberg.

The scrub nurse handed him a scalpel; the old man hesitated an instant, and then smoothly opened a vertical incision in the patient's abdomen between the pubic bone and the navel. As bright red stain began to spread outward from the edges of the wound, Dr. Herbert Kamm, the assisting surgeon, quickly flicked clamps across the cut ends of the blood vessels. As he did, he sighed deeply.

Dr. Goldberg looked over his glasses across the table at his assistant. “What's the matter?” he asked. “You tired already?”

Dr. Kamm clamped the last bleeder, and then looked up to meet Goldberg's eyes. “Not physically,” he said laconically. “Just mentally tired. I'm tired of watching my respected elders do up-and-down incisions instead of Pfannensteils.”

Dr. Goldberg took a pair of scissors from the nurse, and cut through the fascia and the muscles. He chuckled softly. “My patients are old like me, Sonny,” he said. “They don't care if they got a scar that shows above a

bikini, 'cause they don't wear bikinis. You young guys with your skinny, peroxide-headed patients, I'll let you worry about your fancy Madison Avenue incisions.”

“Madison Avenue incisions,” echoed Dr. Kamm derisively. He picked up the peritoneum, and Dr. Goldberg cut through it. “It doesn't matter to you that the Madison Avenue incision heals better. All you know is, God forbid, it takes a few minutes longer to do.” He began to pack the bowel upward, out of the pelvis. “And it's not the way you did it back when you were still learning your trade.”

The scrub nurse rattled two clamps together. Behind her, the circulating nurse leaned forward, as if to watch the operation, and whispered in her ear, “It's going to be a good one today.” The scrub nurse nodded.

Dr. Goldberg placed a suture through the apex of the uterus. He pulled up on it so that the diseased pelvic viscera, swollen and discolored, could clearly be seen. He studied them for a moment, with the scalpel poised in his right hand.

Kamm let his gloved hands fall with a slap onto the green drapes.

“What's the matter?” he said. “You forget how to do a hysterectomy?”

“You think you're pretty funny don't you, Snotnose?” said Goldberg. He began to clamp and cut the supports of the uterus, and Kamm, keeping pace with him tied sutures around the stumps. “You manage to forget how it was me that trained you in the first place.”

Kamm laughed loudly; as he did, the suture he was tying snapped. Goldberg quickly replaced the clamp. “What's so funny, it makes you break the suture?” he asked the old man.

“You trained me, that's what's so funny,” said Kamm. “You really do think that, don't you?” He placed another tie and tightened it. “You old goat, you didn't train me; the professors at the Medical School did. But to get on the staff here, I had to put in my time, just like a fraternity pledge. You old guys may call it training, but what I call it is a way to make sure you've got a good supply of young docs around to kiss your --- and do your skut work for you.”

Goldberg glanced sideways at the scrub nurse, but her eyes, large and white against her black face, betrayed no expression. Carefully, he placed a clamp across the uterine artery. “That's real gratitude for you,” he said softly. “In my day, a Jew couldn't get on the staff at any decent hospital. Not even if he changed his name from Kaminsky.”

The old man took pleasure as he watched Kamm's face flush above the mask.

Goldberg severed the uterine artery, between the clamps, and went on talking. “So we got to

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gether, us old goats did, with the Jewish businessmen, and we put up this hospital, a place where a Jewish doctor could practice and be proud to bring his patients. And this is what it comes to. A bunch of boys still wet behind the ears, badmouthing their own hospital and their elders, too. Now, you even want to let goyim on the staff here. Goyim! Next thing you know, they'll be taking the place away from you."

Kamm shifted his weight from his right foot to his left. "Come on, keep working," he said. "All your stupid talk gives me a pain in the ---. You just can't see it, can you: the world's changed, and it's left you and your friends miles behind. People have gotten over picking on Jews. These are the seventies, not the thirties."

"Hoo hah!" snorted Goldberg. He began to detach the uterus from its vaginal attachments. "Things are pretty good for most people now, and everyone's happy. But just wait'll it gets a little tight. Then, they'll all be hollering about the 'Jewish money interests' that're responsible for all the trouble."

The scrub nurse held out a little basin, and Goldberg dropped the excised uterus into it; then, he began to sew up the apex of the vagina. Kamm followed him, tying the knots in the appropriate places. "You're always so worried about the goyim," said the young man. He emphasized goyim, putting into the word the inflection of fear and disgust that Goldberg had used. Goldberg reddened. "You're really a fine one to talk," continued Kamm. "You're so concerned about your fellow Jews that it doesn't bother you a bit to make them work here for a couple of year sat slave wages before you'll condescend to let them join your almighty staff. You old hypocrite!"

During Kamm's tirade, Goldberg had been carefully checking the operative site for any previously-unnoticed bleeding. Finding

none, he pulled the packs from the abdomen, allowing the intestines to slither down into the pelvis. He took a needle from the scrub nurse, and began to repair the peritoneum. As he sewed, he said absently, "Slave wages, huh?" Some nerve. In my day, when I did my postgraduate training, I got no salary, not a penny. And I was darned glad for even the room and board, let me tell you."

"Jesus Christ, here we go with the old depression bit again. That's always good for a laugh."

The scrub nurse handed the tray of instruments to the circulator. Goldberg started to repair the skin incision. As his hands mechanically apposed the edges and sewed them together, his gaze shifted to his colleague across the table. Kamm was slowly removing his gloves, and turning to leave.

"You think the depression was one big joke, huh?" snarled the old man.

Kamm turned back to face him. "You young punks, you never had to worry about where your next meal was coming from. Especially you. You, with that hundred-thousand dollar house in the suburbs, that you had the chutzpah to build when you were just two years in practice. You think the world owes you a living."

Kamm angrily flung his gloves into the waste receptacle. "That house gets you, doesn't it, old man?" he snapped. "You've never had the guts to really let yourself live, and it makes you sore to see someone else doing it. Well, let me tell you something." He moved back to the table, where the nurse was applying a bandage over the surgical wound, and pointed a finger at Goldberg. "Let me tell you something," he repeated. "You think I want to be like you, living my life out in a crappy little house, hiding money in coffee cans and mattresses, in case the depression decides to come back? And that miserable house right smack in the middle of a bunch just like

it, and all of them full of terrified old Jews just like you, all going around with gloom and doom on their faces, whispering, 'Watch out, the goyim are coming, here come the goyim.'" He threw his hands over his head, and sneered. "That's what I call a shandra—a *real* shame—for the goyim."

The scrub nurse and the circulator stood fixed, their eyes moving back and forth between the two men. Dr. Goldberg ripped off his gloves. "You wait!" he yelled across the table. "You'll see. When the depression hits again, and your patients don't have the money to pay you, you're going to lose your fancy house to the mortgage company. That is, if you're goyische neighbors don't decide first to burn it down, to burn the dirty kike's house right down to the ground. And your hoity-toity wife—what will your wife—who was a spoiled brat from the day I delivered her—do then, without her precious country club to go to and put on her airs? Huh? What'll you think of that, Snotnose?"

The color of Kamm's face had passed through red, into a chalky livor. "You paranoid old schmuck," he said, very evenly. "You wait. Not much longer, and we'll have enough slaves around here to make a difference at the Board meetings. And when that happens, there're going to be some changes made concerning practice regulations for incompetent, has-been physicians." He pulled his mask off his face.

Goldberg stared at the young man's sardonic smile. Then he tore off his own mask, strode around the table, and extended his neck so that he and Kamm were standing nose to nose. "Chazzer!" he whispered hoarsely. "Momser!" He hesitated, momentarily overcome by his fury and his scorn. And then, at the top of his voice, he flung his ultimate epithet.

"You . . . GOY!" It echoed back off the tiled walls of the operating room. "From you I can be out on the street in my old age." ■

Arye Dulzin on the Problems of Zionism

by Shimon Baker

29th Zionist Congress will be held at the end of February, 1978 in Jerusalem . . . Election of the Chairman of the Executive . . . Arye Dulzin calls for a strong partnership between Israel and the Diaspora . . . Accentuates importance of education and aliya.

The 29th World Zionist Congress, originally scheduled for last January but postponed because of the Knesset elections, will definitely be held at the end of February, in Jerusalem.

In a certain sense, this will be an historic Congress, marking as it will 80 years of Zionist activity, since the first Congress convened in Basel at the initiative of Dr. Theodor Herzl, father of modern political Zionism, in 1897. The coming Zionist world get-together will also be outstanding because it will have to elect a new leadership for the worldwide Zionist movement, headed by a chairman who will serve also as the head of

the Jewish Agency.

It is no secret that the Congress sessions will be held in the context of the political changes in the State of Israel, in the light of the results of the Knesset elections on May 17, which led to the formation of the Begin government and the relegation of the Labor Party to the opposition. The present Chairman of the Zionist and Jewish Agency Executives, Yosef Almogi, representing Israel's Labor Party and the Labor Zionist movement, has already announced that he will not be a candidate to his current post.

The only Zionist leader to have categorically announced his candidacy to the post of chairman is Arye L. Dulzin, the popular Treasurer of the Jewish Agency and a leader of Israel's Liberal Party, an important segment of the Likud and of Menahem Begin's government. He is also President of the World Union of General Zionists.

Arye Dulzin is also well-known in the Diaspora. Originally from Minsk and a longtime resident of Mexico, he made his aliya to Israel more than 20 years ago and embarked there on a fantastic career. At that time he knew no Hebrew. Yiddish was - and has remained - his everyday tongue, but he soon added a perfect Hebrew to his list of languages. He enjoys a reputation of being a philanthropist in the original sense of the term - a friend of people. He also excels in political orientation and astuteness.

When the Likud government was being formed, his name came up as candidate to the post of Foreign Minister. He withdrew in favor of

Moshe Dayan. Prime Minister Begin offered Dulzin the post of Deputy Prime Minister, as well as that of Minister of Jewish Affairs and Absorption. Arye Dulzin rejected the offer, based on his conviction that this might harm the Zionist Organization, at a time when a strong worldwide Zionist movement is vital to the Jewish people and to the State of Israel.

Dulzin's candidacy to the chairmanship of the Jewish Agency and the Zionist Executives has already come up once before at a world Zionist convention, following the death of Pinhas Sapir, the chairman at that time. However, he did not draw enough votes to overcome Yosef Almogi, because most of the delegates felt that the chairman should be a member of the Israeli party in power, as was Almogi.

In view of the new situation, Dulzin now has all the prospects for becoming the next Chairman of the Zionist and Jewish Agency Executives.

In a special interview with Arye Dulzin, which I had with him during my recent visit to Israel, he touched on several problems which head the Zionist agenda. He insists that the world Zionist movement must undergo far-reaching changes; "we must change," he says, "the 'holy cow' party key for dispatching shelichim". A shaliach must be selected according to his qualifications, not his party affiliation. "Shelichut is not a job; it's a lifetime mission." Since the modern world is academically inclined, the appointed shelichim must be people with higher schooling, familiar with country to which they are sent and with its



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people. "They must also love Jews."

Dulzin gave his own delineation of the main tasks facing the world Zionist Organization and movement, formulating them as follows:

1. The strengthening of Jewish and Zionist education. Without this education, the Jewish future will be threatened with extinction.
2. The bolstering of organized Jewish community life imbued with the awareness that we are one people with a single common responsibility for our own fate.
3. Aliya is the main function of the Zionist movement. "Every family must have one of its members in Israel," he emphasized, pointing to the shrinkage of the globe in the current jet age, which has reduced distances most drastically. "We must create in Israel such circumstances as will draw aliya, made easier in the new atmosphere.

4. The fostering of a sense of partnership between Israel and the Diaspora to mobilize the entire Jewish people on Israel's behalf, as well as to assure its own existence. Dulzin believes that the enlarged Jewish Agency should be further expanded, taking in all the Jewish organizations, as well as those devoted to fund-raising.

"Jews abroad may not vote in Israel, but they should be consulted and their opinion considered. Only this will give

expression to the partnership and the unity of the Jewish people."

In the course of conversation, Dulzin expressed his confidence that the new Zionist Executive, to be elected at the Congress in Jerusalem, would have the full recognition and support of the new government. "Begin carries a total concern for the Jewish people and Jewish problems. He is a devoted Jew and Zionist. All in all—summarized Arye Dulzin—we now have a good occasion and opportunity for the renewal of the Zionist movement." ■



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Marcel Marceau

"BIP was created as one character in a mimodrama. Financial considerations made it necessary to eliminate the supporting cast and thus BIP became a solo performer."

by Helen Jersawitz

Marcel Marceau, the French pantomimist, is a Jew—or, at least, half-Jewish, since his father was a Jew.

So what? So, we, as members of the total "Jewish Family," "shep nachas"—take pleasure and pride—in his talent, his accomplishments, and his fame.

And, as such, we want to know about him and exchange tidbits about his childhood and his adulthood with whoever will listen.

Marcel Marceau wrote in excellent English *The Story of BIP*, published in 1976; it was he who also did the beautiful art work for the book. His painting style is Chagall-like; interestingly, Marceau knows Chagall well. In this book Marceau summarizes his own character, personality and role in life with the terse sentence: "BIP—c'est moi." (BIP, that's me.)

Who is BIP? BIP is the stage character created by Marceau to personify and typify the eternal average man "struggling with life, with a boss, with social life . . . wanting to dream in order to escape a natural life which is depressing." While Marceau's English is remarkably good, in this instance by "natural" he meant "ordinary."

In a Caedmon recording of Marcel Marceau being interviewed by the writer, William Fifield, Marceau continues: "BIP is men struggling with the elements; dealing with the problem of people trapped in a cage; trapped with their fate. BIP symbolizes man's problem with freedom . . . BIP, like Faust or Don Quixote, is a symbol and expresses the eternal loneliness of man."

BIP was presented for the first time in 1947 in the tiny Théâtre de Poche (Pocket Sized Theater) in Paris. The name of BIP was a take off on Dickens' character PIP in *Great Expectations*.

Marceau defines mime, like music and painting, to be a form of communicating. The mime brings poetry and emotion to the public—in action, without words. In this connection Marceau says of Charlie Chaplin: "Chaplin was really a mime. Words would not have added anything."

He elaborates on "theatricality" of mime: "It is entering in the invisible world and making this invisible world concrete and making the abstract concrete . . . creating, props and without scenery, the whole magic of life." Marceau quotes from the French actor,

Louis Jouvet: "Men have invented theatres because they wanted to know about the mysteries of life."

In further pursuit of a definite definition of mime, Marceau says that "mime consists of recreating; not imitating." His strongest statement about mime is capsuled thusly: "Mime is the fusion between public and actor."

He was born in 1923. When he was twenty Marceau saw Jean Louis Barrault in *Les Enfants du Paradis* (The Children of Paradise). He realized he had been a mime since childhood without knowing it. A conflicting story is that Marceau's taste for the theatre, and specifically for pantomime, was acquired early. Allegedly he recalls: "When I was five years old, my mother took me to see Charlie Chaplin's moving pictures . . . I sat entranced in movie houses. It was then that I determined to become a mime." He is supposed to have begun by impersonating birds, plants, trees, and lastly: people. His parents are believed to have encouraged his pursuit of a career in the theatre.

During 1944, 1945, 1946—the years of occupation—Marcel Marceau was hidden in a house where there were also children in hiding. He was in the French Resistance with his brother and he helped children to escape. His own father was taken hostage by the Nazis and was executed. When the war stopped he created a company to perform mime and straight acting for soldiers.

Subsequently, Jean Louis Barrault invited Marcel Marceau to mime the role of Harlequin opposite Barrault's Pierrot. Though this brought him wide recognition,



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Marceau contends that his career—and real 20th century mime—began only in 1947 with his creation and performance of BIP.

In tracing the history of pantomime, after Marceau speaks of the origins and greatness of the esoteric mime of Greece and the spectacular mime of Rome, Fifield points to an interesting theory which places the beginning of mime at the threshold of the capture of the Etruscans by the Romans. For their amusement the Romans wanted to make stage performers of the Etruscans; since the Etruscans knew no Latin, the acting had to be without speech.

Marcel Marceau states that a mime can perform not only as a soloist but in conjunction with an 'orchestra of actors.' BIP was created as one character in a mimodrama. Financial considerations made it necessary to eliminate the supporting cast and thus BIP became a solo performer.

Current Biography which devotes considerable space to Marceau, says of him:

"His white-faced clown 'BIP' in middy and culottes and battered, flower-trimmed top hat appears on stage, proceeds to walk against the wind, skate, nurse a sore finger, pull an imaginary rope in a tug-of-war, catch an imaginary butterfly, climb a flight of imaginary stairs, or act out the death-struggle of David & Goliath. It is a deceptively simple performance which actually embodies the most intricate of theatrical techniques."

Marceau has performed in 65 countries; Israel was one of them. In September of 1955 he came to New York City for what was scheduled to be a 2-week engagement in the Off-Broadway Phoenix Theater. Walter Kerr, drama critic for the New York Herald Tribune, described the performance as "a very short but stunningly complete piece of visual poetry." He complained that the 2-week run was too short: "Marceau should be snared with one of his own imaginary butterfly nets and trapped inside the the proscenium of an

American theatre for the entire season." Marceau moved to the Ethel Barrymore Theatre, ON Broadway, for two more weeks; his touring commitments did not allow for further prolongation of his stay in New York at that time.

Concerning Marceau's debut on TV over NBC in December of 1955, *Variety* reported: "His art benefits by camera closeup. TV, as such, proved an ideal showcase for his unique talents."

In his stage performances, Marceau works with two other pantomimists, made up as clowns, who present cards introducing a manager, director and press representatives. He wears only one stage costume—of which, however, he has ten duplicates.

Some of the vital statistic details of Marcel Marceau's life: He was born in the Alsatian town of Strasbourg, France, where he studied at the Strasbourg Lycée. He grew up in the City of Lille, where his father was a butcher. He is divorced from actress, Huguette Mallet. The sons from this marriage are Michel and Baptiste. In June of 1966 he married Ella Jaroszewicz.

Clive Barnes, dance and drama critic of The New York Times, recounts some intimate details about Marceau: "Marcel Marceau talks—and talks and talks. The poet of silence is only silent professionally. The prince of mimes is one of the most verbal of men I have ever encountered." Barnes

continues: "Marceau lives in a bizarre and lovely cottage—a converted farmhouse—just outside Paris. He is a collector: paintings, objects d'art, . . . bright little things scattered about the house."

Marceau drinks "hardly at all"; he "eats sparingly"; is 5'9" tall and weighs 140 lbs. He has dark curly hair. Watching him speak is even more pleasurable than listening to him speak—his face is so exceptionally expressive.

In addition to *Current Biography* (already mentioned), *The International Who's Who*, *Who's Who In France*, and *Dictionnaire Biographique Français Contemporain* all devote sizeable space to Marcel Marceau.

Currently on the boards is a book, co-authored by Clive Barnes and Marcel Marceau, on mime and the theatre; slated for publication by Simon & Schuster.

Since our future is in the minds of our children, I want to close by quoting an 8-year-old in my class of gifted children at Georgia State University. In discussion following the viewing of Marceau and Chaplin films, the child compared pithily: "Marceau is sensitive. Chaplin is funny."

Marceau, whether dealing with humor or pathos, is always sensitive. He interprets all the phases of man's existence with compassion and understanding. Marceau loves mankind and, in turn, mankind loves Marceau.

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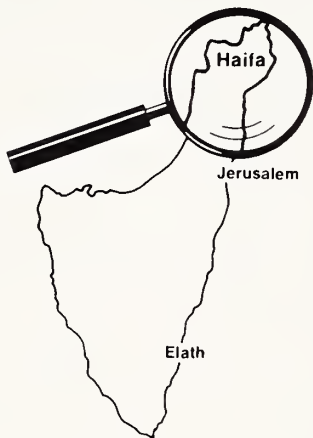
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Inside Israel

ARAD—STILL ISRAEL'S BEST SUCCESS STORY



by Carl Alpert

ARAD—In 1962 this was a desolate, wind-swept plateau in the desert highlands over the Dead Sea. The vision was to create here a model city, built to precise specifications and with a hand-picked population. When we visited seven years later, the population was already 4,000. Apartments and homes were available only to those who could show they had jobs with the new industries in the area, or could support themselves with service professions or occupations. Arad was being hailed as a miracle city, Israel's greatest urban success story.

We went back there last week. The population is now 12,000. Success is still in the air. Here and there we heard mild criticisms, but almost everyone we spoke to brimmed with local pride and patriotism.

Who has come to Arad? The old-

timers, many of them, are ex-kibbutz members, moved by a spirit of idealism. The chemical industry complex, the Dead Sea Works, the textile plants, the hotels, all have attracted skilled labor. Young couples, lacking the funds to acquire an apartment in the big cities up north, have found that comfortable flats are available here, for purchase or rental, at prices they could afford. Tamar Rubenstein and her husband, both of Haifa, knew nobody in Arad and came here after they were married only because it was the only place they could find a home. They have never regretted the move.

Arad is a paradise for asthmatics and those who suffer from pollen allergies. It is high in the mountains and dry. Municipal ordinances absolutely forbid the planting, even in private gardens, of a list of pollen bearing plants which could have adverse effects on the atmosphere.

The city is laid out with wide boulevards and central shopping mall. Avraham Steiner operates the Ugit Cafe where his Italian chef bakes on the premises the most delicious pastries this side of Vienna. Business is so good that he is looking for a partner who would be able to join him physically in running the place.

There is a cultural center, and frequent visits by Tel Aviv's musical and theatrical groups, which find appreciative audiences in the well-educated Arad population.

New immigrants have been absorbed, under controlled conditions. In one stage, 500 Russian families; a sprinkling of families from the U. S., South Africa, Australia, and Latin America. During these very months about 200 more selected young families will be accepted in Arad, result of a press and advertising campaign.

This is a city with practically no welfare cases except in a few instances of personal tragedy: a death in the family, a collapse of health, an alcoholic.

Not everything is perfect in Arad, though some of its citizenry act as if it were. One wistful girl told us there is a shortage of bachelors. The police, who once had little to do except keep an eye on the speeders on the main Beersheva-Sodom highway, are now occasionally called in to check a case of burglary. "We have to keep our doors locked now," one old-timer said sadly.

There is a slight drift of population out of the city. But upon careful checking we discovered that except for individual, special circumstances, many of these are young people who are carrying pioneering a step further by joining new moshavim further south, or in the Sinai.

Shlomo Avrahami, manager of the Masada Hotel, Arad's best hostelry, told us the city is still seeking a private investor to help put up the proposed health center, which would draw asthma victims from all over the world. It would be located near his hotel, with a gorgeous view of the wild mountains, and the great drop to the Dead Sea.

There are many apartments now available for sale or rent. One whole section, erected by a public housing company, still remains unoccupied. And jobs are available in many fields. For pensioners who like small town life, Arad is ideal and a number of Americans have retired here.

Despite the shortcomings, there is no doubt that Arad is still a great success story, a place to which newcomers could become deeply attached, if they don't crave city lights and noise and smog.

Real Jewish Cooking

"What have you learned?" he asked.

"I have learned: It is forbidden to chew in Jerusalem on the Sabbath."

by Sheila S. Klass

"Jerusalem is truly a remarkable city. Only two weeks here and already I have learned a Great Truth," I told my friend, Marvin, who is now an Israeli.

"See—didn't I tell you? One summer here will teach you more than all the deluxe tours put together!" Marvin's delight was boundless. After all, it was he who had convinced us to spend the summer living in Jerusalem, and, in fact, it was he who had found our apartment on Palmach Street.

"What is it you have learned?" he asked.

"I have learned: *It is forbidden to chew in Jerusalem on the Sabbath.*"

"Wha-at?"

"Yes. It was revealed to me after only two Fridays during which I was driven to the aspirin bottle by a continuous pounding all around me from eight in the morning 'till sundown. From all sides, knock, knock, knock! When I couldn't take it any more, I investigated. I went upstairs and rang Mrs. Shimshon's bell. You remember her? The neighbor who squeegees her balcony onto my head in the mornings?"

"Certainly I remember. A clean woman. Spotless. You could eat off her floor."

The very one. Well, she came to the door; and in her hand she was holding a wooden bowl from which blew such a strong breeze of herring smells, it stirred up my appetite, and it provided a clue. I was approaching the Great Truth, but I hadn't grasped it yet because of all the pounding coming from behind the walls. Knock, knock, knock!

"Mrs. Shimshon," I said, "can you tell me what that noise is? I

heard the same racket last Friday."

"Noise?" She thrust her lower lip forward, and concentrated. "I don't hear anything."

"Listen carefully," I urged.

After a long pause, she understood. "Oh—" she waved her hand indicating no matter—"it's the women in the building preparing for the Sabbath. They're making chopped liver, and chopped herring, and egg and onion, and chopped eggplant, and chopped walnuts. All the Sabbath foods."

"I understand now," I said. "Thank you."

I went back downstairs and got the ear plugs from my son's snorkle set, and I plugged up my hearing. Because it was now perfectly clear. *In Jerusalem the natives are not permitted to chew on the Sabbath.*

Marvin looked at me with pity. No one but an American turned Israeli has such small compassion for American tourists. "Oh, you yankees!" he started. "You assimilationists! You Anglo-Saxons!"

It pleased me to hear him because I remember when Marvin was Number One Atheist-Internationalist in the whole high school.

"What do you know about noise?" he demanded belligerently. "Above me lives a new immigrant family from Delhi. We are delighted to have them. Israel needs immigrants. Welcome to all. Am I the one to say no? I, myself, am an immigrant. But from the day they moved in, every morning at five there is heavy pounding. Five, mind you, not eight the dilettante wake-up time of tourists. There is rumbling like mountain slides falling on my head. Like Rip Van

Winkle's bowlers. Remember we read that in school?"

"Don't digress."

"It is not digressing to make a distant point—a slightly tangential—"

"The bowling. The rumbling," I reminded him.

"Yes. Large rocks are being rolled back and forth on the floor upstairs. Boulders, back and forth. Finally, I decided to go and talk like you did. I ring the doorbell and introduce myself. *Shalom*. I am Marvin, your neighbor from directly underneath."

My new neighbor smiles a gorgeous smile at me.

"I - am - Jacob - ", he answers

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very slowly. "Shalom. I - am - so - happy - to - meet - you. Excuse - my - Hebrew - because - it - is - not - so - good - yet."

"Nothing to excuse. Your Hebrew is excellent for a new immigrant. Better than mine was. I have come up here -"

"Thank - you - for - the - kind - compliment -"

"No. I'm telling you the truth. You speak well. I have come up here to -"

Again the gorgeous smile interrupts. "To - welcome - us -"

"Certainly to welcome you, but also because in the early morn -"

"I - must - introduce - my - family -", he breaks in, and he calls to his wife to come and meet the

wonderful neighbor, and bring a the children.

In they come—Moses, David Isaac, Abraham, and Vashti. Five beautiful Indian children come and clasp their hands under their noses and nod at me. Nice children. Well behaved Jewish children.

"Shalom," I tell each one "Shalom, shalom, and a double shalom. Yes, Jacob, I came to welcome all of you. I also came to find out what the strange noises are in the early morning."

"Noises?"
"Noises. Rumbling. Knocking"

He thinks about it a bit, and then the million dollar smile flickers on "Garam masala!" he chuckles. "Garam masala!" And his wife chuckles, and five children chuckle.

"I don't speak Hindi," I apologize. "I was mentioning noises—in the early morning?"

"Curry," he says, and puts an arm around my shoulder. "Curry." And when he sees that I still don't get it, he directs me inside to the kitchen, and there on the floor is a large flat grindstone and on top of it, a heavy stone mallet.

"That - is - the - grindstone - for - grinding - fresh - herbs - for - curry - powder - each - day. It - must - be - done - before - the - sun - is - hot."

"And you eat curry every day?" I asked.

He is astonished at such a stupid question.

"Of - course. It - is - essential - for - the - body's - strength - and - the - mind's - ease. You - will - come - tomorrow - night - with - your - wife - to - dinner?"

That Friday night we went, and we ate—curried chicken, curried cabbage, curried potatoes, lentils and rice. Very tasty. When I came home, I put away my alarm clock. Who needs it when the stones roll at five every morning? And you talk about noise. But I'm not complaining. Not me. No one in Jerusalem should mind a little knocking - "

"Not when it means real Jewish cooking Marvin!" I agreed. ■

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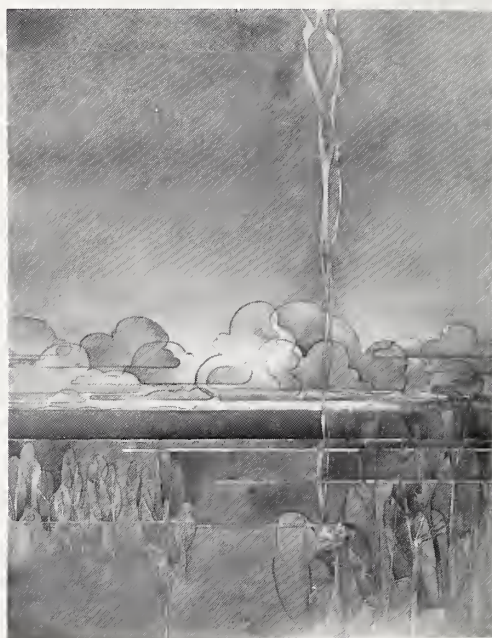
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Good Music at the Good Fence

"Truly good music had come to the Good Fence. The Israel Philharmonic Orchestra, long renowned for its atypical appearances, was giving one of the most unusual open air performances it had ever scheduled."



At the concert, Mehta receives flowers.

**(The author is part of a team of archaeologists from Duke University that was working at the Upper Galilee sites of Meiron and Gush Halav and was in attendance at the concert described in this article. Dr. Meyers is on the faculty of the Department of Religion at Duke.)*

by Carol Meyers

Explosions of sound in the dry mountain air are a common feature these days in Upper Galilee. The hills of southern Lebanon mask the movements of hostile forces but cannot mute the ring of artillery. The warring factions of Lebanon are sporadically but continually on

the attack. Likewise, the wooded hills of northern Israel reverberate with more than the sounds of daily life. Sonic booms and the scream of reconnaissance jets as well as the echoes of distant battle shake the peaceful orchards and fields.

A heavily-guarded fence marks the border between the Galilee that is in Israel and the Galilee that is Lebanese, for in purely geographic terms Galilee encompasses territory on both sides of that border. However, this particular Israeli frontier is unique. It provides a crossing point for Israel to supply

aid to the beleaguered Lebanese population. It provides an entry for wounded Phalangist seeking competent medical attention at the Safad government hospital or other northern Israeli medical facilities. It provides a passage for Christian villagers of Lebanon who have secured jobs in various northern settlements and towns in Israel.

One of the main points on Israel's northern frontier for these interchanges with the Lebanese is near Kibbutz Dovev, about thirteen kilometers northeast of Safad. The

razed of electronic barbed wire and rugged jeep tracks that marks the border elsewhere is here broken by frontier posts and by gates that easily swing open. The fence between Israel and Lebanon at this point is known as The Good Fence. The explosive sounds that reverberate in the Galilean air along the border with ominous frequency give way at the Good Fence to other sounds: the busy pounds of people traveling to work, the urgent sounds of soldiers seeking treatment, the clanging pounds of materials being transported.

And, on one recent hot summer day, the atmosphere at the Good Fence was filled with music. It was not the blare of transistor radios nor the beat of a military signal. Truly good music had come to the Good Fence. The Israel Philharmonic Orchestra, long renowned for its atypical appearances, was giving one of the most unusual open-air performances it had ever scheduled.

On the afternoon of July 22, the IPO had arranged to hold a concert at the Good Fence. Whatever else by the way of facilities there may be along the border, there is certainly not a concert hall. Nor is there an outdoor amphitheater such as at Caesarea nor a town square such as at Bethlehem, other places where the IPO has performed *à fresco*. Instead, a simple performance "hall" was arranged directly in the roadway that crosses the Fence. Hard wooded benches, without backs, were set in close rows. A low platform was constructed to hold the orchestra self. A filmy sunshade was stretched, tent-like, so as to cast a filtered shadow across the platform.

Behind the platform stretched a series of temporary huts. The musicians would use them to store their instrument cases while they performed. In more formal usage, such huts would be called changing rooms. They would serve

no such function for this concert. Informality, so typical of Israeli life even at the highest levels of government, would be the pattern at the Good Fence concert. Even the musicians would put aside their black suits and long skirts for the ubiquitous Israeli shirt-sleeve attire.

Early on the concert day the audience began to trickle in. A variety of vehicles began to park along the dirt access roads: jeeps, "people trucks", tenders, private cars, taxis, limousines, donkeys, open carts, tractors. The variety of vehicles reflected the nature of the audience. Perhaps the IPO had never before played in front of such a diverse group. Moshavniks and schoolchildren, generals and shepherds, kibbuzniks and city folk, villagers and tourists all crowded together on the narrow benches and spilled over into the surrounding fields. These representatives of disparate life styles were also representatives of diverse religion-ethnic groups. There were Jews and Moslems, Christians and Druze, Circassians and Maronites, and—of course—Israelis and Lebanese.


The crowd gathered and an undercurrent of excitement grew. As each member of the audience turned into his seat and looked toward the platform, his eye was immediately captured by the flags flanking the platform. The Phalangist "Cedar of Lebanon" banner flew side by side with the Israeli colors! This startling sight raised emotion, gave the audience a sense of participating in a unique event. Surely any occasion in which an Arab and Jewish flag would fly next to each other would be momentous.

Shortly before concert time, the orchestra members began clambering upon their make-shift stage, chatting with the eager reporters and nonchalant soldiers that constantly milled around the concert site. As the tuning of instruments proceeded there was a momentary disruption, as an Israeli

military vehicle brought a wounded Lebanese soldier through the border post towards the nearby First Aid Station. But so matter-of-course had such events become that the disruption was truly minor; the concert preparations dominated the scene.

The eager attention of the audience came into focus upon the arrival of the conductor onto the platform. Zubin Mehta stepped forward, relaxed and comfortable in a white, loose-weave shirt. His wide smile flashed over and over again, in a way that communicated his great pleasure with the moment. It was clear from his manner and from his involvement with the audience that the circumstances of this concert overrode all musical considerations. Conditions that might otherwise annoy and distract a conductor were accepted gracefully and openly by Mr. Mehta. The crying of children, the revving of nearby car motors, the

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clicking of cameras, and the general background movements of reporters and soldiers became acceptable components of the event rather than impediments to the artists.

Indeed, the entire performance was directed towards the nature of the location and the audience. Mr. Mehta himself introduced each piece, speaking in English and then in French. To be sure that the Lebanese would understand him, he then had a Phalangist soldier translate his words to Arabic. His comments were not entirely musical. He did announce the selections, but he also celebrated the occasion. He spoke of the day when he might conduct this same orchestra in Beirut, or when a Lebanese orchestra would play in Tel Aviv. The audience became enamored of his involvement in the special circumstances and responded loudly, with clapping and shouts, to his comments.

The music itself was almost secondary. The wind, the shuffling audience, the presence of many

children—all this precluded a master performance. Even the selection of pieces was determined by the event rather than in the interest of a balanced musical presentation. Music with a "French connection" predominated, music of a light nature rather than serious orchestral arrangements. "Gaiete Parisienne", for example, and Ravel's "Bolero" was performed, as Mehta tried to present something familiar to the portion of the audience coming from north of the Good Fence.

An encore followed but the orchestra itself was not involved. Indeed, the orchestra and audience were gradually dispersing when a group of Lebanese freedom fighters mounted the platform and began to sing. Their rhythmic songs were in Arabic. They were songs of hoped-for freedom, songs that dreamed of men living at peace with their brother, both Arab and Jew.

The intense involvement of the members of the audience with Mehta and with the resounding

notes of symphonic music gave way to poignance as the plaintive sounds of these chanted songs reached their ears. The diverse components of the audience had formed for a brief while a common group, crowded together on hard benches. Now as the pleas for freedom were sung out, the audience reverted to small clusters of people moving north into Lebanon or south into Israel symbolizing the disunity and disharmony that the final notes of the post-concert performance beamed.

Nonetheless, the power of the IPO concert persisted. The Good Fence had opened to a cultural event. The Northern border had not only put aside sounds of war, it had also put aside sounds of daily life. For a brief while, the sounds of good music had been heard on the border. These sounds had succeeded in transcending the borders, and in so doing had expressed the hopes of all present that someday the Fence itself might be torn down.



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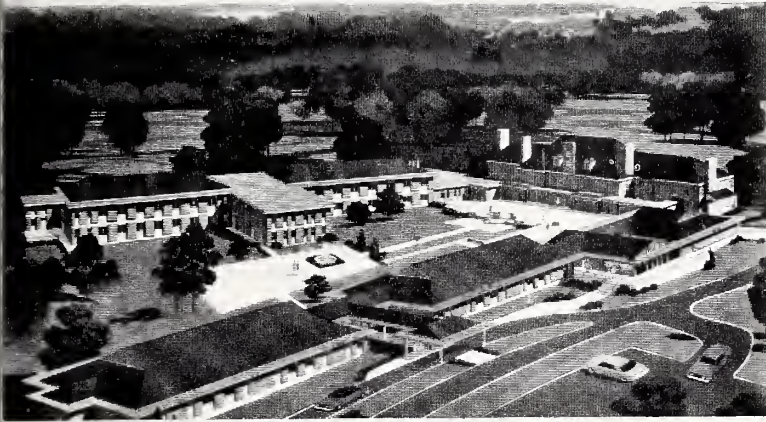
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CLUB-RESIDENCE— WHAT IS IT?

Club-Residence program is to provide a facility—a warm, inviting, club atmosphere—where older people can enter for short or long periods. The usual run of older folks would be under consideration for this project. This program is based upon the fact that 96% of the older people do not live in institutions. Many of these folks, however, will endure minor disabilities and ailments, which they choose to overlook because they want to be independent. The aim of the Club-Residence will be to help them remain independent.

This objective will be accomplished through the creation of a preventive environment. The direct means to strengthen and protect the members or registrants will be through dietary means. They will be fed one and possibly two planned, nutritious meals a day. That is to say they can have breakfast and/or dinner or they can have dinner and/or supper. The third meal will depend on personal preference, they may wish to skip 1 or 2 meals or to do a little fussing for themselves, according to circumstances. The reason for including daily meals as part of the rental arrangement, is to keep them from cheating themselves when it comes to eating. To make their money stretch, many of them would, if they had

not already contracted for it, skimp on food and thus eat poorly. However, any effort to force them to have all 3 meals at the Club is an interference with their right to make choices and a restriction on their mobility, thus many of the areas in the Club-Residence will have efficiency apartments with kitchenettes.

Everyone knows how difficult it is to get a doctor who will make a house call. This is even more of a problem when the patient is an older person, when he lives in an outlying neighborhood and when he does not have a personal physician. Thus the plan to have a doctor on call, will be a great convenience, 'tho he will be on a fee basis.

The Club will have a Ressurance Service. Each person would be looked in on at wakeup time and at bed time to anticipate unusual or medical situations. The person to perform this function will be a Licensed or Registered Nurse, who is trained to know what to do in emergencies. A Nursing Aide or Assistant will be available, for a fee, to perform helpful tasks for those who need a little assistance in order to accomplish routine activities.

Since the Jewish Home will provide supervision, the highest standards of service will be observed. However as a Club, it will not be a total control facility. The

members or registrants will be permitted to follow through with their own wishes in most situations. No pressure should be brought upon them, except in extreme cases. The other side of the coin is that except where the registrant surrenders some freedom, the management will not be responsible. These factors will have to be made clear to everyone in order to enjoy good public relations.

The Club-Residence is not to be a public inn or hotel-type establishment. It will be more like a club dormitory.

Two (2) kinds of registrants will normally be accepted:

A—The person who is seeking for reasonable housing, without responsibility and at a reasonable figure, will be technically a temporary guest or 'transient' registrant. He will have limited involvement with the Club facilities, though he may use them—but he will be completely independent—a stalwart—an isolationist. He will be considered a month-to-month tenant. Should something happen to deplete his income resources, every effort will be made to place him on a public grant.

B—The person who wants to be on his own but realizes things unforeseen may happen to him. He entrusts some of his independence to the Administration. Thus he is

entitled to all prerogatives of the relationship of the Club to the Community and particularly to the Home. In case a decision needs be made on health basis, the medical personnel will make a decision for this person's best interest on an emergency or long term basis. Consultation with this Member will always be part of the procedure.

- Confirmed information about next of kin shall be furnished, for emergency use, by every registrant.

- 'Forewarned is forearmed,' thus all applicants will be required to have a physical examination. The applicant's own physician will be asked to furnish information from his records.

- The Club is intended for applicants 60 years old and upward, with exceptions for certain individuals, as the case may be.

- Applicants are to be of good moral character.

- Applicants to have an adequate monthly income from an assured source.

- In order to qualify an applicant for Public Assistance or other pension, it may be necessary to enter into a contract (or lease).

- The Club physician has power to decide whether a member can remain and receive minor medical attention or whether he must be removed for his own protection. The 'transient' registrant may select between a hospital of choice, a nursing home or the home of a relative. A Club member may be admitted to the I. D. and Madolyn Blumenthal Jewish Home, for short stay or long term as needed.

- At the point of registration, a person may elect to take advantage only of the Club—this places him in the category of 'transient' registrant. He remains independent and will make his own decisions and arrangements or have a friend or relative as his confidant. Alternatively, a person may wish to become a Club Member

and assign some decision making powers to the Club—I. D. & Madolyn Blumenthal Jewish Home administration. To do this effectively a case work investigation is made and all process is prepared so that in the event there is a need, immediate application can be made for appropriate service at the Home. Further care will be dictated by his progress there.

- When a person absents himself from the Club without paying for the space, the room will be re-assigned. Thus to retain a room, payments must be up-to-date. Where the person had to leave on account of illness, the particular person will have a priority the next time room is vacated.

- In an earnest desire to cater to people wishing to retain their independence, there may be some cases of people who are very mobile even though it be by wheelchair, who will wish to become members. Such a person will have to be equally capable with crutches, in order to negotiate tight places such as the cafeteria and other Club areas.

The idea of a Residence Club is almost totally new. To bring the range of the program into a manageable unit, for discussion and explanation, herewith is an analysis:

A—A start must be made sometime and some place—

- 1—To accommodate older people in a preventive environment.

- 2—To have a place where hospitals, etc., can transfer older patients *who have been* rehabilitated, but still require supervision and protection.

B—The *Structure* best suited is a fireproof hotel type building—

- 1—location—on the campus of the I. D. and Madolyn Blumenthal Jewish Home.

- 2—size—150 beds built in 50 bed phases—Public Rooms to be built to accommodate

full compliment.

C—The *Supervision* will be by the Home Management.

- 1—administration—someone in charge on the premises.

- 2—directly responsible to the Home Board thru Home Management.

D—The *Operation*—

- 1—a cafeteria-dining room will be established.

- 2—administrative offices (for registration, doctor, nurse etc.) will be set up.

- 3—public rooms and space for games, etc., will be provided.

- 4—Sleeping quarters will be self contained motel type rooms—some efficiency apartments and a few 1 bedroom apartments with full kitchen.

E—The standards of *Service* must be the highest and will include—

- 1—Nutrition—1 and possibly 2 full Kosher meals on a minimum selective menu.

- 2—Health—
 - a—doctor on call.

- b—Registered Nurse on call
- c—Nursing Aides or Assistants—for help with bathing, eating and dressing

- 3—case worker—available for counselling.

- 4—group worker—available to help plan programs.

F—The *Charges* shall be reasonable—

- 1—adequate to insure project will be self liquidating.

- 2—as auxiliary of the Jewish Home, eleemosynary (tax exempt) status is assured.

- 3—registrant to have choice of room location, services, etc. and charges will be accordingly.

- 4—Capacity for Public Assistance recipients of the Jewish Faith. The present maximum allowance from Public Assistance dictates that such registrants would share a



Apple Bobbing Contest—Jimmy Merrell, Marie Witten and Rose Block.

Halloween Merry-Makers



Mrs. Edna Allen—Nursing Assistant displays hidden talents during Halloween Party at the Home.

Trip to the Mountains—Patty Scotten, Alice Fruh, Robert Rogers, Betty Grobstein, and Bonnie Athan.



double room.

3—The *Eligibility* standards — or who can enter and how?

1—anyone who wishes to register may do so. This however is not an hotel or public inn. It is a club. The services recited above may be included and charged.

2—Referrals by health or welfare facilities will be handled individually and the services will be involved, as required.

3—All applicants must be basically self-sufficient as related to individual living.

Changes in principles and policies will be continuous, once experience is gained, because this is a dynamic organism. It may be that in time, the opportunity for the Club to exercise greater selectivity will present itself. Then, as now, the goal will be to offer protection and support for older people so they can lead independent, dignified, active, pleasurable lives in a club-like environment.

WHO SAID HALLOWEEN WAS JUST FOR CHILDREN?

On October 31, 1977, the Residents and Staff at the Home enjoyed a Halloween Party. Many Residents and staff members wore costumes for the occasion.

The Residents enjoyed a new singing sensation, "The We'll Try Anything Singers," who happily presented their rendition of several Halloween favorites. The group was composed of Michelle Bodford, Diane Russ, Bonnie Athan, Patty Scotten and Vera Hammon (all members of staff.)

There were games and apple bobbing contests topped off with refreshments.

The Halloween "Spooktacular" was very much enjoyed by all.

N.C. JEWISH HOME RESIDENTS ATTEND DIXIE CLASSIC FAIR

The Dixie Classic Fair held in Winston-Salem, North Carolina honored local senior citizens October 4th with a special Senior Citizens Day. The North Carolina Jewish Home of Clemmons, North

Carolina was well represented by attendance and craft prize recipients.

The fair sponsored various areas of craft competition and Residents of the Jewish Home entered the products of their hard work. Entrees included shawls, decorative pillows, aprons, bird houses, and ceramic plaques. Sixteen Residents walked away with honors. The following Residents received a ribbon for their craft entrees: Mrs. Alice Fruh, Mrs. Stephanie Holub, Mrs. Hazella Ewell, Mrs. Sarah Atlas, Mr. Henry Goldstein, Miss Ida Kadis, Mrs. Lisa Rosenfeld, Mrs. Grace Swartz, Mrs. Jean Tager, Mr. Sam Cohen, Mrs. Ida Dorn, Gertrude Eisenberg, Mr. Abe Fine, Mrs. Anna Gruber, and Mrs. Esther Solomon.

A special program was presented in the grand stand of the fair for enjoyment by the senior citizens. The North Carolina Jewish Home fared well in the special contests during the Senior Citizens Program. Mr. Julius Kaplan won a first prize for the oldest man in attendance at the fair, and Mrs. Irene Blake won a second prize for the second oldest woman in attendance. Both of these winners had a ride in the famous Chitwood race car. The North Carolina Jewish Home received recognition for having the second largest group in attendance to the special Senior Citizens Program. Mrs. Rachel Cohen, Mrs. Fannie Frank, Mr. Julian Vatz, Mr. Julius Kaplan, Mrs. Irene Blake, Mr. Abe Fine, Mrs. Alice Fruh, Mrs. Grace Swartz, Mrs. Gertrude Eisenberg, Mrs. Jean Tager, Miss Ida Kadis, Mrs. Myrtle Sink, Mrs. Estelle Pearson, Mrs. Lucy Armfield, Mrs. Marie Witten, and Mrs. Margaret Woodall attended. Mr. Elbert Levy, Executive Director of the North Carolina Jewish Home awarded the various prizes during a special presentation ceremony at the Home.

TRIP TO MOUNTAINS

The Recreation Department at the North Carolina Jewish Home strives to restore familiar, enjoyable activities to the Residents. With the onset of the fall and the lovely transformation of the leaf colors, a trip and picnic in the mountains to enjoy the out of doors can be a very therapeutic activity. Enjoyment of the beautiful out of doors at this time of year truly revitalized the spirits of those who participated in this activity.

We enthusiastically began our trip in the morning of October 19, climbing up the foothills into the Virginia mountains. We picniced at Groundhog Mountain and continued our trip northward to Mabry Mill. Those who made the journey included the following: Mrs. Fannie Frank, Mrs. Marie Witten, Mrs. Jean Tager, Mrs. Rachel Cohen, Mrs. Bertha Salem, Mrs. Gertrude Eisenberg, Mrs. Alice Fruh, Mrs. Mrytle Sink, Mr. Abe Fine, Mr. Robert Rogers, Mrs. Betty Grobstein, Mr. Jack Pearlman, Miss Ida Kadis and Mrs. Margaret Woodall. The cool weather was invigorating. It was a nice "day's vacation" for all involved.

TRIP TO RODEO

The Rodeo was in town and the Residents at the North Carolina Jewish Home did not want to miss the fun. The following Residents attended the Winston-Salem Rodeo on October 22. Mr. Julian Kaplan, Mr. Robert Rogers, Mrs. Alice Fruh, Mrs. Betty Grobstein, Mrs. Bertha Salem, Mrs. Irene Blake, Mrs. Margaret Woodall, Mr. Hermann Cohen, Miss Judith Wainer, Mrs. Jean Tager, Mr. Herman Meiselman, Mr. Abe Fine, and Mr. Willie Reynolds. Below are some of their comments.

Miss Judith Wainer—"I had never been to a Rodeo and I'm glad I went . . . My favorite thing was the horses running around those barrels."

Mr. Hermann Cohen — "Best

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thing I've seen since I've been here . . . This was worth going to see. The horses were my favorite thing. It was well worth while. I'd like to go back next year."

Mrs. Betty Grobstein—"I think it was very nice. It was the first time I attempted anything like that, and I enjoyed it. There were so many things that I didn't have any favorites. Since it was my first time, everything struck me very nice. If they go again, I want to go."

ACTIVITIES

All of the Residents at the North Carolina Jewish Home are encouraged to participate in the recreational activities consistent with their interests, needs, and capabilities. The goals of the recreational programs include enjoyment, diversion, remotivation, and maintenance of physical capabilities. The services and activities provided through the Recreation Department include movie trips to Winston-Salem, involvement with the local Senior Citizens Club, attendance at community affairs, movies within the Home, shopping trips, music appreciation, bingo, rhythm band, reality orientation classes, cassettes and talking books, large

print books, picnics, cocktail parties, birthday parties, special holiday celebrations, various card and board games, out of Home outings, (e.g., plays, Groundhog Mountain), baking, social houseplanting, and special entertainment groups. But what we enjoy providing is T.L.C., Tender Loving Care, fun, and fellowship.

THE SALEM SQUARES ENTERTAIN

On Sunday, October 30, 1977, couples from a Square Dance Group called the "Salem Squares" entertained the Residents, here at the Home, with Western Style Dancing.

Mrs. Betty Pass and Mrs. Sarah McCombs from our staff, and members of the Salem Squares. The dancers were full of fun and very delightful. The visiting dancers socialized with the Residents before the program. There were 60 Residents attending and 26 visitors. Refreshments were served.

The President of the group is Mr. Gordon DeHaan. The caller is Mr. Dick McPherson. The participating dancers in the program were:

Rex and Betty Pass
John and Phil Sherrill

C. J. and Claudine Porter
Gordon and Gerry DeHaan
Gray and Bobbie Waddell
Buddy and Marie Kimel
John and Lois Hunter

his afternoon of dance was very pleasant and refreshing for everyone there. Our thanks from the Home go out to everyone involved.

THAT COSTLY ADDRESS CHANGE

Each month the North Carolina Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

Grace Creech
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The prayers and thanks of our Residents are expressed for the contributions made to the Home from October 1, 1977 to October 31, 1977.

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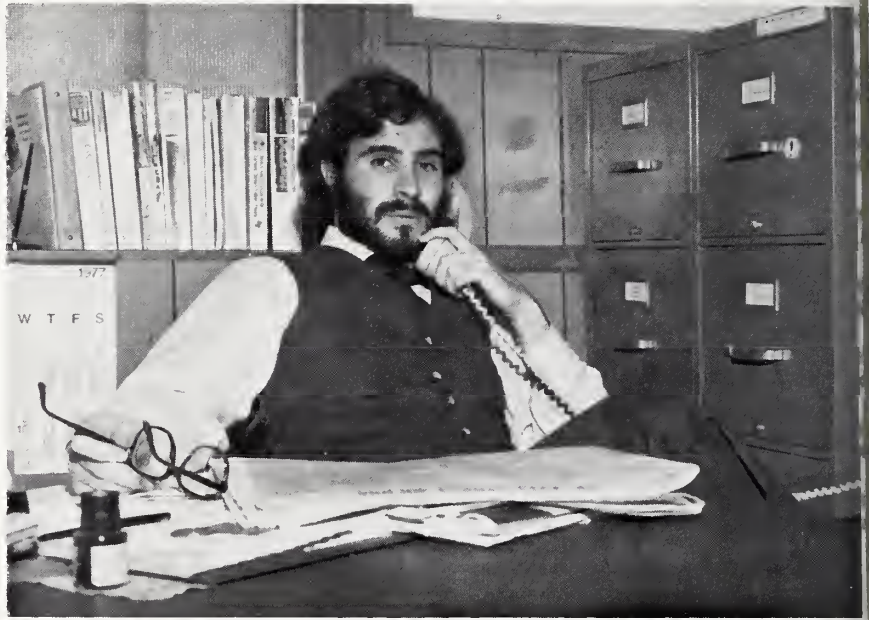
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From The Desk Of The Editor

This month's issue reflects in part, on the events of the past sixty days. The historic Sadat visit to Israel and an assessment by insiders as to the cause and effect of this unusual turn of events. Having received many calls from our readers on the events taking place in Israel, I will try to publish as much unduplicated material as I can find available. Walter Cronkite or Barbara Walters have kept their fingers pretty well on the pulse of the situation. However, some readers may wish to reflect on an article that appeared in our July issue of this year entitled "My Dream of Peace" by Freida and Lewis Morgenstern. This was a short story dealing with a dream, a dream of peace. A dream of an Egyptian President coming to Israel to discuss peace . . . unfortunately, I'm certain after reviewing my updated mailing list, that Anwar Sadat is not a subscriber to our magazine. Therefore we will not propose to



share in Cronkite's laurels. Sincerely, we applaud his participation in assisting in the turn of events which led to this historic meeting.


Ron Unger,
Editor



ABOUT THE COVER SADAT AND BEGIN HAVE WORKING DINNER

JERUSALEM—Israeli Prime Minister Menahem Begin whispers to Egypt's President Anwar Sadat during a working dinner at the King David Hotel in Jerusalem.

In a television interview, both leaders indicated that contacts between Egypt and Israel might continue after their historic meeting. "We shall continue the dialogue wherever President Sadat chooses," Mr. Begin said.

President Sadat was less committal, but agreed that there could be meetings between the Egyptian and Israeli ambassadors in Washington. "As I said today, we are ready," he remarked.

RELIGIOUS NEWS SERVICE PHOTO

ABOUT THE BACK COVER

This month, our back cover features the Sabra plant—the cactus that has given its name to the native-born Israeli. The light colored fruit is prickly on the outside and tender on the inside.

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Sadat and the Jews

"Peace is not ours to have at any price. Peace is not given the Jew by Sadat. Peace will come to the Jewish people when they return to the Almighty and not one moment before that"

by Meir Kahane

(Reprinted with permission of THE JEWISH PRESS, Brooklyn, New York)

He succeeded in achieving his basic objective even before he said a word in Israel's Knesset. The basic goal that was the true motivation for his "historic" visit, was reached in such great measures before he set foot in Jerusalem, and for brilliance of cunning and cleverness of wiles, none among us can touch Anwar Sadat.

I have often spoken of the difficulty of weeping at occasions that foolish people see as happy ones, I have written many times of the struggle to cry out bitter truth when others wallow in illusory joy. But never can I remember a moment as difficult as this. Never can I recall so many Jews so blindly running after insanity, so convinced that it is a time to laugh and rejoice, so intoxicated with mirage and delusion, so unified in the pursuit of a "happiness" that is a trap and a snare threatening to bring down upon us awesome tragedy.

LETTER TO THE EDITOR

Dear Mr. Unger:

Not only were Lewis and I pleased with your publication of our fantasy, "My Dream of Peace", (July, 1977 issue), but we were thrilled to find that the Egyptian plane landing in Israel with the "important personage on board" actually became a reality with Sadat's visit to Israel.

Best regards.

Cordially,

Frieda H. Morgenstern
New York, New York

You say it is a step toward peace? I remember the words and pledges and sacred oaths of Adolph Hitler after Munich and the cheering, joyous, worshipful crowds that greeted Neville Chamberlin on his return from Germany, bringing with him, "peace in our time." You say it is a day to remember? I agree. It is a day to remember all the other words of Sadat: His praise of Hitler; his pledge to "liberate" all the Arab territories; his threat JUST LAST MONTH, that unless Israel gives up All the territories, there would be massive war. It was a brutal threat that led the same Menachem Begin who shook his hand and called him "courageous," warn him that Israel would smash his armies.

You say Sadat is courageous? I say he is a cunning man, cleverer than the Jews who wave his flag and sing his praises. You say he has made concessions? I say that he has flown to Israel as he could have done years ago and if that is a concession then all that he has the right to demand is that Begin fly to Cairo. And I still await the Sadat invitation to Begin to fly to Cairo.

Come, let us reason together. Do you believe that the man who only yesterday endorsed the destruction of Israel, has now turned into

one who seeks its peace? Why do you think Anwar Sadat came to Israel? Do you truly think that this, the seventh decade of his life he has become a penitent a ba tshuva? Do you really believe that the man who endorsed the PLO who spoke of the need to liberate the "sacred soil" and who for years refused to allow his foreign minister to sit in the same room with the Israeli one, has suddenly become one of the righteous gentiles? Do you really believe that he risked losing the billions of dollars that Saudi Arabia gives him for the cause of "peace"?

Think. Does the silence of the bitter enemy of Judaism—Saudi Arabia—over this visit, not strike you as puzzling? Do you think that the Saudi's who do not allow Jews into their country have also become apostles of peace? Do you really believe that Sadat's 'courage' extends to doing what he wishes despite the desire of his patrons and financiers, the reactionary kings and sheiks of feudal Islam's Arabian peninsula? Do you really believe that he took this step without telling anyone?

Do you really believe that it came as a shock to anyone except the Libyans and the rejection Front



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Do you seriously believe that Jimmy Carter did know of it?

Do you believe that Anwar Sadat went to Israel, demanded that Begin give up all the "occupied" territory and set up as a Palestine state, and expected Begin to do anything except refuse? Do you believe that Sadat went to Israel in the genuine hope that peace would emerge from his call for Israel to give up total security in return for his word of honor?

If you believe any of these things, say that the Jew is a "foolish and unwise people" beyond even the perception of Moses.

Sadat is not penitent. Sadat is not a lover of peace and seeker thereof. Sadat isn't a 'moderate' and, indeed, there are no Arab moderate leaders. There are only two kinds of Arab leaders—the fools and the cunning. The fools say exactly what they mean—"destroy Israel"—and the cunning wish the same thing. They however, speak with forked tongues and pious phrases, hoping that Jimmy Carter will do for them that which they cannot do for themselves.

Anwar Sadat went to Israel not to speak to Menachem Begin or the Israeli government but to Jimmy Carter; not to the Knesset but to the American people and the world, not to the Israeli leaders but to the American Jewish ones, Anwar Sadat went to Israel to convince the world that the Arab is the moderate and the flexible and that Manachem Begin is the obstinate and the inflexible. Anwar Sadat went to Israel to give Jimmy Carter the weapon that he needs to overcome Congressional opposition to his pressure on Israel. For today, when Jimmy Carter speaks of the need for "concessions" he can point to the "historic" concession of Sadat and demand from Begin something in return and the Israeli Lobby will find that it has precious few allies in Congress. Anwar Sadat went to Israel in order that Jacob Javits and Richard Cohen of the American Jewish Congress and the rabbis in

the pulpits and the Jew in the streets would praise him and call him courageous so that the logical question would follow:

If he is so courageous and wants peace so much—Why Indeed Should Begin Not Give Up Territory?

Anwar Sadat went to Israel with the support of Saudi Arabia and Jimmy Carter and he is cleverer than all the Jews who leap for joy. Anwar Sadat went to Israel knowing that Begin would not compromise and wanting the world to see it and allow the pressures on the Jewish State to begin, unhindered by public opinion.

Anwar Sadat does not seek Israel's peace. He is the same man who praised Hitler, the same man who vowed to free All the territory; the same man who seeks to force Israel to give up land and then—after it is done—go into the next phase, The total destruction of Israel.

Anwar Sadat went to Israel in order to split the Jews of the Jewish state and the Jews of the United States. No one dare forget that men like Alexander Schindler and Arthur Hertzberg and the majority of the Reform and Conservative rabbis are people who are prepared to give up land for peace and who do not see the Land of Israel as

sacred soil with a Biblical prohibition against giving up even one centimeter of territory. Jewish leader in the United States are not Begin lovers and their thinking is quite different from his. If Anwar Sadat can now be painted as a lover of peace, we will soon see the opposite side of the coin Begin the opposer of peace. The way is open to Carter to pressure on Israel as, the President in pious parody of Sadat will tell the American people: "I have always said that the Arabs are moderating. I have said that they wish peace and Sadat's visit proves it. Because of this there cannot be anymore settlements. There cannot be any more occupation of Arab territory. There must be withdrawal. There must be trust and mutual willingness to take risks."

And the American Jews, as snide comments are made in the newspapers and over the radio and television concerning dual loyalty will cover themselves with the Sadat visit as fearful excuse to tell Israel that it "too must make concessions.

What concession is Sadat making? Given every benefit of the doubt assuming for the lunatic moment that he is sincere, what will happen if Israel gives up the lands and a peace treaty is signed

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and the next day Sadat is assassinated and the new government ostentatiously tears up the peace accord, as it calls Sadat a traitor? Papers can be easily torn up and the Arab obligation nullified. But how will Israel return to the boundaries it sacrificed after Arab troops placed their guns there?

There is no Palestine and there is no Palestine people and the Land of Israel is Jewish and we are forbidden by G-d to give up one inch of the Land. It is not ours to throw away. It is not our Land, it is G-d's.

Peace is not ours to have at any price. Peace is not given the Jew by Sadat. Peace will come to the Jewish people when they return to the Almighty and not one moment before that. Peace, REAL peace, will be ours when we have the courage to sanctify the name of the All Mighty by doing that which He demands and not fearing man. Not to give up Jewish land; to make the liberated lands part of the Jewish State; to settle Jews

throughout the territories; to plead with Jews to fulfill the commandment of living in the Land of Israel; to tell the gentile that the Lord is our shepherd and not gentile flesh and blood—these are the things that will make us worthy and meritorious of winning peace.

Had I been Menachem Begin, I would have abandoned generalities and spoken in specifics. I would have said:

"Mr. President, we welcome your desire for peace. The L-rd G-d of Israel, the L-rd who is the true G-d, the one G-d who will be acknowledged by all the nations as His power and Omnipotence are revealed, is also the one who will bring us peace. You seek from us concessions and moderations? You wish something to match your "concessions?" We are a moderate people that seeks peace. If you return to Cairo and sign a peace treaty with us, we are prepared to remain exactly where we are and not go to war for the Lands of Israel that are still occupied by foreign troops—southern Lebanon, much of Syria, parts of Iraq and all of Jordan. We are prepared to forego the four billion dollars of property

left behind by Jews who fled Arab lands. We will not speak of the huge sums of compensation you and the Arabs owe the parents and wives and children of the men who fell in the wars of aggression the Arabs began. These historic concessions we make because you say you want peace. Now go home and leave us be and know that the State of Israel is G-d's land and the beginning of the final redemption."

TO A PRESIDENT

by Dorothy Shank

The shiny big Boeing jet
Glides gracefully down the runway
To a twenty-one gun welcome
And honor guard, soldier-straight.
The man emerges from the aircraft.
Throngs of emotional well-wishers,
Rekindled hope in their hearts,
Strain forward to watch him
Walk the immaculate red carpet.
A courageous leader
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President Sadat, we salute you.
May the God of Abraham
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by G. Samid

Homeland may be acclaimed by a 'Nation'. A nation is not any bunch of people who have a common problem, or even a common hatred. The exact definition of the term may be debated, but no objective professional scientist could sincerely affirm that the Arab inhabitants of the land now called Israel were ever an integrated, comprehensive nation.

They lived in separated villages in a "Chamula" (= Big family, tribe) oriented culture. They were subjects of the British Crown until 1948. Before, they were taxpayers of the Ottoman Empire. They were called Palestinians because they were Arabs that happened to sit in old Palestine, not because they comprised a Palestinian nation, with any unique culture, common endeavor or distinct ties.

Since the dawn of this century Jews streamed back to their old homeland. Legally—They became Ottoman then British subjects. They then expelled no Palestinians, evicted no arabs. Those forth-

coming Jews were deeply driven but poorly organized. They found their place along with their Palestinians neighbors.

The Palestinians became hostile. Seduced by external fanatic Arab leaders some of them withdrew from their villages, joined the ordinary Arab armies and as soon as the British left, dashed into the Jewish places with a simple declared goal: Overthrow the Jews into the Mediterranean. Miraculously they failed. Deprived and depressed they were kept for years in 'concentration camps'. they were used politically by their hosts, the Arab countries around Israel.

It is there in those wretched camps where those frustrated exinhabitants of Palestine were solidified, united. Those years AFTER 1948 grew their common feeling of deep dissatisfaction, of bitterness.

Bitterness is straight forward. Detailed scientific study is not favorable to excited supressed people. They lived in Haifa and now Haifa is in Israel. That's all that they were aware of—and that was

enough for the PLO to crystallize.

Statesmen, newspapers, around the world now refer to them as a nation, that one sudden day was ejected from it's land by malicious Israel.

Now it seems to be too late. The "Golem" was erected. Thousands of innocent dear people lost their life (From both sides). The political chess game created a process: Israel will be forced to cede territories and suffer for years from an unbalanced political unit that will find it necessary to keep it's loathe and dreams of massacre as the only theme that puts those Palestinians under one flag and one slogan.

The remote alternative is that somehow the subject will cool off. Israel and it's neighbors will zero in their essential, mutual issues; PLO will no longer serve as a tool to nobody; the Palestinian problem will reduce to perspective dimensions; a solution of appropriate compensation will be worked out and the Palestinian people will dissipate gratefully among the middle east countries.



CAIRO CONFERENCE REPRESENTATIVES NAMED BY ISRAEL

TEL AVIV, Israel—Israel, which has formally accepted Egypt's invitation to attend the Cairo conference on Middle East peace, sent Dr. Eliahu Ben-Elissar, left, the director-General of Prime Minister Menahem Begin's office and Meir Rosenne, right, legal adviser to the Foreign Ministry, as its representatives.

U. S. and United Nations representatives also attended.

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**SADAT AND BEGIN VISIT
HOLOCAUST MEMORIAL**

JERUSALEM — Solemn-faced Egyptian and Israel entourages accompany President Anwar Sadat and Prime Minister Menahem Begin on a walk through the Yad Vashem memorial to Jews who died in World War II concentration camps.

The Egyptian President, who was interned by British authorities during World War II for reported pro-Nazi sympathies, spent 45 minutes with Mr. Begin at the memorial which was established by the Israeli government in 1953 and whose name comes from Isaiah 56:5—"I will give you in my house and within my walls, a hand (Yad) and a name (Vashem)."

RELIGIOUS NEWS SERVICE PHOTO



**HEBREW SCHOOL CELEBRATES
JUBILEE**

NEW YORK—A dancer performs before an audience of children and students at New York's Hebrew Arts School for Music and Dance.

The conservatory is celebrating its 25th anniversary. It was founded in 1952 as the first such school in the U. S., beginning with only 16

students in two borrowed classrooms. Today it is flourishing with more than 500 students and a part-time faculty of fifty.

In the Spring of 1978 it will culminate its Silver Jubilee Year by moving into the multi-million-dollar Abraham Goodman House now under construction nearby.

RELIGIOUS NEWS SERVICE PHOTO



**SCENE IN 'GOLDA' RECALLS
CYPRESS VISIT**

NEW YORK—Anne Bancroft plays the title role in the new Broadway play, "Golda," based on the best-selling autobiography of former Israeli Prime Minister Golda Meir.

This scene, showing Anne Bancroft with some of the juvenile cast, depicts the former prime minister's famous visit to a British refugee camp in Cyprus in 1947, when she sought to have children precede adults in the mass transfer of concentration camp victims from Cyprus to Israel.

RELIGIOUS NEWS SERVICE PHOTO

A Power-Wielding Jew Behind the Scenes in Washington

“Just today a Senator with no Jewish constituency called me for advice. This man was young and has Presidential ambitions. So he realizes how influential Jews are in his party. Carter is trying to ignore these Jews for the Democrats and it will be disastrous for him.”

by Franklin Blank

In the complex network of Capitol powers, the people behind the scenes are frequently more influential than those in the limelight, including the President.

One of the most outstanding examples of power-wielders in quiet academia is an Israeli-born professor of government at American University, Amos Perlmutter. Speaking confidentially and forcefully with a trace of an accent, the outstanding confidant of American and Israeli diplomats said: “Begin and Yadin ask me, Amos, what’s going on in America?” He laughed as if the two top Israeli leaders did not know. Turning to Congress, he said: “Just today a Senator with no Jewish constituency called me for advice. This man was young and has Presidential ambitions. So he realizes how influential Jews are in his party. Carter is trying to ignore these Jews for the Democrats and it will be disastrous for him.”

Recent action taken by the Administration has convinced Perlmutter that the President is “judicious” in his dealings with Zbigniew Brzezinski, head of the

National Security Council and Secretary of State Cyrus Vance.

“The President is an amateur in international politics and he is acting alone.”

Perlmutter blasted the Carter Administration’s decision to prohibit future production of the U. S.—Israel merger for a fighter plane, the F-16.

“Carter talks of guaranteeing secure borders for Israel. How can he do this when he does not allow Israel to be militarily and economically independent from the United States?”

Perlmutter believes the oppressive measures of the Carter Administration as most damaging for Israel, he believes Carter is totally in error at the international negotiating table.

“Carter wants uniformity, simplicity and predictability,” he stated. “That is why he wants Geneva (the proposed United States—Soviet Union chaired Geneva conferences). He will not get his Geneva.”

Another mistake the Administration is committing, according to Amos Perlmutter, is the association of Palestinian rights

with the general human rights program. The President has a bolder stand than that which moderate Arab states may have taken on their own initiative and this has forced these Arab countries to stress the issue of a Palestinian homeland. It is as much a face-saving gesture as anything else.

“Israel is really not the Mideast country with the most to lose if a PLO state were established,” he said. “First would be Jordan, and Saudi Arabia and then Syria which have intervened in Lebanon to keep the Palestinians from getting too much power.”

Blaming the U. S. directly, he accused: “The Palestinian issue was dead after the Lebanon Civil War until the United States raised it again.”

Perlmutter is criticizing our nation as a war-mongering leader which could lead to the destruction of peace that the nation of Egypt and the Israeli government are trying to promulgate. From this viewpoint, he is justified in that criticism, for experience of the past has shown the United States is the powerful interventionist in creating war instead of peace.

In Perlmutter’s opinion, Begin is the most powerful Israeli Minister since Ben-Gurion.

“Only Begin could have instituted the economic changes he did and get away with it.”

Perlmutter acted as an unofficial member of the Israeli delegation while in Israel and blamed our State Department for insufficient preparation in meeting the Israelis and strained relations that may have developed. As a trouble-

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shooter for Israel, he has tried to explain that the recent shelling on the Lebanese border was carried out only after Israel waited to see if the Arabs would quell the Palestinians themselves.

"The Arabs are dying to go to Geneva. They need the United States because we are the only possible pressure on Israel. But in Israel, this is just an indicator that you can't trust the United States."

As for future Presidential

leadership that would be superior for the Israelis, Perlmutter expressed his choice in a Ronald Reagan—Howard Baker Republican party in 1980.

"I am not saying a lot can happen," he said. "But I am saying that I think we have a one-term President now."

The Professor of Government at the Washington University carried his vendetta against the President with an incisive belief.

"President Carter must make a choice between Arab oil and Jewish blood." The power behind the powers in Washington are devastatingly influential without flaunting that power. One of them is Amos Perlmutter, critic extraordinaire, who has found the power of the press in his new book "Military and Politics in Israel" already gaining widespread approval as he proudly displays the book jacket.

The Final Solution to the Arab Question

"While Israel is denied recognition and status as a viable sovereignty, the Arabs are denied the sovereignty of Palestinians . . . There can be no peace between Arab and Jew until, and unless this problem is dealt with once and for all. In the words of Rabbi Hillel: 'All the rest is commentary!' "

by Rabbi Ross London
of Temple of Israel of
Greenville, South Carolina

After almost three decades of hostility, the Jewish People and the Arab People sit at the verge of peace. We now stand at the brink of uniting the two Semitic peoples in a brotherhood of tranquility and prosperity. We have both sacrificed our sons and daughters to the God of vengeance, of hatred, and of pride. Shall we again be the victims of our own rhetoric, and of our own self-propagandisment; or shall we this time seek a Covenant of Truth—an agreement to our mutual advantage for the future generations of our children?

We all agree that the prospect of another war in the middle-east is under no circumstances the solution; there would be no victor, save the political vulture of this century—The Russians. We must invoke the Zionist slogan of years past: "Ayn B'reira". There is no alternative! But this time, both Arab and Jew must recognize that there is no alternative—except for

peace! But how to achieve this peace, at what cost will this covenant be made? These are the questions that haunt the minds of both sides as they strive with their own constituencies and with their own consciences.

As both sides sit in counsel, they must beware of their almost automatic reactions to subjects of possible compromise. These automatic responses are the result of three decades of counter-propaganda; of the infusion of false pride and hatred into the bloodstreams of Arab and Jew alike. The leadership has taken careful steps to infect the spirits of the young, and to poison the minds of the fearful with **their** perception of middle-eastern history. This contagion has been spread on both sides in order to immunize the recipients against the disease of brotherhood. This difference in the perception of history has been necessary to build up resistance against the possibility of defeat and has been a tool for 'survival' amidst the turmoil of this most unfortunate saga of events in the recent past.

And what is the result? A generation of children who have learned to hate war, but who are fearful of peace. They yearn for peace, yet automatically repeat and expound the thirty-year-old rhetoric which they have been taught by their unhappy parents.

It should be obvious that in order to exact a covenant of peace between us, we must be willing to put aside the past. We must be willing to sublimate the tragedy of middle-eastern events since 1948. We must, at last, see that the truth of history is the **same** for Zionist and Arabist alike. And what is the truth of history? We have both shed the blood of our children; we have both given the lives of our sisters and brothers. We have equally suffered the sting of nationalistic frustration. And the epic tells of economic devastation as our common inheritance. We must put aside the past, not **forget** it! For it is because of this past that we now feel compelled towards a new and different future. The bitter lessons of yesteryear are the very reasons for conciliation and compromise

now.

The main question on both sides is: "What to compromise; how much to compromise?" Leaders of both peoples have said: "We will negotiate!" Negotiation means compromise; compromise means "giving up" ideologies and positions of the past. This is now the real problem for us. Just what will be conducive to a true and lasting peace in this area of the world? As for Israel, she must have: recognition of her sovereignty, well defined and defensible borders, a guarantee of non-aggression, and assurance of free passage and free trade between herself and her neighbors throughout the world. And what must the Arabs have? They must have well defined and defensible borders, a guarantee of non-aggression, assurance of free passage and free trade between themselves and their neighbors throughout the world, and—"the recognition of the legitimate rights of the Palestinians". So where do

we differ? While Israel is denied recognition and status as a viable sovereignty, the Arabs are denied the sovereignty of Palestinians. This, in a nutshell, is the crucial crux of the matter, the biggest bone of contention between these two great cultures. It is here that the ideologies clash; it is here, therefore, that the compromise must be made. It seems to me that the final solution to the Arab question lies in an agreement on this subject. There can be no peace between Arab and Jew until, and unless this problem is dealt with once and for all. In the words of Rabbi Hillel: "All the rest is commentary!"

But let us consider the prospect for a moment, setting aside the history of the State of "Trans-Jordan" in 1948, which as I said before, we must do in order to approach this in a sane manner. Whether this would be a separate Palestinian State, or a so-called Palestinian "entity" within the State of Jordan, is entirely open to the parties to decide when they sit in negotiations. But, the final and ultimate soothing of wounds **depends** upon a political accommodation on the part of the so-called Palestinians. This means, of course, that Israel and Jordan will both have to give up territory. How much? This is again a matter for negotiations and compromise. But how terrible would this be for Israel? I see no difference between a Palestinian homeland now, and "Trans-Jordan" in 1948, except that the new version would have the eyes of the world upon it, and its being brought into existence would be for the purpose of

peace—not war! In response to those who have suggested that, "an enemy would thus be created at the very doorstep of Israel, "I ask—is this something new with which the Jewish State must contend? Certainly not. The difference between having Palestinians on the border as opposed to Jordanians, Syrians, Lebanese, Egyptians, or any other Arab nation on the border, truly escapes me.

But what of the positive aspects of such a solution? If this move will solve the problem of peace for generations to come, then there will be the benefits of harmony and inter-cultural exchange amongst brothers. If it will not, then it will certainly take the wind out of the sails of the PLO and other hate mongers of the world body-politic. This alone is worth the price of such a creation.

Leaders in Israel must, as they are now beginning to consider, be flexible enough to pursue all of the alternatives on the road to peace. The Palestinian question will not fade into the background of the world's attention, no matter how much one wishes it to do so. There will be no peace in the middle-east until this matter is resolved—that is the reality that cannot be ignored!

We, in America, must not feel that we are compelled to agree "in toto" with Israeli government policy, whether or not we believe it to be correct. We must show our support for what we believe in, and try to influence Israel accordingly. We must communicate the feelings of our hearts. And this is the feeling of my heart: "Ayn B'reira". There is no alternative, except for peace! ■




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Kibbitzing—Community News

ASHEVILLE COMMUNITY NEWS

by Emanuel Newman

The first Bas Mitzvot in the history of Congregation Beth ha-Tephila of Asheville has occurred. The Congregation was founded in 1891. Involved in this historic event was Angel Lillian Marks, the daughter of Dr. and Mrs. Stanley Marks. Dr. Marks is President of the Congregation. Mrs. (Muriel) Marks is President of the Temple Sisterhood.

Angel conducted the Sabbath Service, and in clear and confident tones, read chapter 28, Genesis, from the Torah, and chapter 28, Psalms, from the Haftorah. In a brief talk, Angel thanked her parents, her teachers and Rabbi Paul Kaplan for their help in preparing her for this auspicious event. In a beautiful and impressive service, Rabbi Kaplan gave Angel his blessings. The Congregation presented a Bible to Angel. In honor of this occasion, Dr. and Mrs. Marks hosted an Oneg Shabbat and reception in the Temple's Unger Hall.

Tri-Sponsored Art Exhibit: "Judaica Ceremonial Art", an exhibition of rare art objects, assembled by Dr. Abram Kanoff, sponsored by Beth ha-Tephila, Beth Israel and the Asheville Art Museum, was shown at the Museum from Tuesday, December 13, to Sunday January 15. Dr. Kanoff presented a special lecture to the community. His topic was "The Psychological Importance of Ceremony". A reception followed sponsored by Beth Israel and Hadassah. Dr. Kanoff is Curator of the Judaica Art Collection of the North Carolina Art Museum in Raleigh.

A family Hannukah Dinner, co-sponsored by Temple Beth ha-Tephila and Beth Israel Synagogue, was held Sunday, December 4th. at

6 p.m., at Beth Israel Synagogue.

Rabbi Paul Kaplan, of Temple Beth ha-Tephila, is conducting mid-week Adult Hebrew and Torah classes. The Temple Brotherhood Club is in its 19th year of Bible studies.

MYRTLE BEACH COMMUNITY NEWS

by Henrietta Abeles

The Kabbala Shabbos was conducted by the Bar Mitzvah candidate, Jay Lambert Schwartz, Jr. followed by an Oneg Shabat hosted by Temple Emanuel Sisterhood. The entire congregation was invited to a brunch at the St. John's Inn the following Saturday following the Shabbos service and Bar Mitzvah ceremonies. Our heartiest congratulations to Jay who performed admirably, and to the proud parents, Mr. and Mrs. Lambert Schwartz, and his family.

The regular classes for the children and adult discussion group has resumed for the new fall season.

The Sukkos celebration which was sponsored by the Sunday School Committee was held in the Temple Sukka following the regular Sukkos services conducted by Rabbi Reuben Kesner.

Through the efforts of Mr. Sam Shavitz, a dedicated associated member of Temple Emanuel, we welcome the following new associated members from High Point,

North Carolina: Dr. Max Ronas, Messrs. Herman Bernard, Norman Samet, Stanley Shavitz, Edward Silver, Norman Silver, Robert Silver and Stanley Taylor.

The first of a monthly Sunday Dutch Treat brunch was held at a restaurant near our synagogue amidst good fellowship and cheer-

fulness. Following the brunch, an instructive talk was given by our Rabbi, Reuben Kesner, on Judaic customs regarding bar and bas mitzvahs, the bris and the pidyan haben.

Temple Emanuel congregation not only prays together by **plays** together. Witness the social evening enjoyed by about fifty persons at a local hotel. The event will be repeated through the year. The cocktails, dinner and dancing were enjoyed by the members and their guests.

KINSTON—GREENVILLE COMMUNITY NEWS

by Mrs. Sol Schechter

Mr. Arthur Sandbank has been at Duke Hospital. We wish him a speedy recovery.

We extend our sympathy to the Pearson families at the death of Herbert I. Pearson.

Rabbi Selinger's father died in San Francisco, California. The funeral service was conducted by Rabbi Selinger and Rabbi Joseph Asher of Congregation Emanu-El.

Thanks are due to all persons who helped with the Rummage Sale. Chairladies were Mrs. M. Chused, Mrs. M. Camnitz and Mrs. Sol Schechter. Mr. and Mrs. M. Helig visited family in Baltimore and saw their nephew from Israel.

Mr. and Mrs. Michael Koplin met with Mr. Koplin's parents in Washington, D. C.

We wish Bon Voyage to Dr. and Mrs. H. Wanderman on their forthcoming trip to England to see their family.

Mrs. J. Goldwasser and Mrs. S. Taylor attended the naming of the granddaughter of Mr. and Mrs. D. Bagatelle in Raleigh. The baby was named Stacey Karen Lichtin.

Congratulations to Mrs. G. Crane on becoming President of the Sisterhood.

Mr. and Mrs. S. Taylor had a visit

from their daughters Pam and Jan. Mr. and Mrs. A. Page received daughter Judith and family from Texas.

Mr. and Mrs. L. Levine, now of Delray Beach, Florida, are visiting family in Kinston.

Mazel Tov to Mr. and Mrs. David Brody on the birth of their son Reuben Jason. After the birth a reception and luncheon was hosted by Mr. and Mrs. Leo Brody, and Mr. and Mrs. Martin Camnitz.

Mazel Tov to Mr. and Mrs. Les Fuchs on the birth of their son Samuel Matthew. After the birth a reception and luncheon was hosted by Mrs. Samuel Fuchs.

WELDON-ROANOKE RAPIDS-EMPORIA COMMUNITY NEWS

by Louise Farber

Weldon members of B'nai B'rith were hosts to B'nai B'rith members and guests of Rocky Mount and Wilson at a dinner meeting at the Holiday Inn. Joe Hornbrow introduced the speaker, Irving Pepper, President of the State Lodge. Buddy Barker, president of the local lodge, presided.

The Farbers, Freids, Kittner and Josephson families enjoyed the recent holidays with their respective relatives, children and grandchildren.

Temple Emanu-El Synagogue is located in Weldon, a town of 3,000 population and serves many towns in Virginia and North Carolina. Our congregation through the years

has become smaller and we were pessimistic about the future of our Temple and its services. This year we have as our Rabbi, Dani Zucker of HUC of Cincinnati. He has brought new life and interest to our programs. Our attendance at Friday Evening Service, Saturday Adult Study group, Adult Hebrew Study and Sunday School have increased as we look forward with gratification and fulfillment to the future.

Dr. and Mrs. Benjamin Josephson of New Jersey were guests of Ida Josephson and Sarah Rosenfeld.

HENDERSONVILLE COMMUNITY NEWS

by Morris Kaplan

The annual joint membership meeting of men and women was held in the assembly hall of the Agudas Israel Synagogue, preceded by a covered dish supper prepared by members of the Jewish Ladies' Auxiliary. Morris Kaplan was re-elected president of the congregation; Donald Michalove was elected vice-president, and George Schneider was re-elected secretary/treasurer. Attorney Robert Deutch was appointed U.J.A. chairman and Bonds for Israel chairman.

The Hendersonville High School marching band received their seventh consecutive superior rating at the Southeastern Band Festival in Bristol, Tennessee-



Don Michalove



Lorri Michalove

Virginia. Congratulations to Lori and Marci Linder, daughters of Mr. and Mrs. Bernd Linder, who have been members of the Hendersonville Band program for five years. Marci plays the clarinet and Lori plays the flute in the marching band.

The citizens of Hendersonville elected Don Michalove to the office of city commissioner. Don has made history in our town. He is the first member of the Jewish faith to be elected to a public office.

Don, a life-long resident and local businessman of Hendersonville, is married and has three daughters.

Lorri Michalove, daughter of Don and Ellie Michalove, celebrated her Bas Mitzvah at Agudas Israel Synagogue. Lorri received her preparation for this event from Fred Lewin, Morris Kaplan, and Morris Kalin, lay leaders in our

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ongregation.

Friday night services, which were conducted by Lorri, were preceded with the lighting of the habbas candles by Lorri's sisters, Melissa, age 10; Rachel, age 5, and a good friend, Nancy Linder, age 11. Services were followed with an Oneg Shabbat, hosted by members of the Sisterhood.

The Shabbas morning services, with Lorri reading the Haftorah, was followed by a luncheon at the synagogue, hosted by the parents, for about 100 guests. Saturday evening, at Woodfield Inn, a dinner-dance was given for out-of-town guests and family.

Sunday morning, Mr. and Mrs. Lou Rifkin, Mr. and Mrs. Fred Pearlman, Mr. and Mrs. David Pearlman, and Mrs. Maurice Rothman hosted a brunch for out-of-town guests and family.

Relatives from out of town attending were: Mr. and Mrs. Jerome Lillem and daughters, Michelle and Wendi; Mrs. Anna Lesinger, Dr. and Mrs. Alan Priess from Atlanta, Georgia; Mrs. Thelma Rothman, and Mrs. Nancy Wigle from St. Petersburg, Florida; Mr. and Mrs. Fred Pearlman, Mr. M.M. Pearlman, Mr. and Mrs. Lowell Pearlman, Mr. and Mrs. Lou Rifkin, and Mrs. Paul Michalove from Asheville, North Carolina; Mr. Edward Kalin of Sarasota, Florida; Dr. and Mrs. Barry Marshall, Mr. and Mrs. Emanuel Packard of Charlotte, North Carolina; Mrs. J.R. Dunbar of Alexandria, Louisiana; Mr. and Mrs. Bobby Rosenfeld of Greenville, South Carolina; Mr. Sidney Kalin, Mrs. Dorothy Carter of Daytona Beach, Florida; Mr. and Mrs. David Pearlman and Mr. and Mrs. Craig Pearlman of Orlando, Florida.

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

This time, I start the article with an apology, BUT, I did not do it—a small bit of comfort for this

reporter, but nevertheless, a feeling that it should be corrected. In last month's article, a part of a sentence was left out. To all who read of our community, it should have read: "a special Oneg Shabbat was held honoring our newest newlyweds and members, Bernice and Hal Goldberg, and Gerri Summerfield. Other young adults returning to school included Mark Gordon, son of Barbara and Ellis; Craig Gordon, son of Gene and Saul" et cetera.

Meetings of the month were the regularly scheduled Congregation meeting held at the Synagogue, and the Ladies' Auxiliary—Gene Gordon, hostess. Cardiopulmonary Resuscitation, a must for every adult and young adult, was held at the Synagogue, on four days over a period of two weeks, with Jim Brady of Statesville, a member of the American Red Cross teaching. We who took the course, had nothing but praise for our teacher and for the tremendous amount of knowledge garnered during those twelve hours of learning and doing. They included the Ben Katz', the T. C. Homesley's, the Nat Lipshitz', Gene Gordon, Agnes Schneider and Irene Steinberger. Another group is scheduled for the middle of January.

A speedy recovery to Sara Adler, mother of Howard, who broke her elbow and was hospitalized at Iredell Memorial Hospital in Statesville, and to David Leventhal, son of Marilyn and Martin, who broke a thumb while playing

basketball.

Congratulations to: Steven Leventhal, son of the Leventhals, who was admitted to UNC-Chapel Hill on early Admission plan; Karen Goldstein, who presented her Slide Show on "Made in Iredell" to the Kiwanis Club and who has established herself as a local Portrait Photographer; also to the following who made the Honor Roll the past semester: Sammy Winthrop, son of Barbara and Warren, at D. Matt Thompson Junior High School; Louis Gordon, son of Toby and Kalman; Lauri Ram, daughter of Dr. and Mrs. Cecil Ram, at Oakwood Junior High School, and Wendy Gordon, daughter of the Kalman Gordons, at Statesville Senior High School.

Those celebrating were Marilyn and Martin Leventhal—hosting the Oneg Shabbat in honor of both their birthdays; Wendy Gordon making the Senior High School tennis team and being elected Secretary-Treasurer of the Sophomore Class.

Those coming and going were: The Rams to California, Dr. Ram to a Convention and Judy to visit with her parents in San Diego; the Ed Goldsteins to New York; the Barry Goldsteins to Washington, D.C.; Irene Steinberger to High Point for a wedding; the Hal Goldbergs to Texas to visit with Hal's mother, and Bea Katz attending the Fall Branch Board Meeting of the Seaboard Branch of Women's League for Conservative Judaism held at Rodef Sholom in Newport News, Virginia. Visiting here with

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the Goldbergs were Bernice's father, Stan Abramson of Monroeville, Pennsylvania, and her sister, Ed and Jan Polk of Miami, Florida. Our congratulations to Edward and to his parents, Ruth and Leonard Polk as we learn that Ed is now a full-time lawyer—he passed the Bar!! Martha Lipshitz of Boston, daughter of Joyce and Nat, visiting with them and sister, Donna. From Atlanta came the Steve Gruenhut family to visit for the holidays with mother and grandmother, Rose Gruenhut; the Katz' had earlier visitors from Pennsylvania, Gail and Don North, parents of their daughter-in-law, Laurie, and for the holidays, their entire mispocha, namely the Taratoos from Atlanta (daughter Gerry), the Dr. Katz' (son Jeff), and son Mark from Chapel Hill, as did many of our other families who delighted in having their college folk home for the holidays.

Rounding out the month's activities was the regular visit of Rabbi Israel Gerber and his wife, Syd, during which time Rabbi conducted regular Friday evening services with the Oneg Shabbat hosted by Jacquie Homesley, Barbara Winthrop and Betty Lee; services on Saturday morning for the Bar Mitzvah class and Religious School; the Saturday evening Covered Dish Supper chaired by Hy Silberman and Nat Lipshitz followed by a discussion which dealt with the topic of "Should the Nazis Be Permitted to March in the Area of Skokie, Illinois?" Sunday morning, Rabbi visited with the classes of the Religious School and left behind a bit more knowledge of Jews and Judaism than we had before that week-end. While we learned and listened in Statesville, some of our young adults were in Charlotte for the BBYO Cultural week-end during which time they gleaned awards for the Films that they had made and the Banner that they had designed and exhibited. Their advisor is Judy Ram, and those attending were Wendy Gordon, Andrea Zeimer and Steve

and David Leventhal.

Now that we have run out of steam and words, and so until another month goes by—this is . . .

- THIRTY -

B'NAI ISRAEL SYNAGOGUE NEWS

by Lois R. Starolitz

HANUKKAH CELEBRATED

On December 5th, the B'nai Israel Synagogue Day School in Greensboro, held their annual celebration for Hanukkah.

The program included a play titled "Holiday of the Light", followed by the singing of Hanukkah songs and the lighting of the Hanukkah candles (The Feast of Lights), commemorating the rededication of the Temple in Jerusalem by the Maccabees.

The children were treated to a delightful holiday lunch sponsored by the P.T.A. of the school. The lunch included potato latkas, apple sauce, donuts and cookies shaped like draydels.

The B'nai Israel Synagogue Day School's P.T.A. held a Bazaar following the program.

THE TALLIT, THE TALLIT KATAN AND THE ZIZIT

by Stacy Miller

The Tallit

The Tallit was worn by many men in very ancient times. At each corner of the Tallit a little tassel, called a Zizit, is attached. The Tallit is made of either wool or linen.

Most of the Zizit work is hand made by very special people. The Tallit is made of a fine quality material which is similar to the Roman pallium.

The size of the Tallit is exact. The length of the regular Tallit is one size, and the length of the little Tallit is a certain size. Frequently the upper part of the Tallit, around the neck and shoulders, has a special piece of cloth sewn with silvers threads. The Tallit is worn by males during morning prayer as well as the full day during the Day of Atonement Services. On week days, the Tallit is donned before putting on the tefillin. Usually, Jews prefer that the Tallit be made of coarse half-bleached lamb's wool.

Most Tallits have blue stripes recently, however, they are being made with black stripes.

The Tallit Katan

The Tallit Katan is a little different from the Tallit. The Tallit Katan may be made from either cotton, linen or wool just like the Tallit. The Tallit Katan has an opening (a hole at the center) in it so that it may be placed on over one's head. It is supposed to be worn under a shirt. If a regular Tallit is worn, it is supposed to be worn over one's clothes. The Tallit Katan is worn quite frequently, but, it may not be seen.

The Tallit Katan should not be worn next to the bare skin. An under-shirt should be worn under it. If a Zizit is torn, the Tallit should not be worn until it is replaced.

The Tallit Katan is put on in the morning, and the blessing is said:

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"Blessed art thou O L-d our G-d, king of the universe who has sanctified us by thy commandments and commanded us to wear the Tallit."

The Tallit Katan should always be clean. According to traditional opinion, it should be a perfect square, 20" x 20".

The Zizit should hang freely when the Tallit is worn; it should not be tangled or tied up in any way.

The Zizit

The Zizit is the name given to the tassels attached to the four corners of the Tallit.

It has been suggested that the Zizit served as a talisman and that it was instituted in order to distinguish between a woman's and a man's garments which were very similar in ancient days.

The tassels should be knotted in accordance with a specified pattern: Two knots, seven loops; two knots, nine loops; two knots, eleven loops. Two knots, seven loops for seven days of the week; nine loops for nine months of pregnancy, eleven loops for eleven stars.

The minimum length of the Zizit threads should be four thumb lengths. If one of the threads is torn, it is not good to keep it. There is another string, a longer one; it is called the shammash. It is woven around all of the other strings.

It is customary to kiss the Zizit while singing the last section of the Shema.

According to custom, if a Synagogue has a cemetery, all old things should be buried there.

B'NAI B'RITH WOMEN OF CHARLOTTE

by Estelle Goozner

BBW met at the Jewish Community Center. It was a catered luncheon of Lasagne and tossed salad. Our program was "Volunteer Service Day". We had various agencies come and speak with the BBW, to volunteer on some new

and needed service work in the Charlotte community.

Judy Strause spoke and told us about "Juvenile Diabetes"; Jacky O'Nally introduced us to "Child Abuse"; Karen Kurtzweil spoke on the "Parent-Infant High Risk Delayed Development Program"; Roz Greenspan discussed "Planned Parenthood"; Mirium Wallace and Joan Gordon spoke on the "Rape Crisis".

In December, the annual nationwide "Women's Plea for Soviet Jewry" was held. Women across the United States conducted multimedia demonstrations and rallies to secure human rights for Soviet Jews. For Charlotte BBW, Helen Fligel was coordinating efforts here. Liz Hair was the honorary chairperson of the day. Both Leighton Ford and the editor of the *Charlotte Observer*, David Lawrence, Jr. were guest speakers. The children from the N. C. Hebrew Academy at Charlotte also entertained.

We have started a boutique that's set up at all of our meetings. Among our items is a line of lucite (cracker dishes, serving trays, picture frames, etc.) all reasonably priced.

Marilyn Tuckman is now selling Tupperware, and a percentage of the proceeds goes to BBW. If you want to have a party, please call Marilyn at 365-1779. Your party can help our Chapter.

Loretta Barman is teaching and selling Japanese Bunker Embroidery. A percentage will also benefit BBW. If anyone is interested in

seeing or learning this punch needle embroidery, please contact Loretta at 364-1320. It is a delightful new form of needlework and will also help the Chapter.

BBW are right now hard at work in choosing a nominee to receive the Anti-Defamation League Humanitarian Award. This person must be a resident of N. C., and his or her contribution must be in the area of human relations. the candidate must be nominated for work done beyond his or her paid profession. Also this award is not presented to a group or organization.

We have some new members: Augusta Ellis, Nancy Livert, Jane MacEntee, Roberta Seeman, Judy Van Glish, Harriet Weinstock, and Helene Patton. We have 321 paid-up members to date. Have you paid your dues, Ladies of BB? If not, please send your check now to Mrs. Barbie Weiner, 6618 Summerlin Place, Charlotte, North Carolina 28211.

Our BB senior women were hard at work filling envelopes for the annual March of Dimes. It is a great service they do for a most worthy cause.

Mid-Atlantic Region of BBW has formed BBW Council called A'vodah. The council is comprised of four BBW Chapters: Charlotte Chapter, Halailah Chapter, Greensboro Chapter and Masada Chapter of Durham. The council will serve as a coordinating body for all chapters concerned, providing education and leadership development, as well as serving to enhance expansion of

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membership throughout the area. The following Pro-Tem officers will serve as a steering committee until March 1978, when formal election of officers will take place. *President*, Susan Bruck, Charlotte Chapter; *Membership V.P.*, Peggy Gartner, Halailah Chapter; *Communications V.P.*, Linda Scheiner, Masada Chapter; *Public Relations V.P.*, Mirium Wallace, Charlotte Chapter; *Treasurer*, Barbara Bernhardt, Halailah Chapter and *Secretary* (will be filled by a Greensboro representative.)

Our board members met in Temple Israel's Music Room for a special meeting on Leadership Development Program. Eileen Colvin the BBW Mid-Atlantic Regional Chairperson and Iris Gross, the Regional Director led us in this session.

The North Carolina BB Youth Organization Convention was held in Charlotte. It was a huge success with 180 boys and girls attending from all of North Carolina besides our own youth here in Charlotte.

By a BBW cookbook now. They are just a great gift for someone. Call Bernice Russo at 364-7996.

NORTH CAROLINA HEBREW ACADEMY AT CHARLOTTE NEWS

by Sue Brodsky

Deane L. Crowell, Director of Human Resources for the Charlotte/Mecklenburg School System, is serving as an Educational Consultant for the North Carolina Hebrew Academy at Charlotte, Ms. Crowell, in her first visit to the Academy this year, has included the following comments in her observations: "The Academy is an exciting place to be. It has tremendous potential for becoming a really vital and significant educational resource in this community. And since my visit late last spring, there has been growth and change bringing obvious positive results . . ." She went on to

say, "The staff seems to know each child as a unique and valued human being and to treat him consistently in relationship to these values."

The Academy participated in the Multiple Sclerosis Read-A-Thon wherein each child enlisted sponsors to donate a certain amount of money per book read. Books were read for a one-month period, and at the end of the month the children had read about two hundred books. The school contributed \$250.00 to the Multiple Sclerosis Fund. The school won a \$25.00 savings bond which was put into Tzedakah.

The children in the upper school started meeting at Rabbi Tucker's home on alternate Saturday mornings at 10:00 a.m. They meet for a one-hour Shabbat program which includes Tefilah (prayer), Torah, discussion and song. The group then goes to join the congregation at Temple Israel.

Chanukah programs at the Academy were festive and fun. On December 8th the Lubavitch Hasidim presented a Chanukah program for the children. The children presented their own program on December 9th when they offered an oratoria which told the Chanukah story in words and song.

There was a community-wide Chanukah celebration on December 11th—a Marathon. The children in the upper School participated in the running, and they led the singing which followed at the Jewish Community Center.

NORTH CAROLINA BBYO

by Mark Moskowitz

North Carolina BBYO on the Go

North Carolina BBYO held it's annual Winter Cultural Convention in Charlotte. The convention was a huge success. It was the largest convention ever held in North Carolina with 304 members participating. Spirit and contest participation were great along with the programs and workshops. The next convention is Eastern regions annual convention to be held at the Royal Villa hotel in Raleigh. If you know of anyone 14 years old or older who might be interested in joining BBYO please contact:

Stacy Engle

3607 Brown Bark Dr.

Greensboro, N. c. 27410

or

Mark Moskowitz

1826 Hawthorne Rd.

Wilmington, N. C. 28403

TWO FOR ALL — THE JCC - LOOKING FORWARD

by Marvin Bienstock, Executive Director

The young man sits staring at the phone, turning the facts over in his mind. The Charlotte Jewish Community Center is starting its third year. It came as a gift from one segment of the community, to all the community. Sure, it took hard work to make that gift happen, but it was work on the part of a few, a dozen or so leaders. As good a

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facility as the Amity Club was, it still had seen its share of use, and a successful JCC, filled every day with happy and active faces, has given the old building and grounds quite a workout. The young man knows it's time to do something about the facility, about fixing, renovating, adding to it, more meeting rooms to meet demands, better tennis and swim facilities, a new roof, heating plant and air-conditioning, and better looking grounds.

When they first came to ask him for his help he had listened, politely at first, prepared to do nothing or to give a token. But as they talked about the JCC and how it served his family, his children and himself, it began to dawn on him that this really was his JCC and his community, and had to be his cause. He made a generous pledge—\$1,000 to be paid over the next five years. That came to little more than \$16 a month, why the planned lighting of the tennis courts alone was worth that. Then, they asked him to go one step further and contact others and invite them to give as generously. That was a hard decision for him to make, much harder than just making a pledge, but he made it, and now his hand reaches out, picks up the phone and dials . . . "Jim, this is Bob. I want to make a date with you to talk about something very important."

Bob is just one of many forward-looking volunteers who are working on the future of your JCC. They have big hopes and big plans for making those hopes come true, and those plans start with 1978.

The JCC held its first community cultural event in November. Dr. Eric Meyers, Director of the Cooperative Program in Judaic Studies at Duke and Chapel Hill, made the earth of Israel come alive as he described his archaeological excavations. Now, more such programs bringing to the JCC world famous artists, musicians, dancers, actors and lecturers are being set up.

Those recently retired and looking for new avenues to explore in their hard won leisure time, are high on the JCC's list of priorities, as are family programs, which help to both educate the family members and to bring them together for shared good times.

Physical fitness is also a major priority, and not just the basketball and baseball, which are definitely planned, but also preventative health programs for adults, health maintenance and exercise classes, adult swim competition, and the life-saving techniques of CPR (Cardio Pulmonary Resuscitation).

Bob had his appointment with Jim and told him the facts. Jim was as understanding and responsive as Bob. Now he is sitting, right this very moment, in front of his phone. When he picks it up and dials, you many hear him say . . . "Hello, this is Jim. I want to make a date with YOU to talk about something very important.

ALL KINDS OF PEOPLE

by Sally Greenstone

My bus ride to and from school is usually not very eventful, but today I was lucky. Not only did I get a seat, but I sat next to a man who

aroused my interest.

Before you get any misleading ideas, I couldn't care less about the man, but I was fascinated by his newspaper. He was reading the *National Socialist* a vicious antisemitic weekly. This in itself wouldn't have aroused my ire—antisemitism is nothing new to me—but when an obviously orthodox Jewish man, wearing a scullcap, is reading a Nazi publication, curiosity compelled me to ask him for an explanation. He replied simply, "I enjoy reading this paper, because it always has such delightful news items.

"For instance, *The American Jews own the press! They manipulate the steel industry! They own the banks and manage the government!* Naturally I am thrilled that my people are so successful, even though I can hardly make it 'till my next Social Security check. ON the other hand, when I read a Jewish newspaper, I get very depressed. *Unbearable Inflation in Israel; Borders Unsafe; Terrorists Attack Israeli Settlement; A Plane is Hijacked*, and G-d knows what the future holds. I made up my mind to read only antisemitic newspapers and keep my spirits up."

"And now, my dear lady, will you please let me read?"

**Were it not for imagination,
a man would be as happy in
the arms of a chambermaid
as of a duchess.**

Hermann Cohen

N. C. Association of Jewish Men

SHORT CIRCUITS

by Rabbi Reuben Kesner

A Bar Mitzvah service, which delighted relatives and friends in Lumberton, found Jeffrey Kahn the honoree. At Temple Beth El congregants lauded the efforts of the new Jewish adult preparations for this family religious and social, affair were properly arranged for by the parents, and the joy pervading this simchah was shared by all in attendance. The festive meal was held at the Pinecrest Country Club. The parents, Mr. and Mrs. Al Kahn, were rightfully filled with personal pride, and this rabbi always beams with satisfaction in seeing the honored traditions of our people being kept alive. We salute the Kahn family.

We also sing the praises for the family of Susan Banner, who was a candidate for Bas Mitzvah. The Temple Emanu-El of Myrtle Beach was filled to capacity with guests from Atlanta, Charleston, Brooklyn, Austin and Guatamala City and towns adjoining Myrtle Beach. Mr. and Mrs. Howard Banner are the proud parents. A new relationship now exists between Susan and the mitzvos of our faith. The immediate achievement of Jeffrey Kahn and Susan Banner is that they now are able to participate more knowledgeably at future synagogue services. Susan was feted at a family celebration held at the Sheraton Hotel in Myrtle Beach.

The newly arrived daughter of Mr. and Mrs. Glenn Tetterton of Goldsboro was named in a special ceremony held at Temple Ohab Shalom. Following a special Kiddush and the recitation of the "Shehecheyonu", we declared: "In the presence of this company and the Lord, our God, we declare that this child shall henceforth be known in the Household of Israel as Ariel Beret. May this be a name which brings honor to our people,

joy to her family and fulfillment to herself." It was a joyous and moving event for all who witnessed this initiation into the Household of Israel.

Arnold Leder, vice-president and manager of Leder's Department Store in downtown Goldsboro, became Tuscarora Boy Scout Council's first recipient of the Shofar Award. The award is a national citation for outstanding service to scouting by a member of the Jewish faith. The presentation

was made at the morning worship service held at Temple Ohab Shalom by Richard Moffat, former Tuscarora Council President. Nomination of Arnold Leder was made by Jack Paley, president of the Temple.

An honor guard escorted his wife and parents to the front of the Temple as the surprise announcement was made by Moffatt.

Following the presentation, a reception was held for Leder and his family in the Temple social hall.



(L to R) Dick Moffatt, Past President of the Tuscarora Boy Scout Council, Arnold Leder, Rabbi Reuben Kesner, and Jack Paley, President of Temple Ohab Shalom.



Jeffrey Kahn recites the Kiddush.

Cinema

by Herbert G. Luft
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PHIL SILVERS returns to the screen portraying a dirty old man, the owner of a chicken take-out restaurant where prankish high school kids hang out, in the motion picture, "The Chicken Chronicles". It was written by 24-year-old Paul Diamond, son of Iz Diamond, Billy Wilder's long-time collaborator, and produced by Walter Shenson who made himself a name with Peter Sellers' "The Mouse that Roared" and two "Beatles" films.

The story has its focus on a group of wealthy students in a Beverly Hills-like community; it is set against the complex problems faced in the 1960s by youngsters from well-to-do and not so rich families. The film touches on absentee parents, the drug culture, the insecurities of the Vietnam period, sexual frustrations and other problems common to all teenagers.

Actually, Phil Silvers' daughter, one of five, got him the part in the picture. She was up for a minor role—which she didn't get—and then suggested to producer Shenson (who had just moved back to Hollywood after years of film making in England) to contact her father for the starring role. Like others in the movie industry, Shenson was reluctant to consider Silvers because the veteran comedian had suffered a minor stroke some years earlier. At the meeting, Silvers made Shenson an offer that sounds like something from "Sgt. Bilko"—"You use me, and I'll gamble and buy a piece of the action."

Shenson didn't let him buy in, but Silvers got the role.

The career of Phil Silvers had its ups and downs, especially in the beginning. Born in Brooklyn 65 years ago, Silvers started singing for neighborhood events while still in knee pants. At 12, he quit school to make a living of his own, joining

Gus Edwards' vaudeville gang, which included Eddie Cantor, George Jessel and Walter Winchell. When his voice changed, he turned to burlesque spending years in sleazy shows as a top banana before appearing in his first Broadway musical in 1939. He bowed on the screen in 1940 with "The Hit Parade". Between 1942 and 1945, he made 23 pictures, mostly comedies and musicals such as "My Gal Sal", "Footlight Serenade" and "Cover Girl".

During the war years, he went on USO tours of Europe with a skinny singer named Frank Sinatra. Then in 1946, he became a nightclub entertainer returning to Broadway in 1949 with such shows as "Top Banana" and "High Button Shoes". It was television that elevated him to super-stardom. He had his own show in the 1950s, but it was con artist Sgt. Bilko that made him so popular that he won three Emmy Awards in the same season, the first entertainer ever to do so. Among his many honors, he received the Tony and Donaldson awards, and throughout the years, he returned to films in "A Funny Thing Happened on the Way to the Forum", "It's a Mad, Mad, Mad, Mad, Mad World" and "Buona Sera, Mrs. Campbell".

† † † † † † †

JOAN RIVERS, the "head-nodding" comedienne, was sitting under a hair dryer at her beauty salon (where else?) reading her favorite movie magazine. All of a sudden, one of the headlines jumped out at her: "Is Elliott Gould Pregnant?" "Wow!" Joan exclaimed. "What an idea for a movie. Too bad I didn't think of it first!" Then she realized the story wasn't about a picture at all; it was about Elliott's wife. Joan found a collaborator, Jay Redack, and together they produced a screenplay which they named "Rabbit Test", the outrageous story of the world's first

pregnant man. After being rejected by the major studios, she and her producer, Edgar Rosenberg (who also happens to be her husband), tried to raise the money independently, which has become extremely difficult since the tax shelter laws have been changed. After putting a second mortgage on their house, Joan reveals, they found a group of non-show business backers for the film.

Billy Crystal, a stand-up comic whom Joan spotted on the "Tonight Show", the only comparatively unknown, portrays Lionel, a virgin who is reluctantly seduced and by some miracle (or rather the ingenuity of Joan Rivers) becomes the world's first pregnant man. The madcap, nonsensical yarn stars some television greats of yesteryear—George Gobel as a United States President; Imogene Coca as a gypsy fortune teller; Paul Lynde as an obstetrician; Alice Ghostly as a nutty nurse; and Tom Poston as a rather unorthodox minister.

"Rabbit Test" delivers no message and preaches no morals; it is pure entertainment. Just like all of Joan's humor, it pokes fun at everyone; it's a spoof on all that's sacred. For Ms. Rivers, the tiny little girl with the big mouth, her directorial debut on "Rabbit Test" is the culmination of her life's work. On February 15, 1966, Joan achieved her big break. She was a guest on the "Tonight Show", and host, Johnny Carson, said in front of millions of viewers, "You'll be a star." This was followed by an appearance on the prestigious Ed Sullivan Show. In the meantime, she not only was a top headliner in a not-too-successful Broadway play, and together with her husband, Edgar, conceived and produced a television series, plus several books. A big order for such a little girl!

Digging Up Jewish Roots

"There is no substitute for interviewing family members and beginning to plot a family tree simply by drawing from the memories of your relatives—especially the older ones. It is not uncommon for a family tree to stretch back five and six generations simply on the basis of memory."

by Arthur Kurzweil

Genealogy did not begin with Alex Haley's **Roots** or the efforts of those wanting to join the Daughters of the American Revolution. In fact, it is fair to say that genealogy itself has its "roots" firmly planted in ancient Jewish tradition.

It is known, for example, that the Temple in Jerusalem had a special room devoted exclusively to the storing and maintaining of family genealogies. Discussions of genealogy are scattered in the Talmud and one need not be a Biblical scholar to know that hardly a character is introduced into the Biblical drama without being accompanied by a family tree.

JEWISH INTEREST IN GENEALOGY

Jewish interest in genealogy, beginning with early tradition, has continued to the present day. Current Jewish customs and texts reflect the importance which Judaism attributes to a "generational" view of life.

While it is quite easy to recognize genealogical interest in Jewish tradition, the question arises: Can a present-day Jew have any success in tracing his or her family tree?

INVESTIGATING JEWISH ROOTS

The answer is a definite "Yes", and the "myth" that all Jewish records from Europe were destroyed is just that—a misconception. There *are* records, there *are* books, and there *are* many other sources which can help the average family trace itself back through the generations.

Before you are ready to consult the libraries, archives, and record centers which can help you in your

research, you must begin your family tree at home. There is no substitute for interviewing family members and beginning to plot a family tree simply by drawing from the memories of your relatives—especially the older ones. It is not uncommon for a family tree to stretch back five and six generations simply on the basis of memory.

After you have contacted as many relatives as possible, asking them for names, dates, places, occupations, and family stories, you are then ready to search the records.

PUBLIC RECORDS

Most of us have a tendency to think that our own families could never appear in books or records—but this is simply not true. Let us say, for example, that your great-grandparents came to the United States in 1848 (which is quite probable if they came from Germany, since this was the height of German—Jewish immigration). If this is so, then there is little doubt that your family would appear in the 1850, 1860, 1870, 1880 and 1900 Federal census records (the 1890 records were destroyed in a fire.) All the U. S. Census records, from 1900 on back, are open to the public.

BOATS AND PASSENGER LISTS

Another research variant is the Naturalization record. Most of our "Immigrant ancestors" (our families' first member to arrive in this country) became citizens. Often the citizenship records, or more specifically the applications for citizenship (which are available to the public) contain important family history information.

There are countless other sources in the U. S. alone, such as birth, death and marriage records. Early "city directories", which look like, but pre-date telephone books, may list your relatives.

UNCONVENTIONAL RECORDS

Non-American Jewish records are more difficult, but still possible, to locate. If your family was from Eastern Europe, you should familiarize yourself with "Memorial Books", also known as "Yiskor Books". Each of the more than hundred volumes is devoted to a different Eastern European town, and often even the tiniest towns are represented. If you can locate a Memorial book about your family's town, it is quite possible that you will find your sought-for references.

Interestingly, the Mormon Church in Salt Lake City has a great number of Jewish records from around the world. At the present time, the Mormons have a collection of Jewish birth, death and marriage records representing 300 Polish towns, 300 German towns, and 300 Hungarian towns.

HOLOCAUST RESEARCH

A deeply disturbing but vitally important aspect of Jewish genealogy is Holocaust research. While the number 6,000,000 is unfathomable, learning about family members who were killed by the Nazis makes the Event all the more personal.

The International Red Cross, is an agency which has attempted to collect all records relating to the Holocaust. By writing to them, you might be able to learn more about the Holocaust victims in your family.

Sources for researching Jewish genealogy are vast. Some Jewish families have been able to trace back ten to fifteen generations while others have linked up with families from the 15th century. There are even those Jewish families whose lineage takes them back, with certain leaps of faith, to King David.

How large your family tree is, how far back you can go, is immaterial: the importance of Jewish genealogy cannot be mistaken. Through your family, you can "enter" Jewish history. Rather than approaching Jewish history from ancient times, working your way to the present, genealogy provides the opportunity to do the reverse. Begin with today, with yourself and work your way back in an endless Jewish family chain.

SOURCES FOR JEWISH GENEALOGY

Federal Census Records

National Archives
Washington, D. C. 20408
—send for free packet of genealogical information

Naturalization Records

Locations vary depending upon the year.

Write to: Immigration & Naturalization Service, Washington, D. C. 20536

Passenger Lists

National Archives
Washington, D. C. 20408

Mormon Church Records of Jewish Locations

Genealogical Society of Utah
50 East North Temple Street
Salt Lake City, Utah 84150

Holocaust Victims and Survivors

International Tracing Service
D-3548 Arolsen
West Germany

German Jewish Families and history

Leo Baeck Institute
129 East 73rd Street
New York, N. Y. 10021

Eastern European Jewish History & Memorial Books

YIVO Institute for Jewish Research
1048 Fifth Ave. (at 86th St.)
New York, N. Y. 10028
(good for background research on towns and communities)

Arthur Kurzweil is a co-editor of **TOLEDOT: The Jewish Journal of Genealogy**. © Jewish Student Press Service, November, 1977.



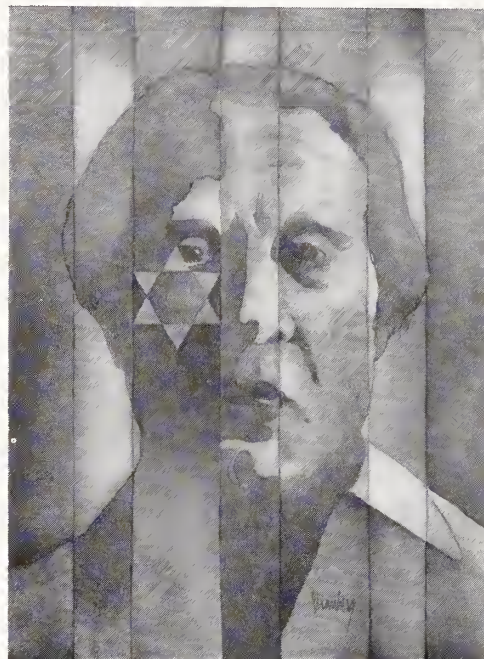
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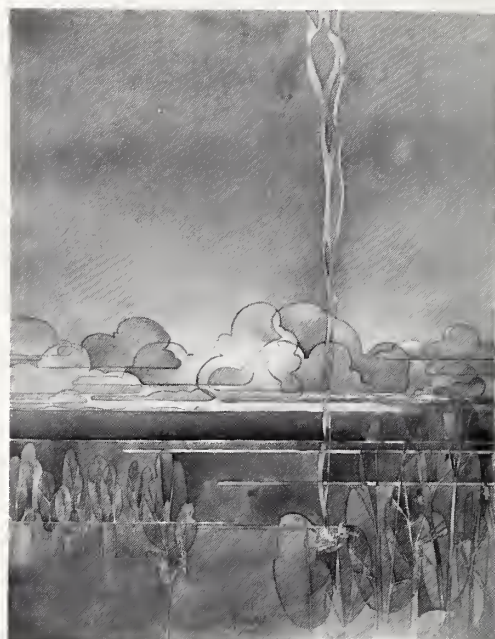
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Integration—Israeli Style

Israeli educators are aware of the need for remedial steps to reduce the complex educational and social gaps.

by Ben and Judy Hollander

In the early days of the State, when masses of destitute immigrants streamed into reborn Israel, education was seen as the panacea for the future. In the *ma'abarot* (transit camps) classes were hastily organized under canvas and tin. Students from seventy countries jostled each other for space on boards spread between stones (the unlucky ones got the ground), teachers were recruited from anyone willing among the more-veteran population and, somehow, proud Hebrew-speaking Israelized Jews were expected to emerge.

And, indeed, Hebrew quickly became the common language, persecuted refugees became brave

persecuted refugees became brave soldiers, and professors and unskilled workers joined hands to help Israel become a historical reality. Few noticed, in the flush of these heady developments, that the refinements of Zionism-cum-Western civilization were beyond everyone's grasp.

In the course of the years, school building were erected (with the help of overseas contributions), textbooks written, teachers trained. But although education improved, the miracle of the ingathering of the exiles began to show its realistic holes. The most glaring hole was the social gap; cultural distances simply could not be traveled as easily as geographic ones.

PRIORITY PROBLEM

While starry-eyed tourists view the variegated demographic landscape as part of the land of contrasts' romance, Israel knows that it is sitting on a time-bomb of

social conflict. The social gap may be illustrated by the commonly referred to distinction of parents and children. The parents are European or American, usually Western-oriented with rational attitudes, achievement aspirations, academic education, technological and bureaucratic experience, democratic ideals. The children are the "second Israel". They are Asian-African, usually tradition-bound, sometimes barely literate. Though the "Sephardim" (here referring to Jews of North African and Arab descent) have progressed in the thirty years of statehood, the "Ashkenazim" (of European and American Descent) have progressed even further. As the gap stretches wider, more people are hurrying to traverse it faster. Burgeoning crime rates and increasing *yerida* (emigration) are only the most headline-making evidence of the educational failure.

The problem of the *teunei tipuach* (the gentle Hebrew euphemism meaning "those who require nurturing") is hardly a problem of the minority. It is Israel's number one domestic concern. Because of severe family and socio-economic disadvantages, 43 percent of the student population fall under the *teunei tipuach* category.

The problem of the "second Israel" is recognized as the problem of all Israel and commands a priority in attention and funding. As Aharon Yadlin (presently Knesset Education Committee Chairman and formerly Minister of Education) stated at the beginning of this school year: "Integration is a social value for which society should be prepared to pay a price, even in terms of academic achievement."

This of course is stern stuff for parents of budding geniuses to swallow. The school year begins annually with a few strikes from parents whose children are to be taken for the integration program. But aside from scattered protests there is an impressive national consensus regarding the importance of educational integration.

RELIGIOUS EDUCATIONAL INTEGRATION

The most serious pocket of opposition to integration is found among the religious sector. The proportion of disadvantaged children in religious schools (there are separate Religious and secular school systems) is greater than in the secular schools (73 percent compared to 33 percent).

It is more difficult to integrate religious educational institutions than secular ones for a number of reasons: First, the socio-economic gap is greater among the religious than among the secular. The religious Sephardim are often among the most disadvantaged because the more educated and mobile Sephardim reject their immigrant tradition and move into the westernized, secular world. Second, because of the religious emphasis on study, academic achievement among the religious Ashkenazim is even higher than among their counterparts secularists, widening the educational gap as well.

To compound the problem, the religious population splits more often into different ideological streams. As a result there are a number of private and semi-private schools which attract religious Ashkenazic pupils. These private schools provide a modern

education, rigorous religious standards and a "better" student body.

EDUCATIONAL REMEDIES

Israeli educators have long been aware of the need for remedial steps to reduce the educational—and subsequent socio-economic—gap. In early statehood, prime attention was devoted to the basic organizational and survival problems. Educational techniques were crude, traditional culture was not understood, much less honored. When the lumps in the melting-pot refused to dissolve, preferential treatment (such as lowering the grades required of disadvantaged students) was introduced—but it only bandaged the symptoms without grappling with the problems. Education planners have since attempted to equalize opportunity through compensatory treatment, and recognition of the need and legitimacy for diversified educational paths.

Even now, though, the financially-strapped nation finds it difficult to make high school free and compulsory, for example, were postponed due to the high financial costs of the Yom Kippur War.

On the other hand, Israeli education benefits from several institutional features which promote equalization and integration. Israel is among the world leaders in pre-kindergarten education. While some of the pre-school establishments are little more than adequately supervised baby-sitting stations, Israel is introducing its version of "head-start" programs and projects which train mothers in new ways to talk and play with infants.

An Israeli boarding-school system, having its origin in the youth *aliyah* rescue programs, now helps many disadvantaged students overcome difficult home environments. One-quarter of Israel's high school students study in the boarding framework, selecting from specialty programs

in agriculture, technology, academics and yeshivot. The current educational leadership is seeking to open a network of such dormitory schools for younger students as well. Finally, military service—and frequent reserve duty—is another opportunity utilized for the educational and integrative thrust.

ATTEMPTS AND HOPES

Even if educational effort is sincere, its efficacy is still in doubt. For example, millions of pounds (ten times the amount expected) have been poured into programs introducing integration in the junior high schools, but recent studies have questioned whether the results are worthwhile.

Current attempts to teach appreciation for traditional cultures may be too late—relegating to museum pieces what were vibrant ways of life not so long ago. Even if integration is successful in the urban areas—and there are some who claim it accentuates the differences more than bridging them—it cannot reach many settlements and development towns which are overwhelmingly populated by the disadvantaged.

These outlying areas, due to a lack of trained professional personnel, also find it difficult to

benefit from the special programs and enrichment funds. To help overcome this problem, incentive plans to draw teachers to these areas have been introduced and local leaders have received special training. In addition, Israeli University students have been enlisted as tutors (in exchange for scholarship aid). For the idealistic population (unattracted to settlement in Judea and Samaria), these long-neglected towns are beginning to be seen as the frontier for today's *halutzit* (pioneering).

If pioneering ideals wear thin, there is the grim realization that *ain breira* (there is no alternative). For one thing, Jewish solidarity is necessary to meet the omnipresent Arab threat. For another, with mass Western *aliya* having shown itself to be chimerical, it is clear that the "second" Israel will grow into the Israel of the future. ■

Ben Hollander worked in Jewish education in North America and is continuing to teach Judaica at various institutions in Jerusalem. Judy Hollander is a graduate student at the Institute of Contemporary Jewry of the Hebrew University.

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JERUSALEM VIGNETTE: CHILDREN AT PLAY

JERUSALEM—The chatter and laughter of these toddlers as they

frolic during a morning outing to a Jerusalem park lends a lift to the spirits of those within earshot.

RELIGIOUS NEWS SERVICE
PHOTO



Kosher Korner



CANNED VEGETABLE SALAD

by Norma Barach
(Copyright 1977, JTA, Inc.)

With the winter season upon us and the price of fresh vegetables climbing, a different type of salad is welcomed.

- 1 #303 size can peas, drained
- 1 8 oz. can cut green beans, drained
- 1 2 oz. jar pimento strips, drained
- ¼ cup chopped celery (fresh)
- 4 black olives, sliced
- ½ cup mayonnaise
- 1 tsp. lemon juice
- ½ tsp. salt
- dash of paprika

Combine all vegetables in a bowl which has a cover. In another bowl, mix mayonnaise, lemon juice, salt and paprika. Add the mayonnaise mixture to the vegetables and stir. Cover salad and refrigerate three or more hours. *Serves 4.*

LOW-CAL CHICKEN

by Norma Barach
(Copyright 1977, JTA, Inc.)

Calorie watching is something most of us need to do. This month's recipe is a low-calorie way to prepare chicken.

- 8 whole chicken breasts, split in half
- 1 lb. mushrooms, whole
- 1 large onion, cut in rings
- 4 tomatoes, cut in eights
- 2 tblsps. low-cal margarine
- oregano
- seasoning salt

In a large Teflon skillet, brown mushrooms and onions in margarine. Place chicken breasts, meaty side down, and brown. Turn over. Add tomatoes and spices and cook over low heat 45 minutes or until chicken is tender.



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Record Review

It Is Time for Peter Allen (A & M)

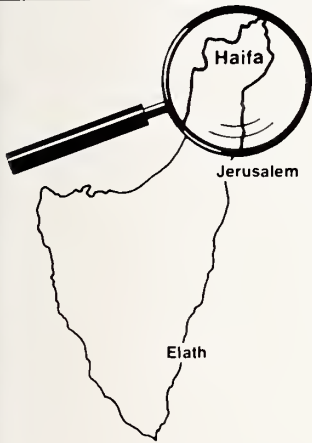
This double album, recorded live at New York's Avery Fisher Hall and at The Bottom Line, and L. A.'s The Roxy, has the sound of a sure winner. Peter Allen, a composer and singer whose best-known composition is "I Honestly Love You", made famous by another Australian, Olivia Newton-John, has put together a group of his best songs (including "I Honestly . . .") and what he has come up with is a good solid (maybe gold) album that is sure to please just about anyone who likes music. And who doesn't?

Among the outstanding numbers are: "Love Crazy" and "I Go to Rio", both with hard-driving Latin beats; a new song, "Interesting Changes", in the style of which we haven't heard since the early days of Barbra Streisand; "Continental American", an autobiographical song about Allen's early days in New York. He also does an upbeat version of the classic "The More I See You", and a version of "As Time Goes By" that would make Humphrey Bogart ask Mr. Allen to never stop playing it. And his version of "I Honestly Love You" gives the song a depth and meaning which it never had before. However, the outstanding number is a tune written with Carole Bayer Sager (who co-authored many of the songs on the LP), which is a moving tribute to the ill-fated Judy Garland entitled, "Quiet Please There's A Lady on Stage", which says it all.

It Is Time for Peter Allen is an experience well-worth hearing one that is nothing short of triumphant. Every aspect of the album is far above par for a live recording, from the excellent sound quality to the crisp and fast paced production. By all means get it, and if you don't know, it is time for Peter Allen.

Inside Israel

Things You Didn't Know About Sadat's Visit



by Carl Alpert

HAIFA—The headlines have told the dramatic story, and there's no point to repeating them. But we who have lived here through these exciting days, and heard the wings of history beating loudly overhead, have been a witness to piquant aspects of the event which even the thousands of visiting newspapermen may not have reported.

God did His share to make the visit a success. The weather over Jerusalem and all of Israel was almost perfect. How different the psychological atmosphere might have been if Sadat's few days here had been miserably rainy and cold, as might well have been expected at this season . . .

Before Sadat's arrival, Ben Gurion airport was already warming with Egyptian security men and pressmen, but nobody was sure which was which. When the Israeli band rehearsed the Egyptian national anthem, each of the security men jumped to rigid attention, while the newspapermen went on with their work as usual. And so the respective identities were established . . .

On that historic Shabbat weekend, many Israelis greeted each other: Sadat Shalom. At some Jerusalem synagogues worshippers called up to the Torah

offered a special **m'sheberach** for the Egyptian president . . .

To judge from the commonest expression in use here, it would appear that most Israelis were black and blue for days—from frequent self-pinching.

Sadat's entourage at the King David Hotel consumed enormous amounts of orange juice. The Egyptian president, as a devout Moslem, is a teetotaler, and his staff follows his example.

Our 5-year-old granddaughter, Ronit, was disturbed. Are you sure Sadat wants peace? Maybe he remembers what Moses did to the Egyptians, and wants to get even with us. Does he know that Moses is dead?

Listeners reported that Cairo radio included in its musical programs, renditions of **Havah Nagila**, and **Hineh Mah Tov** . . . How good and how pleasant it is for brothers to dwell together in unity. Israel's radio for days broadcast every peace song in its musical library.

Advertisements reflected the new era. An enterprising Israeli travel agent put big ads in the local papers, offering a 9-day vacation for Israelis in Egypt, staying at a first rate Cairo hotel, and including a trip down the Nile and visits to the Pyramids and the Sphinx. An Israeli advertising man, Hayim Peled, put an ad in the Cairo daily, **Al-Ahram**, inviting Egyptian firms to place their ads in Israel papers through his agency.

Mystics dipped into **Gimatria**, in which letters of the Hebrew alphabet are given numerical significance, and came up with the announcement that the numerical value of the full name, Mohammed Anwar El-Sadat, totalled 824, the same as, "If you will it, it is no dream."

In 1957 we entertained at our home an Egyptian army officer, Abd El Hakim Afifi, who was then a prisoner of war in Israel's hands. At the time he expressed the hope that he could some day return the hospitality at his home in Cairo. I have now written him, seeking to re-establish contact.

Ad in the Jerusalem Post: "In Jerusalem, Magnificent 14-Room House, Prestige Neighborhood; Terms negotiable. Suitable for Egyptian Embassy. Enquiries, Sharon Real Estate."

Conflict and rivalry did exist in Jerusalem, but it was only in the competition between Barbara Walters of ABC and Walter Cronkite of CBS.

To give Israeli listeners a first hand account of Sadat's triumphal return home, Israeli Radio contacted the Hebrew announcer of the Voice of Cairo. The latter, who has hitherto broadcast anti-Israel programs daily, obliged with a direct wire account in Hebrew from Cairo airport.

Miscellany: The hotel put a Koran in every room occupied by an Egyptian; Sadat asked for a Bible too . . . A strike called by the teachers in all of Natanya's schools was cancelled out of respect for Sadat's visit . . . Sadat's breakfast, as reported by his chambermaid: honey, yogurt and tea . . . At the Knesset, Arik Sharon and Geula Cohen did not applaud Sadat; Rabin applauded Begin, but not his fellow Laborite, Peres . . . One of Egypt's most famous TV commentators was so emotionally moved during her coverage of the services at El Aqsa mosque that she broke down and cried as millions of Egyptians watched . . .

Come Again to Jerusalem . . .

YOU STILL DO NOT KNOW ALL ITS SECRETS!

by Joseph Goldschmidt
Deputy Mayor of Jerusalem

Do you remember the tale of "Sleeping Beauty"—the princess whose beauty no one could see because she was asleep in her castle which was completely overgrown with flowers—until a prince came to awaken her?

Jerusalem of our day, to the loving observer, offers a new version of that old story. The true Jerusalem of old, whose charm and beauty inspired the Psalmist and the Prophets, was almost hidden from the human eye for centuries—but not by fragrant flowers or rank vegetation. Many centuries of neglect and misrule allowed the topography and the remains of the majestic ancient structures to become all but buried under refuse and silt, waiting to be revealed again.

Now that the Jewish nation has returned to united Jerusalem—the Prince of the story is there, too, to carry out his historic mission. Under his devoted work, careful planning, and labour of love, Jerusalem is assuming a stature and richness that was unsuspected a few years ago.

Take for instance the Citadel and David's Tower near Jaffa Gate. Everyone has walked along the Old City Wall up towards the new town. The palm trees and shrubs of the 'National Park' along the foot of the wall make this a pleasant promenade. But the wall also continues from Jaffa Gate southward before taking a sharp turn towards Zion Gate.

Inside the wall there is the Armenian Quarter, but on the outside a steep slope, appropriately called the Armenian Slope, leads down to the upper reaches of the Hinnom Valley. This part of the wall looked neither impressive nor beautiful—until digging began

during recent years. Soon the Old City Wall was cleared down to bedrock, adding from three to five meters to its height.

Also, in this area, unknown entrances into the Old City have come to light and their functions in the past are being investigated. When more of the top layer covering the Armenian Slope is removed its natural forms should appear. It is already safe to predict that they will be much more scenic than the slope is now. Landscaping will enhance its beauties, not hide them.

The area described here was further beautified through the development of the opposite slope, featuring the reconstructed Yemin Moshe (Montefiore) Quarter, Mishkenot Sha'ananim, and the Mitchell Gardens. The future of the rock-cut basin at the bottom of the Hinnom Valley has not been decided. A very ancient dam spanning the valley near the foot of Mount Zion, stopped the rain water from running off to the Dead Sea, thus forming the so-called Sultan's Pool here. It is possible that this area could become the scene of open-air concerts and performances in a setting unique to the world.

Now let us move on along the wall, passing Zion Gate, pockmarked on the outside from the shooting in two of Israel's wars. A beautiful new road "Ma'ale Hashalom" skirts the Old City and brings us to the Dung Gate, used by throngs of visitors since it is so near to the Western Wall and the Temple Mount.

Building "Ma'ale Hasshalom" has given us some surprises. On one side of the road, clinging to the City Wall, one looks into the rooms of living quarters, dating back to the Second Temple Period. These, too, had been covered and

obliterated for centuries. Then, the road passes over an ancient pavement, lying much below the street level, formed of large slabs of natural stone. At some places the pavement is as much as 17 meters wide, and some archeologists believe this was a plaza rather than a road, serving mass assemblies. Others regard it as a road whose continuation is believed to have been discovered far inside the Old City. Be that as it may, we are not privileged to span in our minds a period of some two thousand years as we look down to that pavement from the road that has just not been constructed.

As we continue beyond the Dung Gate we have the magnificent excavations and reconstruction (not yet completed) on our left and some intriguing engineering problems on our right. In the latter direction we have a sharp descent to the Pool of Siloam down a steep road winding between dense Arab housing, while the village Siloua with an estimated population of 15,000 occupies the opposite slope. Here, too, the burial grounds of the age-old Mount of Olives cemetery reach down to the Valley of Jehoshaphat at the foot of the Temple Mount. The Arab population badly needs a road in that area for the one built by the Jordanians while they held East Jerusalem had to be closed when we found that it was constructed over ancient Jewish graves. Clearly a the ingenuity of Jerusalem planners and engineers is needed to solve these problems. But the solution is on the way, and so you will be able to see it . . .

"Walk about Zion, and go round about her;
Count the Towers thereof.
Mark ye well her ramparts
Traverse her palaces;
That ye may tell it to the generation following."

Psalms, XLVIII, 1314

Always Have

"There is a certain point in a life when you realize that you are going to be dead a lot longer than you'll be alive. Ah the dead! There is your silent majority!" "

Richard McCarthy

There is a clarity of character that shines through senility. Even in a list of disorientation and confusion, the individual character turns like the sun. It is us, the alleable young and not so young, who must reach through the fog and touch the warmth and light that the aged heart, however hardened its arteries, emits.

I once worked at a private psychiatric hospital which had a good many patients either going to or coming from nursing homes. Those patients ticketed for a nursing home were usually brought by their children. The hospital represented a "last ditch" effort to restore their parents to familiar patterns of behavior. Usually, after a month or two, the futility of this endeavor would strike home with the family and a suitable nursing home would be found for their loved ones.

But there was a man who showed me what is left with a person after the arteries harden and the mind drifts to a point beyond the ability to assimilate daily minutiae. He came through the other end of the revolving door. He was one of those patients characterized as a "behavioral problem" at a nursing home. This usually meant anything from being too frisky with nurses to making a healthy swing at anyone who annoyed them. Once these patients were taken out of the nursing home, they'd often "mellow out" with us. We were a locked intensive care unit for men of every age and every psychiatric diagnosis. It seemed as if the elderly men whom we took in from nursing homes preferred the highly charged atmosphere of our ward to the passive vacuity of their nursing homes. The patients that came to us were definitely not the type to "go

gentle into the good night."

Jules Fineberg was the archetype of this sort of patient. Old Jules had taken a few too many swings at a few too many staff and other patients at the Hilltop Nursing Home. Jules had a good many characteristics that were endearing if, at times, baffling. He'd rummage around in other patients' wardrobes until he found an article of clothing which he liked and then he'd proceed to wear it for the entire day. No staff member or patient ever seemed to have the heart to reclaim an article of clothing from Jules. It's funny how it became a bright spot in everyone's day to what article of clothing Jules had claimed for the day. Jules never seemed to "borrow" any clothing that didn't have a certain incongruous uniqueness about it. It always seemed as if Jules went after the clothes of our younger patients. Jules would find a broad-rimmed lavender hat in the wardrobe of a "street hustler" drug addict and he'd adopt that plummage for the day. I can see him now, sauntering past my office as if he'd decided to adopt a certain amount of the person that went with the hat. And who could forget the time that Jules decided on a pair of two-tone elevator shoes from another flashy patient's wardrobe. He would strut from T. V. room to dining room with a cocky swagger befitting the shoes. Another day he lifted a pair of "cut off" pants from a patient with an "adolescent adjustment reaction" and Jules looked as if he'd been secreted away from a shack on a beach somewhere and brought to us. And then there was the day that he found a flower painted shirt and became the living incarnation of "flower power" on the ward.

When Jules was in a good mood (which was quite often), he'd

chuckle when you asked him something. He'd mumble something back that sounded like so much gibberish unless you asked him to speak more slowly and to enunciate his words so that you could understand them. Jules would oblige, although sometimes it seemed as if he'd rather deep his rejoinders to himself; as if he had concluded that he was the best audience for his own wit and wisdom. And, believe me, Jules may have been "disoriented to time and place" (as our daily reports duly noted) but his repartees were sharp. I remember bantering with him about something and saying, "Well live and learn, huh Jules?" Jules chuckled and mumbled something which, when I asked him to speak louder and more clearly, turned out to be, "Yes, yes but I already knew that." Another time most of the staff was looking forward to our Christmas party after work. Jules' parting admonition to me—again clearly discernable only after I asked him to speak more slowly and audibly so as to share his chuckle—was, "Maintain the whites of your eyes." I remember that, during one of his more lucid moments, we had a serious discussion about life and death. He said to me, in what was probably the longest, most audible statement that I'd ever heard him make, "There is a certain point in a life when you realize that you are going to be dead a lot longer than you'll be alive. Ah the dead! There is your silent majority!"

And, God, did Jules have spunk—"true grit". I remember that one day we asked him to stay out of our office because another patient was taking psychological testing in it. Jules must have walked up and down in front of our office at least fifty times, meeting our eyes as we stood in the doorway. It was as if

some toughs on a streetcorner had told him to stay off their turf and he was showing them that he wasn't afraid of them. He'd meet our eyes and walk by with a cocky swagger, meet our eyes and walk back again, and on and on. We'd try to look stern but, when we were sure that Jules was out of earshot, we couldn't help chuckling at his pluck.

Well, Jules was just one of many faces that past through our ward of sadness. He went back to his nursing home and didn't return to us.

It's been three years since I left that job and I've taken to including the obituary column as one of my daily stops in reading the paper. The other day I saw a piece about Jules there, accompanied by a picture of his face minus about twenty years. I saw in that face the same cockiness, style and bemused wit that I remembered. But there

was a certain determination and aggressiveness that must have mellowed between the time that the picture was taken and the time that Jules came into my life. It was only when I read the obituary article that I realized that I had lived in a ward with Jules for eight hours every day for two moths and had never discussed his past with him or seen him with any visitors.

The obituary article told how he'd fled across Europe as a young boy, after his parents and siblings were killed by Mensheviks during the upheaval that led to the Russian Revolution; how he'd become a prosperous businessman in Germany and, being Jewish, was put in the concentration camp at Treblinka; how he'd been a leader of the successful insurrection at Treblinka but returned to Germany to find that his wife and daughter had been "exterminated" at

Auschwitz; how he had come to the United States after the war, worked his way through law school and become a lawyer at the age of 40; how he'd worked with the international community to help in the resettlement of Jewish people in their new homeland of Israel; how he'd founded an organization through which American Jewish families could act as host to an Arab child for a summer visit to the United States; and, how he had retired six years ago and died after "short illness" at the Hilltop Nursing Home.

It was then that I remembered my parting words with Jules. He was leaving our ward to go back to the nursing home. "Jules," I said, "keep up the good fight. "My son," he answered clearly and audibly, "I always have."

YIDDISH FILM FESTIVAL OPENS

NEW YORK—A still from a Yiddish classic, *A Brivele Der Mamen* (A Letter To Mother), publicizes the opening of the first New York Yiddish Film Festival. The film, presented with subtitles, was produced in Warsaw in 1939 by Joseph Green and has been called one of the best films ever to have come out of Poland. Set in Warsaw and New York at the time of the First World War, the film deals with the disintegration of a rural Jewish family. The festival is sponsored by six New York and two Boston Jewish organizations. A variety of melodramas, musicals and comedies are being featured at the 92nd street YM-YWHA through May, 1978.

RELIGIOUS NEWS SERVICE PHOTO



Requests

‘Aren’t you gonna kiss me?’ she whispered in his ear. The memory of their first kiss—clumsy, wet, and magnificent—was permanently etched in his mind.’

by Barbara Ann Howze

He buried his face in his hands. A futile battle between fear and anger aged in his mind. "Lord," he uttered in desperation, "don't take her from me." It was more of an order than a prayer.

"Don't you tell me what I can do!" she screamed, slinging her fiery red pigtailed in his face. "I'll play football if I want to! You're just jealous 'cause I can throw farther and run faster and . . . and tackle better than you!" Sparks flew from her violet-blue eyes.

"My daddy says," he informed her, "girls ain't supposed to play ball. So go on home to your dolls." His male superiority made him feel ten feet tall, although he had to look up at her.

Sticking her tongue out at him, she snatched the football from under his arm and tore across the lawn. She was safely inside her house, before he leaped over the hedge row.

"I don't see why we had to leave the Prom so early," she said, sniffing the orchid pinned to her avocado evening gown. "I could've danced all night!" She sighed deeply like she does when she's excited.

"I . . . I thought," he stuttered, looking nervously around at the other cars parked in Lover's Lane, "w-we could c-come up here . . . and t-talk."

She giggled. "I know why you wanted to leave. Your feet hurt."

"No, they don't," he declared, wiggling his aching toes. She possessed an exasperating ability to read his mind at the most embarrassing moments. "I wanted to get a good spot before the crowd gets here." Cautiously he slid his

arm along the back of the seat behind her. An uncomfortable silence wedged itself between them, while he tried to think what to do next.

Suddenly she started inching closer to him. "Aren't you gonna kiss me?" she whispered in his ear. The memory of their first kiss—clumsy, wet, and magnificent—was permanently etched in his mind.

"Come on and get out of bed," she begged, tugging at his arm like an impatient puppy on a leash. "I want to go horseback riding."

With more strength than he was willing to admit, he managed to pull her back beside him, folding her soft body in his arms. "Yesterday we went swimming, played nine holes of golf and a game of tennis, hiked in the woods for a couple of hours, and then rowed around the lake last night. Now this morning you want to go riding. I thought we were supposed to be on a honeymoon, not training for the Olympics."

"But I promised myself I would participate in all the activities this resort offers," she declared. "And we only have four days."

His hand searched for her neck through a silky mass of long, thick hair; it had darkened in her teens to a rich auburn. Their lips met in a long and tender kiss. Breathlessly, she muttered, "I guess the horses will wait."

He was slicing tomatoes for the salad when she stumbled through the back door, carrying three mitts, two bats, and a baseball. Her hair, tied back in a ponytail, was tumbling out from under one of Scott's old caps—two sizes too small for her.

"Sorry I'm late," she said, out of breath. "The kids needed somebody to pitch for them. Tryout for the Little League Team is tomorrow."

"The way you look," he observed, relieving her of the load, "you did more than pitch."

She went to the sink to wash her grimy face and hands. "I couldn't resist," she replied, grinning guiltily, "seeing if I could still make a homerun."

"You made it, of course."

Her turned-up nose wrinkled with pride. "Two of them."

While he mixed the salad dressings, she put a couple of T-bones in the oven to broil. "Do you thing it's wise for us to let Beth join

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the Little League?" he inquired.

"Why not?"

"She's getting to be such a tomboy," he replied, sitting down at the table to read the newspaper.

"This is the age of Women's Lib, remember?" she stated, giving him her 'don't be a male chauvinist' look. His attention returned to the paper. Several minutes passed. Then he felt his neck being encircled by a wreath of strong, brown arms. "Anyway, I've always thought you were partial to tomboys," she said, kissing his ear.

* * * * *

He lifted his face from his hands.

Staring at the unconscious body lying on the bed, he had to remind himself that it was his wife. Only yesterday she was water skiing at the lake. No, he corrected himself, that was months ago. Her first dizzy spell happened that day. She dismissed it to being overexcited.

He took her hand. The skin, which seemed to be stretched to its limit, was so transparent that he could see every bone and vein. The sheet, barely moving up and down as she breathed, appeared dingy beside the whiteness of her arm. Her legs, that could outrun their teenaged son, had shrunken to the size of pool cues—pool was the last

sport she had mastered.

Reluctantly his eyes moved up to her face. He was thankful that her eyes—they seemed to grow while the rest of her body dwindled in size—were closed, because they emphasized the grotesqueness of appearance. Only two small tufts of her lovely hair—faded now to a mousy brown—remained; the treatments had caused the other to fall out. Encircled by a pair of blue lips, her mouth hung open.

With the certainty he had as a child that his prayer would be answered, he said, "Lord, please let her die." ■

The Situation in Poland

"Once there were 40,000 Jews in Lublin. Today, the president of the local community Shulim Garin, whose brother lives in Israel, estimated the city's Jews at '40, maybe 50 people.' "

by Edwin Eytan

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WARSAW—The entrance to the Warsaw Jewish cemetery is on Okipownah 51. A plain, double, wrought-iron gate which opens wide lets the hearses through.

Here starts the jungle, 360,000 tombs scattered along the endless alleys, overgrown with high, wild grasses. Weeds of all kinds and shapes grow among the tombs, sometimes right through the tombstones. It is the largest Jewish cemetery in the world—a city by itself.

To the right of the central alley is the Square of the Great Rabbis, their centuries-old tombstones leaning at a perilous angle.

Joined in the peace of the dead side by side, lie the former president of the Warsaw Ghetto "Judenrat", Adam Czerniakov, who committed suicide on July 22, 1942 after realizing that the Germans were determined to kill all of Poland's Jews, and 11 of the ghetto fighters. The ghetto heroes lie in a common

grave. Even today their names are not known, and little red stones stuck in the ground carry only the nicknames under which they were known, "Rutka", "Abrasha", and "Davidka".

The cemetery stands deserted. The Polish government pays only for the upkeep of the area in which the former Jewish Communist revolutionaries are buried. The tomb of the former Bundist leaders, Szuldenfrei and Michael Kleptfisz, is looked after by their current followers. The rest is left to nature.

The cemetery porter, an old Jew in a leather cap who sits all day in his hut drinking vodka to keep "the evil spirits away" rarely ventures into "the jungle".

The synagogue's regular minyan, led by Rebbe Moishe Szapiro, comes once or twice a year for yizkor. The "Kulturverband", the government-backed organization, gathers en masse on April 19 to commemorate the ghetto up-rising. The only regular visitors are a middle-aged couple. They come

every day precisely at noon. The man stands silently, the woman sits on a grave and weeps.

Theirs is one of the stories typical of post-war Poland. The couple was due to leave for Israel two years ago. Their 22-year-old son, engaged to a Polish girl, and torn between his parents and his fiancée, committed suicide the day the movers came to take the family's belongings out. The fiancée has since married someone else. The parents have remained to be near their son's grave. He is now one of the dead Warsaw Jews who, if alive, would form a city with more Jews than Paris or London.

The director of the Warsaw Yiddish Theater, Szymon Szurmej, walks with me along the alleys. We stop from time to time to read the inscription on a grave: a millionaire, a "kaptzan" (pauper), a doctor, a former officer. "The day the Messiah comes and the graves will open, the greatest Jewish elite will come to life—rabbonim, poets, dreamers and vagabonds will rise,"

sighs Szurmej.

Till that far-off day, old Poland comes to life three times a week: Saturday, Sunday and Monday nights, on the stage of the Warsaw Yiddish Theater. In this city, practically without Jews, is one of the world's last Yiddish theaters. A real revolving stage, electronically programmed lights, a 102-member staff, including 36 veteran actors. I saw two plays, Ansky's "The Dybuk" and Babel's "The Thieves".

It is strange to hear Jewish actors act a Jewish play in Yiddish in this city without Jews and in front of a non-Jewish audience of some four hundred. The spectators listen to a translation into Polish through earphones. The intentions of the Polish government in supporting the theater is to try to show that Jewish culture continues to exist in Poland. The government also wants to erase the black years of the Gomulka regime. The Warsaw Yiddish Theater is regularly sent on tours of West European capitals to try and improve Poland's image.

Whatever its motivations, the Polish government has at least succeeded in one thing—having a first-class troupe which would honor any world capital. Today the Warsaw Yiddish Theater is one of the handful of Yiddish theaters left and probably the best. The departure of Ida Kaminska has not impaired its performance. A new director, Szymon Szurmej, and several new actors, have on the contrary given it a new lease on life. Of its 36 regular actors, six are Poles. The theater operates a Yiddish ulpan and holds daily lessons in Jewish and Yiddish culture for its six non-Jewish actors. It is probably the only establishment of its kind in the world.

Helen Wenda has been with the company for 15 years. She comes from the Polish State Theater in Wroclaw, has become a Yiddish actress, speaks good Yiddish and even studies Hebrew.

"I joined the troupe because I was offered an interesting role and a challenging opportunity. then I

stayed on because the next role offered seemed just as good. Now 15 years later, I feel Yiddish myself, I cry and laugh at Shalom Aleichem's lines, tell Jewish jokes and feel solidarity with Jews all over the world," she told me.

Practically no one in the large hall built with Joint Distribution Committee funds, understands a single word of what is said on the stage. Many of the choirs sing their lines which they have learned by heart without grasping their meaning. Szurmej hires outside professional singers and dancers for many of his shows. And yet the magic is there. The traditional East European Jewish characters: Menachem Mendel, Hershele of Ostropole and Mirele Efros come to life on the stage of this city practically with no Jews.

The audience consists mainly of people who come to "enjoy the show". The 400-seat hall is nearly always full. Less efficient is the Yiddish weekly "Folkstimme". No one, practically—Pole or Jew—is convinced either by its arguments or by its presentation. Half in Yiddish, half in Polish, it devotes long, boring articles to Yiddish writers and to the glory of the regime. In most issues not a single word about Israel. Its readers, if they were to rely on "Folkstimme" alone, would not know that Israel exists.

The editor, Schmiel Tenenblatt, is paradoxically enough a strange mixture. A loyal Communist and yet a firm believer in Jewish cul-

ture, he is an anachronism, believing that Communism and Jewishness can co-exist. In his office, the Ulturverband Building, which also houses the Jewish theater, hangs Lenin's picture. and yet, in spite of its dull presentation and lack of readers, the Polish authorities continue to support "Folkstimme".

Another dead institution is the Jewish Historic Institute, in a musty, abandoned building in which Ringelblum wrote his wartime Ghetto Chronicles. Its prize exhibits are the two milk cans in which Ringelblum hid the history of the sufferings and heroism of the wartime Warsaw Ghetto. There are three floors of dusty exhibits and faded photographs. On the third floor, the archives contain back issues of the pre-war Polish Jewish press and in an iron strongbox the Ringelblum papers are kept.

The Institute is part of the Polish Academy of Science. It has a staff of 34, but it has not produced a single serious scientific publication in years, and its only purpose seems to be to try and show that Poland has not forgotten its "Jewish past".

The Lublin "Yeshiva Hahamei Lublin", once reputed for its library, has become the medical school. Even the old name has been erased from its frontispiece; badly, as one can still read it under the new inscription "Collegium Maius". Once there were 40,000 Jews in Lublin. Today, the president of the local community, Shulim Garin, whose

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brother lives in Israel, estimated the city's Jews at "40, or maybe 50 people".

The old Jewish quarter, the "Square of the Holy Ghost", has been renamed after a wartime Jewish heroine, "Hanke Savietko-Szapiro". But the Jews themselves have disappeared. Now the only building with a pre-war Jewish architecture that remains, houses the "Beth Midrash Hevrat Nossim", the last remaining synagogue.

The surviving Lublin Jews rarely meet. There is a "Kulturverband" club, but no more than a dozen people attended it. Old, sick and isolated, they practically never see a Yiddish paper besides the "Folks-timme" and even fewer a Hebrew one. The only good Hebraist in Lublin is a Catholic priest, Father Josef Homarski, dean of the Theological School at the Catholic University.

The students, five priests and five laity, study Hebrew. The program lasts three years, the first devoted to basic Hebrew and the two succeeding years to the study of grammar and literature.

Father Homarski would also like to have an Israeli researcher work in the university's library. "We have hundreds of old Hebrew manuscripts, but we have no one capable of using them," he said. Homarski, a tall, thin man, sighs "Alas, I fear that nothing will happen 'till Poland and Israel re-establish diplomatic relations."

Father Homarski also regrets that "the Jewish priests (Catholic priests of Jewish origin, converted Jews) are neither Hebrew scholars nor interested in research work. Many of them are stationed in Jerusalem, but they all seem to prefer pastoral work (probably missionary activities) rather than studying or devoting themselves to Biblical research."

Two thousand students attended the Lublin Catholic University. In 1968, after Gomulka expelled Jews from Polish universities, many enrolled at Catholic schools. Since

then, most of them have left the country. Father Homarski regrets them. "Some of them could have become very good scholars. They were especially gifted for Biblical research. The university will miss them."

Night falls over Lublin. In the

Catholic University the bells call for evening prayers. In the corridors, students and priests hurry to church. The Beth Midrash is empty. Lublin, like the rest of Poland, is today practically "Judenrein", at least free of living Jews.





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Ber Borochov: Socialist Zionist

... He was unwilling to grant Lenin's premise that one must choose to sit either on the chair of socialism or the chair of nationalism, but not on both."

by Mitchell Cohen

(Author's note: This is excerpted from a much lengthier article about Ber Borochov which is appearing in the fall issue of **Response: A Contemporary Jewish Review**).

Not long after he became a political exile from Czarist Russia in 1907, Ber Borochov, a young man in his mid-twenties, attended a lecture by V. I. Lenin in Liege, Belgium. At the close of Lenin's talk, Borochov stood up and began to present the case for Socialist Zionism. In reply the man who was to lead the Bolsheviks to power in 1917 laughed and told Borochov that he was trying to be both "here and there." You, Lenin said, are trying to sit on two chairs at once. The problem is, you are on the empty space between the two chairs.

Borochov, the founder of Marxist Zionism, no doubt understood the full significance of Lenin's words. But he was unwilling to grant Lenin's premise that one must choose to sit **either** on the chair of socialism **or** the chair of nationalism, but not on both. In Borochov's view socialists had failed to come to grips with the problem of nationalism. He set for himself the task of synthesizing socialism and Zionism and thereby finding a solution to the Jewish problem. For Borochov there was indeed a space between the two chairs—a space to be filled by a socialist movement for Jewish national self-determination in Palestine.

EARLY ACTIVITY

Ber Borochov was born in 1881 in Volotonoshi in the Ukraine and grew up in the Ukrainian town of Poltava. The town was both a center of Zionist activities. Borochov's father was an active

member of Poltava's Hovevei Zion, a Russian Zionist organization) and a place to which the Czarist regime sent exiled revolutionaries. With Zionists and radicals living in his hometown, the elements of Borochov's later theories were readily visible to him as a youth.

"Borya," as his family called him, was an extremely bright and insatiably curious youth. By the time he graduated from gymasia (Russian high school) in 1900 he had an excellent grounding in the humanities and sciences, as well as in several languages. Borochov was to develop a passionate interest in philology and would later write pioneering works on Yiddish philology.

Shortly after his graduation, Borya moved to the city of Ekaterinoslav and became an organizer and propagandist for the Russian Social Democratic party. His developing interests in nationalism and Zionism, however, led to his expulsion. He became actively involved in the Russian Zionist movement which was then led by Menachem Mendel Ussishkin. At the same time he helped found one of the earliest Socialist Zionist organizations in Ekaterinoslav and, after returning to Poltava in 1902, became

involved in Jewish self-defense groups.

Along with Ussishkin, Borochov was a vehement opponent of those Zionists who felt that Palestine was not central in solving the Jewish problem. The British had offered the World Zionist Organization a Jewish homeland in Africa (the "Uganda Plan") and Borochov, who was a "Zion Zionist," denounced those who accepted it.

SPEAKING AND ORGANIZING

Borochov attended the World Zionist Congress in Basel in 1905. He stayed for a period in Berlin with the woman he had recently married, Liuba Meltzer. As was his custom, wherever he went he spent hours upon hours in the libraries doing research on numerous subjects. According to Rachel Yanait (later Rachel Yanait Bon Zvi, wife of Borochov's childhood friend and later President of Israel Yitzchak Ben Zvi) Borochov spent much of his time in Berlin studying the role of Jewish women in Jewish history.

Following the 1905 Russian revolution and the ensuing pogroms against the Jews, Borochov returned to help the Jews throughout the Pale. In 1906 he played a crucial role in the

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founding conference of Poale Zion (workers of Zion), a socialist Zionist party that unified all the scattered left-Zionist groups in Russia.

"In the night of Purim 5666 (1906)" Yitzchak Ben Zvi later wrote, "delegates from Poale Zion groups from all the regions of vast Russia, from Lithuania, from the Ukraine, from Poland, and the Crimea, assembled at Poltava in the Ukraine . . . At this conference all the existing groups were fused into one party. It was a decisive step and at a decisive moment . . . It led to ideological consolidation and the creation of an organization and political body of Socialist Zionists. Borochov was its ideological center . . ."

At this conference, which met in a bakery and had to change locations due to police raids, Borochov presented the key elements of his Socialist Zionist synthesis. Some of his most important ideas had been formulated the previous year in his seminal essay "Nationalism and the Class Struggle". His presentation to the conference became known as "Our Platform".

FROM MARXISM TO MARXIST-ZIONISM

Borochov extended, in "Nationalism and the Class Struggle," Karl Marx's concept of the "relations of production." According to Marx every socio-economic system is based on "relations of production," the relationship between the productive system and the producers within it. Division of labor leads to formation of classes. The ruling class, always much smaller in numbers than the mass of laborers who actually do the productive work, owns the means of production and profits off the work of the laborers.

Borochov argued that there are also "conditions of production" in different places: "They are geographic, anthropological and historic. The historic conditions include both those generated within a given social entity and

those imposed by the neighboring groups." Borochov disagreed with those Marxists and socialists who thought that nationalism was a passing phenomenon. There were, according to him, two basic forms of social groupings, classes and socio-economic entities such as nations. The "feeling of kinship, created as a result of the visioned common historic past and rooted in the common conditions of production, is called nationalism."

In "Our Platform," Borochov applied this analysis to the Jews. "The Jewish problem" he said "migrates with the Jews." "Emigration from one diaspora country to the next solves nothing. The Jews were marginal to the socio-economic structure of all countries in which they were a minority (he would ten years later develop this further with careful use of statistics in his essay "The Economic Development of the Jewish People.") In the diaspora the Jewish working class was a "chained Prometheus", marginal and exploited both as a proletariat and as a national group. Jewish emancipation could only be achieved by a normalization of the socio-economic structure and the Jewish "conditions of production" in a Jewish territorial base in Palestine.

At the same time Borochov presented a somewhat mechanical argument claiming that through a "stychic" or necessary process, Jews would eventually migrate to Palestine. In a speech shortly before his death in 1917, Borochov himself criticized this notion as too mechanistic.

From 1906 Borochov was totally

absorbed in Socialist Zionist work. In June of that year he was arrested after arms were found in Yitzhak Ben Zvi's home. In prison he conducted a "people's university" for the inmates and as a result of his lectures several Ukrainian nationalist groups later called themselves "Borochovists". After being freed from prison he stayed in Russia for a period under pseudonym and then left for what was to be a ten-year exile.

IN EXILE

Borochov travelled to France, Holland, Belgium, England (where

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spent time at the British Museum researching a never published **History of the Yiddish Language and Literature**, Switzerland and Austria. During this period he helped establish the World Union of Poale Zion, worked for the party, led a fight for Poale representation at the socialist international and constantly wrote. Plans to go to Palestine fell through more than once. With the outbreak of World War I he was forced to leave for America where he, once again, immersed himself in the work of his party, the American branch of the Poale Zion. His period in the U. S. was not the happiest. Borochoov was in constant conflict with much of the party leadership. He opposed Poale Zion participation in the World Zionist Organization, stating that it was a form of class collaboration with bourgeois Zionists and he was, therefore, suspended from the party for a period of time.

In America Borochoov called for a total mobilization of World Jewry to aid those Jews caught in the European carnage, and argued for a democratic world and American Jewish congresses to deal with the war, formulate Jewish demands for the peace afterwards and assert Jewish national rights in Palestine. He also attacked the undemocratic domination of American Jewish life by philanthropies and organizations such as the American Jewish Committee. He opposed American participation in World War I although later shifted his position and argued that the war should be concluded "for the future of humanity."

RETURN TO RUSSIA

With the overthrow of the Czar, Borochoov returned to Russia where he took part in the new regime's Nationalities Congress (he called for a Russian Federative Socialist Republic). He addressed the Russian Congress of Poale Zion, eloquently repeating his

classic analogy on the plight of the Jewish worker:

"In short we must initiate a Socialist program of activities in Palestine. The Jewish worker, like the rock-bound Prometheus will free himself from the vultures that torture him and will snatch the heavenly fires for himself and the Jewish people."

On December 17, 1917, Ber Borochoov, a man whom a fellow Poale Zionist called "the Prince of our intellectual world during the formative period of Socialist Zionism," was dead at age 36, apparently of pneumonia. In 1963 his body was transferred from Kiev to a small cemetery on Lake Kinneret in Israel, next to the graves of Moses Hess, Nachman Syrkin and Berl Katznelson, three giants in the history of the Socialist Zionism. Besides Borochoov's immediate family, which had settled in Palestine in the 1920's,

among those who attended his second funeral were David Ben Gurion, Zalman Shazar and Golda Meir.

This year is Ber Borochoov's sixtieth **yahrzeit** (anniversary of his death) and 1981 is the 100th anniversary of his birth. He never lived to see his dreams fulfilled. He would have considered the creation of Israel an event of revolutionary importance, but he would have considered it only a first step. Ber Borochoov's life was dedicated to freeing a chained Prometheus so that what Lenin claimed was an empty space between two chairs would be filled by a new and solid foundation for Jewish life, a Socialist Israel. ■

Mitchell Cohen is a graduate student in political science at Columbia University and an editor of **Response: A Contemporary Jewish Review**. 1977 Copyright by Mitchell Cohen and the Jewish Student Press Service. October, 1977.





MAKESHIFT MENORAH

An Israeli soldier, in an unidentified border camp, lights candles on a makeshift menorah of rifles for Hanukkah.

RELIGIOUS NEWS SERVICE PHOTO



THE 'ROSE-RED' CITY OF PETRA

These are ruins of the palace tombs in the ancient city of Petra which was carved out of rosy-red sandstone in northern Arabia, between the Dead Sea and the Gulf of Akaba.

Petra, the Greek name for Sela, was first the capital of Edom and later of Nabataea. The city was a monument to the skill of the Nabataeans. It flourished more than 1,000 years B. C., and its demise was predicted in the Bible (Obadiah 2-4).

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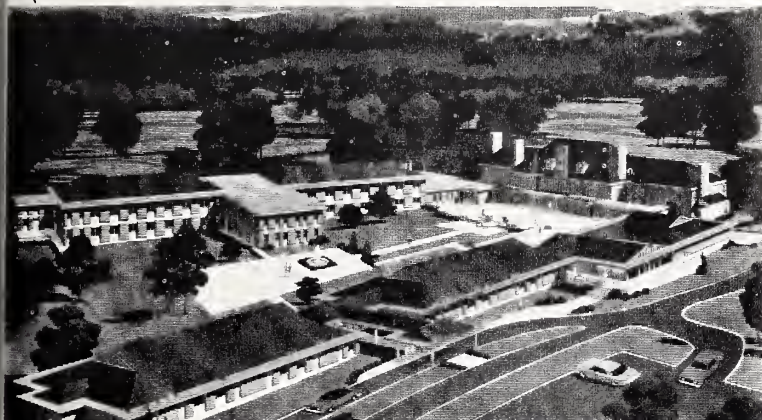
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JEWISH HOME ACCREDITED BY NATIONAL BODY

The I. D. and Madolyn Blumenthal Jewish Home (North Carolina Jewish Home) at Clemmons has again been fully accredited by the National Joint Commission on Accreditation of Hospitals and Long Term Care facilities.

Ms. Elaine Nelson, Program Director for the Commission and one of the reviewers of the findings, enclosed a personal letter of congratulations and commendations for continuing high standards and ongoing striving for improving quality levels of Resident care.

The on-site surveyor for the Joint Commission Accreditation Council for Long Term Care Facilities, Mr. Jeane W. Shaw, R. N., had nothing but accolades and praise for the North Carolina Jewish Home, its programs, staff, attitudes of Residents and campus facilities.

I. D. AND MADOLYN BLUMENTHAL JEWISH HOME ELECTS GOVERNORS AT ANNUAL MEETING

The Eleventh Annual Meeting of the I. D. and Madolyn Blumenthal Jewish Home (North Carolina Jewish Home) was enjoyed by the 60 attendees, many who traveled several hundred miles to participate in the business and social activities that are spawned by activities of this type.

Hostesses and staff ably handled

the Standing Room Only overflow crowd.

A Hi Lite of the day was the election to the Board of Governors of the following named Members: Mr. Ellis Berlin—Winston-Salem
Mr. Herman Bernard—High Point
Mr. Kenneth Greene—Greensboro
Mr. Morris Brenner—Winston-Salem

Mr. Seymour Levin—Greensboro
Mr. Robert Silver—High Point
Mr. Steve Sutker—Charlotte
Mr. Nathan Sutker—Charlotte
Mr. Moe Tanger—Greensboro
Mr. A. E. Witten—Gastonia
Mr. Ed Seligman—Durham

Then followed the usual reports, the most important presented by Mr. Cyril Jacobs, Chairman, Building Committee, relating to the development of a "Retirement Village". An open forum theme panel—"Things You Always Wanted to Know—But Were Afraid To Ask", featured A. J. Tannenbaum, M. D., Mr. Cyril Jacobs, Mrs. Sandra Hepler, R. N., Mr. R. Vincent Smith and other Resource Persons with Mr. Elbert E. Levy, Executive Director of the Home as Moderator. (The Reception was prepared by the Home Dietary Department with the cooperation of the Hostesses from surrounding communities.)

It was announced that preliminary drawings of the Master Plan for a Retirement Village which would include a Club Residence, apartments and Individual

Housing, was now available for viewing and discussion.

This self-contained community on the 118 acre campus of the Home will offer independent and semi-dependent living to the retired and semi-retired individual and his spouse. The village will be nestled thru out the beautiful wooded acres of the Home and will serve many persons in an environment that is incomparable with anything today. This village will be an extremely new concept in retirement centers. On its completion the Home will be a multifaceted "Gerlapolis"—of living for our older citizens.

Mr. I. D. Blumenthal, President, presided and expressed his appreciation for all of the good wishes for his renewed good health.

A TOUCH OF ART

The corridors and rooms at the North Carolina Jewish Home are bright and stimulating. The halls are adorned with lovely works of art, courtesy of the discriminating eye of Mrs. Ira Julian. Mrs. Julian chooses the art work which is purchased by the Home. The colorful pictures ranging from silk screen depictions of passages from Ecclesiastes to paintings full of pride in the Jewish heritage create a stimulating effect to maintain a pleasant environment in the Home. Such an environment encourages Residents to relate to the environment in the Home.

To maximize this cultural advantage in the Home, we invited Mary Goslen, the creator of the series of silk screens depicting Ecclesiastes to join us and discuss her work. She brought with her several additional prints to the ones owned by the Home. Mrs. Goslen shared with us her techniques and inspirations behind her silk screens. Her creativity was a fascination to the audience. Mrs. Goslen discussed the influence of her background on her art and her purpose. She awoke a new awareness of the art works which were familiar to the audience. Each will perceive the pictures from a new and enlightened perspective in the future.

This program is but a part of the continuous effort of the N. C. Jewish Home to maintain an enlightening and fulfilling environment for our Residents.

FASHION IN THE HOME

Fashion is important in our society and is also a part of the interest in the Residents at the North Carolina Jewish Home. Many of our female Residents keep in touch with the rise and fall of hemlines, the return of Victorian styles, and the beauty of the latest fashions. Recently, our Residents were able to attend a fashion show of the holiday fashions, which was presented by the merchants of nearby Hanes Mall. So, dressed to impress, a group of eleven female Residents were audience to a lovely show of holiday attire. The event was festive and was a wonderful way to get into the holiday spirits. So whether the occasion be Thanksgiving Dinner or Chanukah festivities, our Residents will be in latest style.

TO ACTIVATE, TO RELEARN

The motto of the North Carolina Jewish Home has long been "Activate—Don't Vegetate", and

many of the groups and activities provided within the Home are created with this purpose in mind. To achieve this purpose for each and every Resident requires a varied program designed for unique interests and abilities. Often such activities are a continuation of old skills and hobbies. Often the activities encourage development of new skills and new interests. And yet, another group of activities fosters relearning and review of skills which are important in maintaining an appropriate relationship with the environment and the persons in it.

One of the groups structured to achieve this last goal of relearning is our classes in Reality Orientation. In such a group, participants are encouraged to keep in touch with their surroundings. Beneficial information is reviewed with the group each day. An enjoyable and highly active part of this group is the Rhythm Band. Music is truly a universal enjoyment in this group. Various records are used as the background for tambourines, bells, triangles, clappers, and other rhythmic instruments played by the Residents. Everyone is invited to play, and we make quite a stir of rhythms. We make exhilarating music if not beautiful music together.

As this program is combined with the other programs in the Home, we fulfill our motto of activation.

This year the ongoing Accreditation (itself recognition of the Jewish Home's quality of Resident/Patient care and acknowledged outstanding position in the field of Long Term facilities for the Elderly) is most timely as the Home is on the "eve" of opening the second floor of its new \$2,250,000 addition. This is the second expansion in less than two years.

The 86 bed addition being incorporated into the existing

facility will be an extension of the Home's tried and proved philosophy of "ACTIVATE DON'T VEGETATE."

"We are here to add Life to the Years of our Elders," according to Mr. Elbert E. Levy, Executive Director of the Home.

The North Carolina Jewish Home also known as the Blumenthal Jewish Home (the name was recently changed to honor its founders I. D. and Madolyn Blumenthal) is one of about 1600 long term care facilities throughout the United States that has earned this recognition. There are approximately 25,000 facilities nationwide that fall into the long term care classification of the Joint Commission on accreditation of Hospitals. The Commission sets standards as a benchmark of quality and is comprised of representatives of the American Hospital Association of Homes for the Aging, American Medical Association, American Health Care Association, American College of Surgeons and American College of Physicians.

The Joint Commission and Council conducts a national program for voluntary accreditation. It seeks to recognize and identify for the public, those facilities which meet its rigid standards. Accredited facilities are surveyed regularly. Failure to maintain these standards results in removal of the accreditation rating.

CHANUKAH CELEBRATIONS AT THE HOME

The Festival of Chanukah was celebrated by the Residents of the I. D. and Madolyn Blumenthal Jewish Home (North Carolina Jewish Home) in Clemmon beginning sundown, December 4, 1977, and continued through December 12, according to Mr. Elbert E. Levy, Executive Director of the Home.

Many activities help celebrate this special occasion. Mr. Levy and Mr. Sam Jacobson, co-chairman of the Religious Committee of the

ome officiated at the Chanukah
ervices with the traditional
ighting of the candles. Traditional
freshments of the holidays are
rved.

As Chanukah approached the
stive spirits of the Residents
egan to soar. The Recreation

Department at the Home
coordinated community entertain-
ment and special events to
celebrate the holidays.

Our population includes both
Jewish and non-Jewish Residents,
and we try to provide activities to
meet everyone's interests.

Chanukah began on December 4th
and we began our activities with a
holiday visit to Mayberry Ice Cream
Shoppe with members of the
Home's Resident Council. Our
special Chanukah party was held
on December 6th. The party
included Chanukah carols sung by



Residents enjoy socializing in new Coffee Shop

Residents enjoy participation in Rhythm Band



the "We'll Sing Anything Singers", a group composed of volunteer staff members. Along with holiday refreshments, gifts delivered from the special bag of Chanu Klause was delivered to each Resident. A group of Residents attended the Salem Brothers' Tea on December 8th. The tea is a Moravian celebration in which our Residents may visit the original Brothers House in Old Salem and see a celebration of yesteryear. On December 11th, Rabbi Task presented approximately 45 children from the Hebrew School in Greensboro, N. C., in a special musical program for the Residents' enjoyment. The program focused on the unique historical background of some of the Residents. We were off to the local community of December 12th to view the holiday Greenhouse Poinsetta Show at Reynolda House in Winston-Salem. We joined the local senior citizens on December 13th for a holiday pot luck lunch complete with Polyanna gifts. The Judea Reform Congregation from Durham—Chapel Hill contributed to our holiday celebrations with a musical Chanukah program on December 18th. And to close out a month of fun and festivities, our Residents attended the Senior Citizens Party sponsored by Reynolda House of Winston-Salem. The holiday season was a very busy one and one that was very much enjoyed by all.

CHANUKAH—WHAT IT COMMEMORATES

Chanukah commemorates the successful struggle for religious liberty led by the priest Mattathias and later by his son, Judah Maccabee, against Syrian oppressors in the years 168-165 B. C. The Festival known as Chanukah, means 'Dedication'. It is also known as the "Feast of Lights" because the Chanukah candles are lit each night for a period of eight nights. This commemorates the recapture of Ancient Jerusalem Temple and rededication of the

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people. It is symbolic of the miracle which after the Temple cleansing, one unpolluted cruse of oil was found in the Temple, just enough oil to burn for one day, yet miraculously the oil burned for eight days. The miracle of the cruse of oil symbolized the miracle of survival of the Jewish people and Judaism through the ages.

Chanukah, celebrates a victory—not only a military victory, but a victory of the spirit over the material. Not a victory over external enemies, but a victory over more dangerous internal enemies.

As part of the eternal world-wide struggle for democracy, the struggle of the Maccabees is of eternal world-wide interest. It is a struggle of the Jews of today as well as those of thousands of years ago. It is a struggle in which all Americans, non-Jews as well as Jews, should be interested because they are vitally affected.

The Maccabees' victory proved that the Jews—then already an old people—"Possessed the secret of eternal youth." The ability to rejuvenate itself through courage, hope, enthusiasm, devotion and self-sacrifice of the plain people—a beginning of a new renaissance.

THAT COSTLY ADDRESS CHANGE

Each month the North Carolina Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

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

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IN MEMORY

We mourn the loss of Mrs. Hilda L. Schonzeit, age 69 years, 1 month and 17 days.

May her loving memory bring comfort to her loved ones.

WELCOME

May you enjoy a long, happy and healthy life:

Edward Timmerman, Jr.

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The prayers ad thanks of our Residents are expressed for the contributions made to the Home from November 1, 1977 to November 30, 1977.

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MR. IRVING MARGOLIS—CHAI ON HIS 75TH BIRTHDAY: His wife, Sylvia

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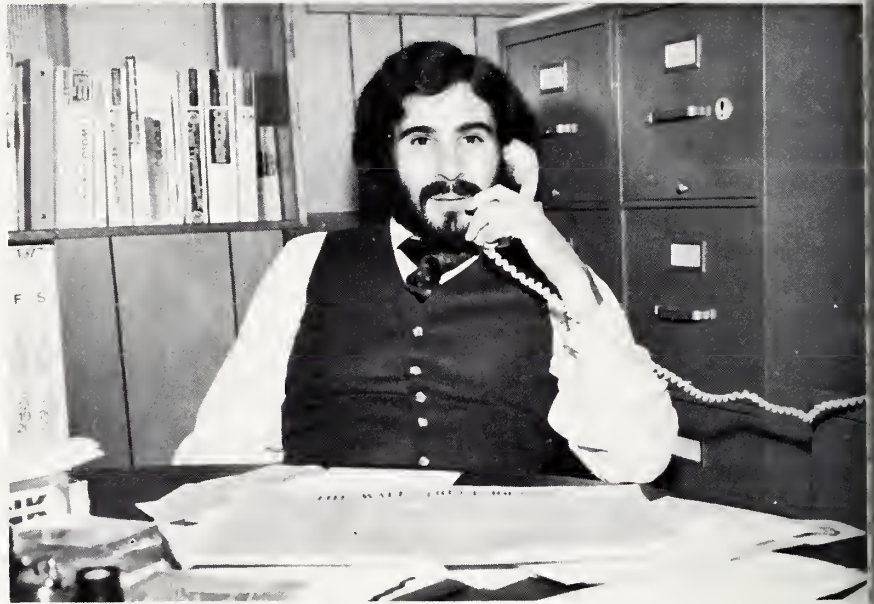
From The Desk Of The Editor

FROM THE DESK OF THE EDITOR

It is interesting to note that this month may be the month that charts the future course of history for the Middle East. With Israel's 30th anniversary upon us, many groups including the World Zionist Congress have planned their meetings in Jerusalem. I will, in fact, be attending in Jerusalem the World Zionist Congress session as a member of both the American Jewish Press and the World Union of Jewish Journalists. Many other American groups, including the American Zionist Federation, will have members in attendance. I look at this as an historic undertaking as I feel during this month the West Bank issue will finally be formulated into defined alternatives that will either bring about peace or . . .

I also look forward to renewing the acquaintances of the many friends I made during my last trip to Israel last January.

In our March issue we will once again show a photographic essay, in color, of the land of Israel and its people.



One last note, from time to time we receive a great many articles and letters from our readers that provide information that is of interest, but unfortunately to dated to print. Our deadlines are the 5th of the preceding month. Our apologies to those who forward material and find we are unable to edit and prepare it for press time. As a monthly magazine, we find ourselves not only dealing with feature material but current events,

and we shall strive to stay as up-to-date as possible in offering you our readers the most informative and concise material available.

Ron Unger,
Editor



ABOUT THE COVER

Once again we are proud to have the talents of Ms. Jean Stromberg-Unger grace the cover of our February issue of the TIMES-OUTLOOK. This month's watercolor is especially moving in its sensitive depiction of togetherness and brotherhood. It is a subject that is always timely, but even more so in this new year.

.....

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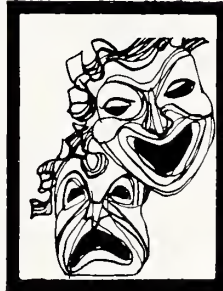
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Letter from Washington

Begin's Recent Visit to Carter Recalls Torah Portion

BEGIN'S RECENT VISIT TO CARTER RECALLS TORAH PORTION

by Trude B. Feldman, Outlook's White House Correspondent

WASHINGTON, D.C.—When Prime Minister Begin recently visited the White House, he and President Carter conferred privately for one hour in the Oval Office. The two leaders then joined their staffs in the Cabinet Room for another hour's discussion on—as Begin put it—"the most important problems concerning the peace-making process in the Mideast".

Because so many photographers wanted pictures, two photo sessions were arranged in the Oval Office, leading the President to tell Begin: "There's a lot of interest in you lately . . . You've made a lot of friendships around the world these last few months . . . No one has had a more exciting Fall and Winter than you've had . . ."

Referring to the Sadat speech at the Knesset, Carter added: "We were glad to have had a few members of our Congress there, including Jim Wright. They reported on the mood and the climate of the Knesset that day . . ."

After Begin told Carter he would stay in Washington through Sunday, Carter invited him for additional talks on Saturday night, whereby Israeli Ambassador Smicha Dinitz postponed a dinner in Begin's honor for Sunday lunch. Meanwhile, President Carter telephoned President Sadat in Cairo to keep him posted on the latest developments.

A third photo "opportunity" was when Carter and his aides walked Begin and his aides to their cars on the driveway outside the Oval Office. And when they arrived at Blair House (where the Begin party spent the weekend), Begin was



Begin and Carter in the Oval Office
(photo by Jack Kightlinger)

serenaded with Hebrew songs by a choir from the Hebrew Academy. Others held signs, "Welcome, Begin . . . the Statesman . . ."

The White House issued a statement, saying that all aspects of the current Mideast situation were discussed in the "context of the search for a comprehensive peace". The Prime Minister and the President discussed the most effective ways to continue the momentum and to turn to the broader goal of negotiating a comprehensive peace.

"In this respect," the statement said, "the Prime Minister and the President discussed underlying principles which could guide future negotiations. Begin outlined proposals concerning the future relations between Egypt and Israel

and a process for resolving the issue of Palestinian Arabs."

Carter told Begin that the United States is convinced that the course of direct negotiations on which they have embarked offers a unique opportunity for peace. "We recognize that in these new circumstances the test of acceptability of the provisions of negotiated settlement will lie in the judgments of those who will ultimately sign the peace treaties, the White House said. "The United States will continue to remain in the closest possible consultation with both sides in the effort to help them find common ground."

Participants in the Cabinet Room meeting included Vice President Walter Mondale; Secretary of State Cyrus Vance; Deputy Secretary

arren Christopher; National Security adviser Dr. Zbigniew Brzezinski; Ambassador to Israel Samuel Lewis; Director of Intelligence and Research Harold Saunders; William Quandt, National Security Council staff; Presidential aides Robert Lipshutz, Stuart Eizenstat, Hamilton Jordan; and press aides Jerry Schechter and Jody Powell.

On the Israeli side: Israeli Ambassador Simcha Dinitz; United Nations Ambassador Haim Herzog; General Ephraim Moran, Military Assistant to Begin; Attorney General Aharon Barak; Ezer Weizman, Minister, Embassy of Israel; Haim Landau, member, Israeli Delegation to the U.N.; Shmuel Katz and Yehuda Avner, advisors to Begin; and Zevi Efrat, Assistant to the Attorney General.

Jody Powell was reluctant to give details of the hour-long meeting that he sat in on, but did relate that charts, maps and papers were used in the discussion.

"The meetings were serious and friendly," Powell said. "But I'm not going to deal with any of the details of the ideas and discussions—either to confirm or deny things that came up."

Over lunch, Menachem Begin also revealed some of his new, secret proposal for peace to four of Israel's staunchest allies in the U.S. Senate—New Jersey's Clifford Case; Florida's Richard Stone; New York's Jacob Javits and Washington's Henry Jackson. The senators described the proposals as excellent, adding that they involve many sacrifices—almost everywhere. Senator Javits called the plan "a credible basis for peace". He also said Begin is determined—if it can be humanly done—to bring peace now".

Senator Jackson said the plan is most impressive, and when the world finds out about it, people will see we're really on the road to peace.

"I think the moderate Arabs will buy it; the moderate Palestinians will buy it." He added, "The radical

Arabs and Palestinians will not buy anything, anyway."

Prior to Carter and Begin's second two-hour session after Shabbos, there was a fourth photo session—this time in the Cabinet Room. While photographers were clicking away, Begin looked up and recognized a newsman friend he knew from his Irgun days and his first visit to the United States. Undaunted that he was standing between the President and Vice President of the United States, Begin—with his characteristic nonchalance—walked over to Meyer Neurenberger and started discussing the irony of the occasion; namely, that day's Torah portion—'Va-yi-gash' (Genesis 44:18 to 47:27). In that portion, G-d tells Jacob not to be afraid of going to Egypt. Menachem Begin—who was about to fly to Egypt for his second summit with President Sadat, enthused: "Today's 'Sedrah' certainly applies to my upcoming visit to Egypt..."

When Menachem Begin was

asked whether he invited President Carter to Jerusalem, the Israeli Premier smiled sheepishly and quipped: "The Israelis have given Carter a standing invitation."

Vivian and Simcha Dinitz's lunch in honor of Menachem Begin and his wife was attended by Secretary of State Cyrus Vance and Presidential aides Dr. Zbigniew Brzezinski, Robert Lipshutz, Stuart Eizenstat and Hamilton Jordan.

Secretary Vance also accompanied Begin to Hubert Humphrey's home, where the Prime Minister briefed the Senator on his proposals. Senator Humphrey said they were a major step forward in the interest of peace.

Menachem Begin saluted Humphrey for his long-time support for Israel. Humphrey came to Washington in 1948 just prior to Israel's becoming a state. "He has been with us through thick and thin, in good days and in bad days."

Begin said, "We'll always remember Hubert Humphrey as one of our best friends."



Carter is Optimistic for Mideast Peace in 1978



IN THE CABINET ROOM

(photo by Jack Kightlinge)

President Carter and Premier Begin face each other across the Cabinet room table as their aides on both sides join the two-hour discussion prior to Begin's return to Israel.

by Trude B. Feldman,
White House Correspondent

WASHINGTON, D.C.—President Carter is optimistic that peace will come to the Mideast in 1978. He said that the recent progress made has been "remarkable and much greater" than he had anticipated. On his recent visit to Iran and Saudi Arabia, he discussed "key economic relationships and pressed for a continuation of the

dramatic progress being made in bringing peace" to the area.

The President praised both President Sadat and Premier Begin for their "bold and courageous" actions and added that he had been in constant touch with both leaders. "They have the strength, the determination to make progress towards peace in a most difficult region," he said.

During his recent interview with four television reporters, Carter stated that the United States has been dealing with the Mideast question for decades, in a leadership role at least within the last two Administrations. "We see the complexity of the questions

and the obstacles to progress," he stated. "When I first became President, we spelled out the basic issues—withdrawal from occupied territories, secure borders, the establishment of real peace, the recognition of Israel's right to be there and dealing with the Palestinian question. We're now in a role of supporter. We encourage them to continue with their fruitful negotiations. We try to resolve difficulties, to give advice and counsel when we're requested to do so. This is a better role for us. In the past, we have been in the unenviable position and some times unpleasant position sometimes non-productive

position as mediator among parties who wouldn't even speak to each other."

Carter said that President Sadat and Prime Minister Begin "could have reached a fairly quick solution of just the Egyptian-Israeli problem in the Sinai region, but this isn't what they want. They both want to resolve the other questions—what is real peace; will Israel be recognized as a permanent neighbor to the countries that surround them; can the Palestinian question, the West Bank, the Gaza Strip be addressed successfully?"

"Knowing how difficult these questions are, I congratulate them on what they have achieved so far."

Carter also said that when he met with King Hussein in Teheran, he did not "put any pressure" on him—"I couldn't if I wanted to. What I tried to learn," he added, "is what role Jordan is willing to play in the resolution of the Palestinian-West Bank problem, at what point he thinks it would be advisable for him to enter the negotiations personally as a government leader, and what we can do to get him to give his open support and encouragement to Begin and Sadat as a struggle to resolve the differences between them."

"King Hussein has, in his private discussions with Secretary of State Cyrus Vance and in his personal communications to me, shown a positive attitude."

The President asserted that all the Mideast nations trust the United States and believe that "our motives" are good.

"We have never misled them," he said. "We have been honest, and, as a country that carries messages from one to another, this puts us in a position to exert legitimate influence. But what we have always hoped for is direct negotiations among the leaders involved, with our good offices offered when requested."

Asked to clarify his latest views on the Palestinian question, Carter replied: "Premier Begin has taken a long step forward in offering

President Sadat self-rule for the Palestinians. My own preference is that they not be an independent nation but be tied in some way with the surrounding countries, making a choice for instance, between Israel and Jordan. But we don't have a real choice. I have expressed an opinion, but if Israel should negotiate a different solution, we'd support it. My personal opinion is that permanent peace can best be maintained if there is not a fairly radical, new independent nation in the heart of the Mideast area, but we're willing to accept any reasonable solution that the parties themselves might evolve."

The President also said that Prime Minister Begin has already shown a great deal of flexibility . . . but the length of time when the interim agreement would be in effect would be negotiable and the exact relationship between the new self-rule government as far as its autonomy is concerned, its

dependence or subservience to the Jordanians or Israelis, are still to be negotiated. I think there is enough flexibility at this point . . ."

When questioned whether Egypt or Israel had asked the United States to provide guarantees for any agreement made, President Carter disclosed that in his private conversations with Mideast leaders, they indicated that if a guarantee arrangement between us and Israel should be worked out, that it would be acceptable to the Arab leaders.

"But we have never discussed this between ourselves and Israel in any definitive form," he said. "My preference is that our involvement would be minimized after an agreement has been reached. But if it became a matter of having the negotiations break down completely, our having some limited role as mutually accepted among those parties involved, then we would consider that very favorably."

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Kibbitzing—Community News

ASHEVILLE COMMUNITY NEWS

by Emanuel Newman

The Temple Brotherhood of Congregation Beth ha-Tephila won the National Federation of Temple Brotherhood's Annual Achievement Award, in the small brotherhood category. The award, the "Julian Lyon Plaque", was based on the rating of a Scrap Book, submitted to the Awards Committee. We were in competition with hundreds of Temple Brotherhoods throughout the nation. The Scrap Book contained a history of the Brotherhood's activities for the 1976-77 year, along with photographs, press releases, magazine and newspaper articles. Most important, were documented answers to a Questionnaire on eight categories, such as Service to the Temple, Adult Education, Youth Activities, Membership, Contributions to Regional Brotherhood Activities, Community Relations, et cetera.

The Sisterhood and Brotherhood of the congregation held a joint open meeting. An excellent program followed a brief business meeting. Dr. Frank E. Edwin, Associate Professor of Music and Humanities at UNC-Asheville, spoke on "Opera as Theater". A social hour followed the program.

Rabbi Kaplan participated in Convocation Services at Young Harris College, Young Harris, Georgia, in the College Chapel, and visited Temple students in the Duke-Chapel Hill area. Rabbi Kaplan is on the air every Sunday at 7:45 P.M. on Station WWNC, in a series on "The Nature of the Modern Temple".

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

The month of December started

off with the best of simchat—the Bar Mitzvah Louis Gordon, son of Toby and Kalman Gordon. Friday evening, the second saw Louis conduct the regular Friday evening services assisted by Rabbi Gerber. Saturday morning, Rabbi conducted Shacharit and Musaf services while Louis assumed his place in this community as a Jewish Adult following his aliyah of Maftir and his reading of the Haftarah portion, Amos 2, 6-3.8. Thanking his parents, his sister Wendy and his grandmother, Mrs. Starr, he also welcomed members of the congregation, friends and relatives from Statesville, High Point, Greensboro, Charlotte, Chapel Hill, Asheville, Birmingham, Alabama, Orlando and Miami, Florida and Savannah, Georgia. He invited them to share the Oneg Shabbat on Friday evening and the Kiddush luncheon which followed Shabbat services. Saturday evening, Louis and family enjoyed dinner together and the usual joy which is part of this milestone in Jewish life.

The Annual Hanukkah Dinner sponsored by the Ladies Auxiliary was held at the Statesville Country Club. Chairmen for the evening were Jacquie Homesley and Marilyn Leventhal. Featured on the program was Karen Goldstein and husband Barry with their presentation of "Made in Iredell", and the announcement of the Maccabean of the Year, Congregation president, Edward Goldstein.

The Kadima Group of the B'nai B'rith Youth Group, Statesville-Hickory-Salisbury, held their Annual Hanukkah carnival, supplying fun for old and young, food to fill the "tummies of all", and prizes and talk that made the day a success, monetarily and otherwise. Heading the kitchen committee was Advisor Judy Ram and assisting her was Betty Lee. All the

members of the group pitched in and did everything else like decorating, taking the monies, etc. They are a pretty special group!

Completing the picture of the holiday of Hanukkah were "TWO FIRSTS"!!! The Iredell Public Library exhibited a fine collection of childrens' books for Jewish Book Month, and commemorating this Holiday, they borrowed many objects and memories from the Synagogue Library, Gift Shop. Hanna Adler and Bea Katz also honored the community with a beautiful presentation of Hanukkah, its meaning, its celebration and its beauty.

One more apology for this year of '77: sometime back when the Max Lerner family went to New York for a family wedding, neglected mentioning that their son Jack went along—I hope that for '78, I shall have no such strikeouts!!

Visitors to Statesville: Ruth Rosenhaus of South Orange, New Jersey and Florida visiting her cousin Jackie Homesley; Ruth Hoenig of Florida, mother of Ruth Goldstein, also visiting her grandchildren Joanne Rosenfeld and Barry Goldstein, their spouse and their children.

People in the News: Karen Goldstein exhibiting her prints at the Firehouse Restaurant in Salisbury; honor roll at D. Mat Junior High School, Summit, Winthrop, son of Barbara and Warren; honor roll at Oakwood Junior High School Louis Gordon and Lauri Ram.

Going places were: Hanna and Howard Adler and daughter Lauren and son Stuart to Boston visiting son Mark and wife Linda. Dr. Cecil and wife Judy Ram to New York; the Kalman Gordon and family to Birmingham; the T. C. Homesley's to New York to celebrate an anniversary with Jacquie's sister; the Ben Katz' to

Charleston and Savannah, and the Illis Gordons to Myrtle Beach and Charleston over the New Year's weekend.

To all our friends and our readers near and far, our very Best Wishes for a Healthy and Happy New Year!! May it bring the peace that we have all worked and prayed for these many many years!

KINSTON-GREENVILLE COMMUNITY NEWS

by Mrs. Sol Schechter

We extend our sympathy to the Sandbank families at the death of Arthur Sandbank, and to the Pearson families at the death of Irene Pearson.

Mazel Tov to Dr. and Mrs. Paul Samuelson, 204 Speight Street, Lavelock, North Carolina 28532, at the birth of twin sons, Marc Benjamin and Burt Maxwell. Present for the Brith Mila were the parents of Dr. Samuelson, Mr. and Mrs. Sol Schechter, Mrs. M. Chused, and Rabbi and Mrs. Selinger.

Mr. and Mrs. S. Pearson welcomed their daughters, Marta and Betty Ann, home for the holidays as well as Mr. Henry Pearson and Mrs. Pearson's two sisters and their husbands.

Mazel Tov to Mr. Leo Brody at his seventieth birthday.

Dr. and Mrs. J. M. Goldwasser saw their children, Michael and Lois, in Iowa.

Dr. and Mrs. J. Katz enjoyed the presence of their children, David, Brenda, Mary Margaret and Bob.

Mrs. N. Siegler and Mrs. S. Pearson helped with the Sisterhood project "Christmas Opportunities". They were able to assist three unfortunate families.

Mr. and Mrs. Bert Pearson entertained Mrs. Pearson's brother and family.

The Religious School Chanukah Party benefited by the good Latkes made by Mrs. Nan Page, Mrs. Emma Kass, Mrs. Minn Traub and assistants.

Dr. and Mrs. D. Gintis visited the

parents of Mrs. Gintis in Florida.

Many of the Kinston and Greenville Jewish families attended an illustrated lecture at East Carolina University by Mrs. Beate Klarsfeld on her experience in tracing Nazi criminals. Thanks to Dr. Bramy Resnik of E.C.U. Hillel for making Mrs. Klarsfeld's appearance available to the public.

Congratulations to Mr. Martin Camnitz on becoming president-elect, and to Mr. David Brody on becoming a new director of the Kinston Chamber of Commerce.

Jonathan Page, Edes Page, and Steven and Sharon Kanter took part in the production of the play "Tom Sawyer" at Emma Webb Park. They did an excellent job. Congratulations!

NORTH CAROLINA HEBREW ACADEMY AT CHARLOTTE

by Sue Brodsky

Chanoch Shudofsky, Day School Coordinator of the Solomon Schechter Day School Association of the United Synagogue Commission on Jewish Education, visited the Academy.

During an informal special board meeting, Shudofsky explained that with 51 schools having an enrollment of 10,000 children, the Solomon Schechter Day School is the fastest growing day school movement in the country. He reported that within the next two to three years, a normative Judaica curriculum will be published which will be a comprehensive day school curriculum for every subject and for every grade. It will be available to all Solomon Schechter Day Schools to be adapted to each individual school. Mr. Shudofsky was pleased with what he observed at the N. C. Hebrew Academy at Charlotte. He found the children to be involved and comfortable in a pleasant atmosphere. He remarked on the good rapport between the

children and the staff; and he was impressed that the Academy was a "Jewish day school" as opposed to a private school for Jewish children.

The Academy's Horim V'Morim (PTA) met for a very beneficial special adult education program. The topic for the evening was "Helping Jewish Children Understand Death". Two films, "Stone Eternal" and "The Day Grandpa Died", were shown and group discussion followed.

Admission Chairman Dr. Michael Goldin is accepting applications for next year. The Academy will contain grades K-6 next year, and a child who is five by February 12, 1979 can be considered for Kindergarten. For further information, please contact Dr. Goldin at 554-7715.

The Academy's Second Annual "Great Tax Break Drawing" is underway. You may win \$1,000 cash on April 13, 1978 by purchasing a ticket from any Academy parent, or by calling or writing:

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ENCOUNTER IN LENINGRAD

by Henry L. Kronstadt

Our eyes met. That was my introduction to a strange encounter. When I first saw Sacha Robofsky in Leningrad's Great Synagogue, the congregation was reciting the *Shmonei Esrei*, the Eighteen Benedictions, a prayer dating back to the Second Temple, and said while standing. As an American who says his Hebrew prayers by rote, I was finished ahead of the others who were praying, and had time to look around. I observed that the synagogue appointments were old, but still elegant. The congregants were old, too, but their appearance was far from elegant. They were thin and withered men, hunched under their tattered, cotton prayer shawls, entreating Jehovah to deliver them from their Soviet Pharaohs.

None in the congregation took special note of me, except Sacha Robofsky. The cut of my suit told him I was an American. His eyes measured me carefully, and then fixed themselves on mine. That start is still etched in my memory. Before Sacha sat down to continue with his prayers, he winked at me. It was some kind of signal, but I did not know its meaning.

At the conclusion of the Sabbath morning service, I met the cantor at the door as we both walked outside. I greeted him with the traditional "*Shabbat Shalom*." He acknowledged my greeting in Yiddish. I wondered why. I complimented him on his voice, and said his silk prayer shawl was beautiful. He had bought it in New York, he said, on a visit there. This explained the difference between his prayer shawl and the others. But his reply in Yiddish to my Sabbath greeting still stumped me. We talked for a few minutes, and then he excused himself; his bus had pulled up to the stop, and he hopped on it. His riding on

Sabbath, which is forbidden, also puzzled me.

While I was walking to my hotel, which was a few blocks away from the synagogue, Sacha Robofsky came from the other side of the boulevard, and asked if he could speak with me. He told me his name, and said that he had been following me from the other side of the street. I asked whether it was his respect for the cantor that prompted his diffidence.

"No," he replied in a quiet voice. "the cantor is *kasher*." I didn't understand why he used this word in this context. *Kasher* refers to food that conforms to the dietary laws. It also identifies a person who is a strict observer of these laws. Sacha didn't explain it to me, but later I learned that Jews in Russia use "*kasher*," ironically, to describe a Jew who informs on another Jew. After a moment's thought, I wondered why the cantor had returned my Sabbath greeting in Yiddish. The Hebrew words would have identified him as a supporter of the State of Israel, which, as a Communist and a paid religious functionary, would have been treasonable.

I was disturbed by the thought that the congregation's intermediary with the Almighty was a KGB informer.

I invited Sacha to my hotel for lunch and to have a talk. "That would be dangerous," he said. "We are constantly watched, and many of us are arrested for making contacts with foreigners."

"Where can we talk?" I asked.

"In the park, a short distance from here." He gave me directions, and said he would meet me there in a few minutes.

I found the park, and sat down to wait for him. The park's appearance seemed no different than those in large, metropolitan cities of the western world. It was well tended. The bushes were neatly trimmed; the flowers were fresh

and water-sprinkled; the trees looked sturdy and disease-free; there were no empty bottles, cans, paper or any other form of litter. It had, in fact, an antiseptic look. Nevertheless, something was missing; there were no people. Despite the sunny day in June, no nursemaids wheeled perambulators, no matrons led poodles or wolfhounds, no children played hopscotch, no winos sipped their last draught. The park gave me an eerie feeling that settled in my bones.

It took Sacha more than a half hour to get to the park. I wondered why; it took me less than ten minutes. When he arrived, he didn't come over to me. Instead, he circled the area of the park where I was sitting. When he became satisfied that no one was watching us, he sat down on a bench, with his back towards me.

"Sorry it took so long to get here," he said. "We have to be careful, especially when we leave the synagogue on Sabbath."

Why necessarily on the Sabbath? I wondered.

"They know," Sacha said, "the tourists come to our synagogue only on the Sabbath, and that we meet—and that's strictly forbidden."

He apologized several times for the precautions he had had to take to meet me. I assured him that I understood. He said nothing for a minute or two. He twisted his wrinkled hands, took off his sweat-soaked cap, hemmed and hawed a few indistinguishable words, and then, with a piercing glance into my eyes, he said quietly: "I used to be a writer for *Zvesta*." It was a literary journal, he said. "Now, I write for *Zamizdat*," which, as he explained, is the underground press.

I had a question mark look on my face. I wondered why he took the risk to work for an illegal newspaper. I asked him about it.

"I'm old," he said. "They watch

ne less than they do the younger people." My smile acknowledged that I understood. He didn't tell me the kind of articles he wrote, where he got his information, or anything else about the work he was doing. Had he suspected me, too, I wondered?

"I came from a prominent family," he said, his eyes glowing. "We were one of the leading families of St. Petersburg before the October Revolution. My father was a prominent doctor of medicine; mother was a concert pianist. She wanted so much for me to play the violin." He smiled ironically, "But I was more interested in Tolstoy than in Tchaikovsky. I was fifteen, when she took me to Vienna—to a famous violin teacher. He told her I didn't have an ear for music. She was so disappointed."

His eyes narrowed, his lips tightened. I expected tears any moment. He took a large red polka-dot handkerchief from his trouser pocket to shield his eyes. "They're dead, all of them: my wife, father, mother and older sister." His voice broke; he tried to control himself, but couldn't. He began to cough. His coughs were not those of a summer cold; they were raspy and deep, and seemed to come from the depths of his soul. I asked him if he was ill.

"Not ill, here," he put his hand on his chest. "Maybe, here," he pointed to his head. "They've sent me to the *Metroskaya Tyshina* so often, I'm beginning to believe them when they say I am insane." He realized that I didn't follow him. The 'they,' he said, was the secret police, and *Metroskaya Tyshina* was a mental institution where intellectuals are sent for "cures."

"Have you heard of the *Yezhov Terror*?" he asked. I said I hadn't.

"Nicholai Yezhov was Stalin's Commissar for Internal Affairs," he said. "In 1937-38, Stalin ordered mass arrests of intellectuals." He began to speak in a quicker pace.

"You've heard about the 'doctors plot,' haven't you?" I remembered reading about it, but he suspected that I didn't know that either, so he told me. "They arrested a number of Jewish doctors, and accused them of trying to poison leading members of the Politbureau. My wife, Sarah, and I were then living in *Tsarskoe Selo*. No," he hesitated, "that's not what they call it now." He tried to think of the name, but couldn't. He apologized for his poor memory. "Anyway," he said, "it's a suburb of Leningrad, where intellectuals resided at that time." He added sardonically, "They now take tourists there to show off the Tsar's treasures. They tell the tourists the palace now belongs to all the Russians." His face began to twitch and his body swayed from side to side.

"Many of us were then arrested. They said it was for 'acts against the State.' Our wives would stand outside the prison gates for hours to learn of our fate and to bring us parcels of food and warm clothing, but the guards wouldn't let them in. You couldn't bribe them like in the old days, when a bottle of vodka would do the trick. They're incorruptible now," he said with a smirk. "The State is their God; Lenin is their Messiah."

"My wife died of pneumonia in the winter of 1938," he whimpered, like a hurt puppy dog. "She waited outside the prison gates for over eight hours on the day she collapsed. They took her to a hospital. I never saw her again."

He cried profusely; his tears could have filled a puddle if he hadn't checked them with his handkerchief. I decided not to comfort him. His tears, I felt, would relieve the longing for his wife. After a minute or two he stopped crying. He looked embarrassed. I said nothing, but nodded my head to indicate that I understood.

"When Stalin died," he continued, "we thought our troubles were over. The mass arrests stopped, and we were overjoyed when Russia recognized the State of Israel. That was in 1948," he reminded me. "Your president, Harry Truman beat Khrushchev, or was it Malenkov?" He couldn't remember who then was the first Secretary of the Communist Party.

"But the purges began," he said, "when thousands of Jews registered for emigration to Israel." He started to cough and wheeze again. He had difficulty in catching his breath. He thumped his chest. I thought he was having an attack. He recovered his breath, and continued:

"I, too, registered, with the others who had applied to leave Russia. I was put into an insane asylum. They don't call them that, of course," he said. "We must be crazy, they felt, wanting to leave the workers' paradise."

He stopped talking to catch his breath. "After several incarcerations, one lasting three years, they gave up on me. They decided I was too old, and would die soon anyway."

He stopped talking altogether. I thought he was having trouble with his breathing again. He got up from the bench, and walked away. I had no idea where he was going. I watched as he circled the park, and then lost sight of him as he disappeared behind a clump of trees. I wondered what had happened to him. I thought, perhaps, he had a need to relieve himself. When he returned after a few minutes, I asked him why he had left.

"I noticed a man looking through a pair of binoculars from one of the windows, here." He pointed to one of the several apartment houses facing the park. "He could have been a policeman," he said.

Sacha sat down again, this time on the bench where I was sitting. He sat close to me, and at one

time held my lapel when he was trying to emphasize a point. The pace of his conversation increased rapidly. I begged him to slow down. I said my Yiddish, the language in which we had been talking, was rusty.

"Yesterday they arrested twelve Jews," he said. I asked how he knew that. "Word gets around," he said in a clipped voice. He didn't know why they were arrested. He became tense again. I decided not to press the point. I decided to divert his mind, and told him that I had just come from Israel.

"Oh, yes, we listen to *Kol Yisrael* every night. But we don't get the Voice of America." I wondered why. He explained. "The Russian broadcasts to the Arab countries would be jammed by Israel. So the Russians must have said to the Israelis, 'If you don't jam our broadcasts, we won't jam yours.' That's why we hear Israel but not America. Now you can understand why Stalin made a deal with Hitler: He'd do business with the devil if it served his purpose."

I was still curious about the twelve Jews who were suddenly arrested. I learned about it days later, when I reached Helsinki, and bought a copy of the European edition of the Herald Tribune. Fourteen people from Leningrad, two of them non-Jews, had tried to hijack a plane and escape from Russia. Sacha was right right about the arrests, but he had no way of knowing about the hijack attempt.

It was getting dark. The Leningrad park, where Sacha and I had spent the better part of an hour, took on an eerie look when the shadows of the evening began to spread out against the sky. A rain squall headed our way. It was time to part. Sacha, too, sensed the need to end our encounter. I asked if I could give him a few rubles.

"I don't need money," he said

politely, but firmly. "I need freedom."

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How's Your Mezuzah?

"She was sure, from the sound of it, that it had to be something vile, filthy, suggestive—some foreign word her grandparents never dared utter."

HOW'S YOUR MEZUZAH?

by Cooki Slone

Sandy Jankowski stood outside of Kalter's Wholesale Candy and Tobacco Store, trying to work up enough nerve to enter. She pulled her coat collar around her neck and tied a woolen scarf over her long blond hair, not so much to ward off the cold as to reveal as little of herself as possible.

"Dirty old man!" she muttered, and kicked at a small pile of fallen, wet leaves that had gathered near the store front. Then she thought, he's probably not all that bad, and she chuckled a little to herself.

At the very moment that she took a deep breath and prepared to make her move, a distinguished white-haired man passed by her and went into the store. "Hey, mister! How's your Keaton?" she heard the dirty old man say from inside before the door closed behind the white-haired gentleman.

Why does that nice man put up with such talk? Sandy asked herself. I have no choice—this is my job. But surely a customer can find someplace else to shop.

Within minutes the white-haired man came out with a carton of cigarettes under his arm. "So long, babe. See you next week." He smiled and waved. "What a character!" he said to himself as he walked away down the street. Sandy followed him with her eyes until he was no longer in sight.

Once again she was ready to approach the door, when it opened and an Amish couple, both dressed in black, came out. "That Mr. Kalter is such a funny, pleasant man," the woman said to her bearded husband. He shook his head as if to say yes, and proceeded to pull a

packet of chewing tobacco out of a brown paper bag. Soon they disappeared around the corner. Sandy shook her head in disbelief.

"Might as well get this over with," she sighed. "The order has to be placed. Mr. Drexler expects it." Resigned, she pushed open the heavy door, which set off the cowbell overhead. The giveaway!

"Jankowitz!" said Abraham Kalter, peering at her from over the top of his wire-framed glasses. He stood, as always, behind the windowed wood showcase which displayed the store's selection of pipes and cigars.

Two men Sandy assumed were salesman—by the briefcases and samples set out on the counter—stood opposite the dirty old man.

"Be right with you," Kalter said to her, as he continued his conversation with the two men. "So the Lord said to Moses, 'Come forth,' but he came in fifth!" The salesman laughed heartily and Abe Kalter's eyes twinkled with the pleasure of knowing that he had made them laugh. There was something in his merriment that reminded Sandy of her old Polish grandfather. But, no, she caught herself—Gramps had never been like this man. "Next time remind me

to tell you the one about the priest and the mezuzah," Kalter said.

"Why not now?" asked one of the salesmen, as they both began to pack up their wares.

"I've got a customer—a pretty one." He indicated Sandy. "So, Jankowitz, how's **your** mezuzah?"

There he goes, Sandy thought. She cringed, as always, upon hearing this certainly vulgar expression, as disgusted with him for saying it as she was with herself for not knowing what it meant. She was sure, from the sound of it, that it had to be something vile, filthy, suggestive—some foreign word her grandparents never dared to utter.

The store's toothless truck driver, who delivered the orders, took time out from piling up boxes and laughed loudly, displaying his dark cavern of a mouth. The two salesmen snickered and appeared to be whispering to each other. A high school boy covered his mouth with one hand and leaned over a box he was packing in an effort to hide his crimson face.

Sandy did not answer Kalter's question, except to say, "My name is Mrs. Jankowski, Mr. Kalter." She continued to stand stiffly by the door, mainly to try and figure which

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pathway to follow through the maze of brown cardboard cases stacked all around. At last she gave up her safe position, her escape route, and tripped along a narrow aisle between boxes. Now she was on the opposite side of the counter from the balding, slight man, and she was grateful for the barricade of glass and wood between them.

"What can I do for you today?" he asked in what Sandy was certain was a deceptively kind manner.

"Six cases of M and M's, three Snickers, five Double Bubble . . .," she read from the wrinkled paper she clutched.

"Why does your hand shake?" asked Kalter. "I don't bite." His audience laughed again.

"Three Jujubes, two peppermint Life Savers . . .," she went on, pretending not to have heard him. His pencil moved as quickly as she spoke and, all the while, she felt he was watching her. Her right hand, in which she held the list, would not stop shaking. Her left she pressed into the wooden edge of the counter to try and steady herself and to prepare for any advances the old man might make. Not that he ever had tried. Not yet.

"Tell Sam we'll get this out tomorrow. Afternoon probably."

That was it—she was done. Back through the puzzle of boxes she weaved, and out into the cool autumn air, the cowbell left jangling behind her.

"Never again!" she vowed. "Next month I'll refuse to come back."

Drexler's Self-Serve was a small store near the high school in Ashton, Pennsylvania. Sam Drexler replenished his candy supply by placing an order with his old friend Abe Kalter on the third Monday of each month. That time came around again more quickly than Sandy had hoped.

"Why don't we phone in the order this time?" she suggested. "I've got tons of bookkeeping this morning."

"It'll get done," said Sam Drexler. "You always manage."

"Lots of places phone in, Mr. Drexler. Saves time, you know."

"Sure, but I like the old way. It's more personal." Sam Drexler and Abe Kalter both had come from the same small town in Poland decades earlier. Though they saw little of each other now ("Who has time these days, Abie? You know Sara's not well," Sandy had once overheard Sam say on the phone.), they continued to deal in business with one another. "I'd go to Abie's myself if I could. But I can't leave the store."

"I'll mind the shop. Don't you trust me?"

"Trust you? I trust you with my books, don't I? I never let anyone but my Sara touch them before you came along. I'm not like Abe—I can't do them myself."

Sam's wife Sara had been his bookkeeper for thirty-odd years, until she had developed arthritis. Now her fingers were often so swollen and twisted she could barely grasp a pencil. When Sandy had answered Sam's sign in the window—BOOKKEEPER WANTED—one year ago, he had been leery. She was a stranger in Ashton, with references from some place in Illinois, sure, but no one here really knew her.

There were two things in Sandy's favor that had encouraged Sam to give her a chance. One was that she, too, was of Polish descent, even though she was not Semitic like he. ("So how bad can she be, Sara?" Sam had said to his wife in the back room, too loud for Sandy not to have heard.) The other was that Sandy's husband was a student. A medical student, yet, in nearby Pittsburgh. ("What do you think, Sara? Shall we give her a try?") From all Sandy could guess, Sara must have nodded affirmatively.

By this time Sandy could think of no other excuses to keep her from going to Kalter's with the order. She knew there was no chance of convincing her boss to change his old-world ways. She did not want to quit—because of this situation.

"I'll have to think of something," she mumbled, lingering at her desk

a while with her elbows firmly planted on the blotter, her chin cupped in her hands. Minutes later she rose, grabbed her coat and ran out, only to return and replace in the safe the ledger into which she had been posting.

The Ashton Public Library was not far out of the way to Kalter's. She entered and approached the reference desk, where she explained to the librarian what she needed. The librarian directed her to a shelf which, she said, would contain the kind of information Sandy wanted. Sandy looked through two small books, finding nothing. Then she pulled a large, heavy volume from the shelf and placed it on a table. Soon she said, in a rather loud whisper, "I don't believe it!", and laughed to herself. She read as quickly as she could, tracing the lines of small print with her finger.

"A mezuzah," she read, "is a sign on the doorpost of a Jewish home. It contains the ten commandments. For many it is a custom to kiss the mezuzah for good luck when leaving and entering the home."

Sandy committed to memory what she had read, then returned the volume to the shelf. She strolled out of the library, smiling, and thinking how silly it had been to consider a religious object suggestive. But how was she to have known? Abraham Kalter was, Sandy now realized, like her old grandfather—a practical joker who loved to make people laugh.

Her step was springy now, for she was anxious to reach Kalter's. She had no need to delay her entrance as she had done in the past to collect herself. Instead she pushed open the heavy door with great force and enjoyed the reverberations of the bell overhead.

"Jankowitz!" said Abe Kalter, looking up from his paperwork. "How's your mezuzah?"

"Just fine, Mr. Kalter. Would you like to kiss it?"

They both laughed.

Adopting Children into a Jewish Home

"Adopting children assumes a unique character for Jewish parents."

by Arthur Kurzweil

When Abraham and Sarah were unable to have a child, God performed a minor miracle and allowed them to give birth. When Isaac and Rebecca were unable to produce children, again God changed the situation through divine intervention. Finally, when Jacob and Rachel found themselves in the same situation, they too were assisted by an act of God.

Unfortunately, we are not all as lucky as these Jewish patriarchs and matriarchs. Many Jewish couples are unable to conceive and have children, and they are faced with the possibility of adopting a child rather than waiting for miracles.

Not too long ago, it was relatively easy to adopt a child, due to the quantity of homeless children. But the situation is radically different now, and the number one cause of this change is legal abortion. As well, increased use and effectiveness of contraceptives has decreased the number of adoption agencies.

JEWISH LAW AND ADOPTION

Jewish tradition has basically no halachic (Jewish law) attitude on the adoption issue. Although references to adoption appear in the Torah, adoption was not conducted in the formal, legal manner of American or secular law.

In other ways the relation between an adopted child and his/her parents does fall within the guidelines of Jewish tradition. A parent is obligated to treat and raise an adopted child in the same manner as a natural parent would, and so must an adopted

child treat his/her parents according to the teachings of Jewish tradition. For example, an adopted child is required to say Kaddish (the mourner's prayer) for his or her adoptive parents.

In Israel adoption is a legal option as long as the child is under 18 years of age and the adopter is at least 18 years older than the child. The Israeli Court, of course, must also decide whether the child and prospective parents are suitable for each other.

FINDING JEWISH CHILDREN

It is a misconception that Jewish couples always try to adopt a Jewish child. In fact, it is often recommended that Jews interested in adopting children seek to adopt non-Jewish children. Especially within the Orthodox community, this is true for two reasons. First, adopting a non-Jewish child avoids the question of **mamzerut** or illegitimacy (resulting from any improper aspect, according to Jewish law, of the parents' marriage—for example a child whose mother had previously been divorced without the religious ceremony). Second, if the child is not Jewish, the chance of

the child marrying incestuously is decreased (assuming the child marries a Jew). Adopting a non-Jewish child avoids the legal problems of individual status, which only pertain to Jewish individuals, and would therefore be of considerable concern to observant Jews.

But adopting a non-Jew presents its own problems, the most serious being the matter of conversion. A non-Jewish child, being adopted into a Jewish family can, according to Jewish tradition, be converted as a minor. At some later point, however, the child who decides that he or she own conversion. A non-Jewish child who decides that he or she does not want to be a Jew, if the conversion took place when the child was a minor, is no longer considered Jewish.

In recent years, a greater number of adopted children have been investigating their ancestry. In many cases, according to a staff member of a Jewish agency serving children and adopting parents, children adopted by Jewish parents have learned that their natural parents were not Jewish.

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The results of this discovery have been mixed. Some have reported confusion over their Jewish identity, while others felt stronger as Jews because they had chosen Judaism as their faith. While a controversy over whether adopted children should search for their natural parents continues, the same Jewish agency staff member reported that Jewishly there are no ill effects. In fact, "knowing who one's natural parents are tends to make the adoptive individual more conscious of their Jewishness."

In this age of shrinking families, increased use of contraception and steady rise of abortions, there are still many Jewish parents who wish to adopt children. When considering adoption, parents realize that the major problem is not, how to raise a child, but rather, where to find an available child.

Arthur Kurzweil is a co-editor of TOLEDOT: The Jewish Journal of Genealogy. © Jewish Student Press Service, December, 1977.

WOMEN'S PLEA FOR HUMAN RIGHTS FOR SOVIET JEWRY

by Rita Mond

On United Nations Human Rights Day, women throughout the United States united to dramatize their concern for the plight of Soviet Jewry. In Charlotte, Mayor Ken Harris signed a proclamation declaring December 12th as "Human Rights Day for Soviet Jewry". Charlotte was one of forty cities sponsoring programs and candle lighting ceremonies to acquaint the community with the atrocities that the Jewish people are experiencing in Russia.

Two hundred people attended a noon hour program in Charlotte at the Charlottetown Mall auditorium under the auspices of the Leadership Conference of National Jewish Women's Organizations. It

was convened by the Charlotte Chapter of B'nai B'rith Women under the direction of Mrs. Paul Fligel. Rabbi Harold Krantzler of Temple Beth El led the invocation. Mayor Ken Harris read the proclamation and spoke of the community concern for the treatment of Jewish people in the Soviet Union. The candles of the seven-branched menorah (the symbol of B'nai B'rith Women) were then lit by leaders of the participating women's organizations.

Mrs. Stephen Sutker (Judy) introduced the Honorary Chairperson, County Commissioner Liz Hair, as well as the guest speakers of the day. Mrs. Hair expressed her deep concern about human rights. The children of the Charlotte Hebrew Academy delighted everyone with a choral presentation of "Not by Might and Not by Power".

Greetings were given by Reverend Leighton Ford. He spoke on the "divine rights of common man". This was followed by a powerful, dramatic presentation about three Russian Jewesses who fought for their freedom. The roles were enacted by Minnie Sutker, Miriam Wallace, and Rita Mond with Ann Langman as the narrator. The audience was spellbound and a strong sense of Jewish brotherhood unified the group.

Rabbi Sandy Tucker, director of the Hebrew Academy, then led the prayer for peace. This was followed by a powerful speech by the keynote speaker, David Lawrence Jr., editor of the Charlotte Observer. He stated that we have good reasons to care about freedom. "Who has time to worry about the plight of people elsewhere? And can we really do anything? I say we can, and must. We are all in this together." He spoke about the four families who had come from the Soviet Union and are now living in Charlotte and stated "I am proud, first of all, that I live in a country that those families would want to come to."

Rabbi Richard Rocklin of Temple Israel closed the program with a benediction.

When the movement for Jewish self-assertion in the U.S.S.R. was still in its infancy (1970), the Soviet Jews issued a statement which told about the repression of their human rights and the ability to practice Judaism . . .

"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!

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THE MAKING OF A NATIONAL HOLIDAY

Looking Back to Jerusalem Day-May 1977

By Josef Goldschmidt
Deputy Mayor, Jerusalem

It has been said that "to the Jew his annual calendar is his catechism". Indeed, when you go through the Jewish year with its solemn and festive and jolly highlights and have half an idea of what each festival is about you have affirmed, according to your personal outlook and way of life, all the essentials of Judaism: the giving of the Law (Shavuot), the last minute rescue from slavery (Pesach)...Not only our basic beliefs are revealed through the Jewish year, but also the genius of our fathers who created the rich and varied contents of all these special days.

Just think how many centuries have passed since the defeat of

Haman or the Exodus from Egypt—and the days are as fresh and beloved as if they were only yesterday. Our children love to dress up for Purim, reflect the glow of the Chanukah lights in their bright young eyes, and chant the songs of the Seder night with all their strange symbolism and imagery...

How we could do with some of that genius today in Israel, and in particular, in Jerusalem. Here we are with the tremendous events of the founding of the State and the return of Jerusalem to the Jewish people after 2000 years of its domination by other nations. Aren't we justified in seeing the liberation of Jerusalem in line and comparable with some of the historical events that are the basis for our other festivals?

For much of those 2000 years Jews not only saw foreigners rule Jerusalem, but their very existence there in sight of the Temple Mount

depended upon the greedy whims of their ever changing rulers. Down to the nineteenth century the privilege of weeping on Tisha B'Av at the Western Wall had to be paid for. And then the ingathering of Jews in Jerusalem started, a process that picked up momentum until it reached the peak of Iyar 28, 5727—June 7, 1967. Since 1870, Jews were a majority in the town; from then until 1917 they spread outside the Old City walls; for thirty years the national home was administered for the Jewish people from Jerusalem; in 1948 part of Jerusalem along with the land of Israel became Jewish but yet the most cherished prize was denied to us—the Temple Mount with its Western Wall fell to the aggressor from across the Jordan.

Finally, in 1967 the city was united, the shame and defeat of long ago were wiped out, the whole of Jerusalem Liberation Day in its historical setting. But what



contents are we to give to this day in Jerusalem, in Israel, in the Jewish world, wherever there are Jews?

There are the Traditionalists whose answer brings up the classical forms of Jewish celebration—special prayers in synagogues, a good meal around the family table, a leisurely meeting with friends and the like. But all this has to be accommodated in an ordinary working day when factories, shops and offices operate as usual. Thus, this is not the complete solution and other answers are being experimented with.

A world-wide competition of children's drawings about Jerusalem brought in tens of thousands of pictures from forty-four nations (in some of which no Jews at all live), and the very best of this remarkable crop was exhibited in the Jerusalem Museum. Army units that took part in the liberation of Jerusalem in 1967 got together on Jerusalem Day and joined towards evening on the Western Wall Plaza with citizens of Jerusalem in an impressive thanksgiving ceremony. There were dozens of guided tours through the sites of excavation and reconstruction in the Old City.

For lovers of Chazanut there was an evening of star-performers from many countries, the excellent choir of the kibbutz organization produced an evening of local music of a different type. Jerusalem artists created some twenty giant murals on Jerusalem themes that were mounted in the city's squares and thoroughfares. There were entertainers in the suburbs, picnics, youth rallies, and quizzes on Jerusalem for various age groups. It was clear to all observers that the majority of Jerusalem's citizens actively participated in Jerusalem Day.

However, does all this give an answer, that unites the people of Jerusalem, the Nation, in the celebration of the reunification of Jerusalem the way the old festivals

still achieve it? Or, do we have to think still harder to find something that measures up to the creative genius of bygone days?

YES, A DREAM COME TRUE

by Laurie Drossin

I would like to respond to Gloria Averbuch's article, "A Dream Come True?", in the April issue of the TIMES OUTLOOK. Her article evinces a bitterness and negativism sharply different from the heartwarming experiences that my friends and I have had since coming to live in Israel.

Yes, Gloria I, too, am a single woman who does not believe that marriage is the only goal in a female's life and I, too, have occasionally felt an outcast in Israeli society because of my unmarriedness. The solution, however, is to have a group of loving friends who are there whether or not a boyfriend or husband is. I spent a week at the hospital bedside of a friend while another friend spent a long night helping the nurse clean up after my continuous vomiting in a crowded emergency room. All my friends know exactly what to do for the others should that heartbreaking long-distance phone call come or one have to be placed. I don't have any blood relatives in Israel but the friends with whom I celebrate holidays and spend Shabbat and share confidences have become, in effect, my local family. We nurse one another, we rejoice and we cry together. And we have something

in common that most of us don't have with our real families—a commitment to play an active role in the coming true of a 2000 year old dream.

Yes, Gloria making ends meet in Israel is a real struggle, a constant headache and often good cause for depression. I, too, am fed up with inflation and bureaucracy, have been known to lose my temper with inefficient clerks, and personally have one of the most frustrating job-search records in Israel. But tell me do you know of any other country in the world that has absorbed a million immigrants, fought four wars, produced outstanding scholars and scientists and made the desert bloom all in thirty years? Our daily economic problems and much of our disturbing mentality are the result of standing up to a world which fundamentally does not understand why we insist upon persevering nor gives a damn about our right to life, liberty and happiness. I am not excusing the myriad faults in Israeli society but in my own quiet way I am doing something to correct them.

Yes, Gloria morale here is often low, corruption is rampant and even after Sadat's visit peace is not around the corner. After two and a half years here I could write a book, not only an article, about the rotten things in Israel. They exist here just as they do in every country in the world. But concentration on our faults and revelry in pessimism will never solve our internal problems, help us to stand up to our enemies



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or teach us "to do justly, love mercy and walk humbly with our God". It is about time that we as Jews and as Israelis blew our own horn instead of beating our chests. No other people or religion has matched our brilliance or our accomplishments not only in the last thirty years but in all of recorded history. If we are not proud of that, then neither will anyone else be nor should they be.

Gloria, you conclude by suggesting that American Jews research, inspect and analyze the quality of life in Israel" so that they may "help a people badly in need". Such condescension and misunderstanding is truly maddening. When I read those lines my heart cried out in distress, "We Israelis are not a people distinct from American Jews or Jews anywhere else. Have you forgotten OUR basic belief in the oneness of the Jewish people everywhere?" We all have the same roots that tie us to the same place and stress the centrality of that land in our religion.

Gloria, I pray that Jews follow your advice only to the extent that they do indeed take the time to learn not only the bad but also the overwhelming good about the land of their fathers and brothers. Then they owe it to themselves to give Israel a try to see if they have what it takes to make it at home.

THEIR ACTIVITIES

ENRICH LIFE

by Aubrey B. Haines

Persons who must remain at home constantly require variety to give life meaning. A program which brings a variety of cultural, social, recreational, and craft activities into the homes of disabled persons has been started to help relieve the constant isolation of chronically ill, homebound persons.

Called "The Quality of Life," the project was started in early 1976 in the borough of Queens by the Jewish Community Services

of Long Island, a family counseling agency whose headquarters are in Flushing, New York.

"The program came about because of our concern for the unmet needs of persons who are chronically and seriously sick," says George Rothman, executive director of JCSLI. "Medical treatment is not really their problem, for their physical needs are usually well supplied. But the perennial monotony of being bedfast or homebound or both imposes upon those people by the seriousness of their disabilities creates deep spiritual and emotional problems in their isolation.

"Most of our clients have seen no one outside of their own families for some years. Where illness has been prolonged, family relationships are often severely strained."

In the fall of 1976 forty-five men and women were participating in the program. Some of them take part in the weekly socialization hour made possible by means of a telephone conference call hookup. Others have joined a chess club that also meets weekly through the conference call arrangement.

Some of the clients have become involved in painting and sculpture under the supervision of an art therapist assigned to the project. "One woman is being taught conversational Spanish by a volunteer teacher who goes to her home regularly," Rothman says.

"We proposed to engage clients in any number of special activities that will be able to enrich their daily lives so that they are no longer mere spectators of life but are brought back into the mainstream of living by their own personal participation."

Each person who applies to the program is interviewed by a social worker from the Jewish Community Services office. The purpose is to determine the client's capabilities and interests. Then a customized program of activities is developed and brought to the person's home at an hour that is most convenient for him.

Eligible persons are disabled

men and women between ages twenty-one and sixty-four. Most of them in the project are in their forties and fifties. They suffer from such diseases as muscular dystrophy, multiple sclerosis, Lou Gehrig's disease, Burgher's disease, strokes and rheumatoid arthritis.

"Such persons are relatively young," Rothman says. "It is distressing to find that they face a severely-limited future because of their chronic illnesses. They are at the prime time of their lives—yet they must cope with unexpected disabilities. As a result the emotional backlash is tremendous. Elderly persons more or less accept their condition as a natural result of their age. But our clients are still struggling to adjust."

Volunteers help to operate the project by acting as visitors and shoppers for the persons who cannot leave their homes. One volunteer edits a newsletter which is mailed to clients and to which they themselves are encouraged to contribute.

Another volunteer offers instruction in needlepoint work, while still another teaches sewing. Several others make telephone calls to find local resources which will answer given requests from clients.

A beautician and a barber are available to the shut-ins, many of whom are manifestly concerned about the way they look. "It seems that to build one's morale," Rothman says, "is to maintain his self-esteem. That's why we believe that beauty care is not only a just request but one that is very important for one's general well-being."

In selected cases personal counseling is also available. Among the new activities that are under investigation for the chronically ill persons of the region are: the setting up of aquariums, plant growing, and a lecture series to be sent to clients by way of a telephone conference call. ■



OUR FILM FOLK

by Herbert G. Luft

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HOLLYWOOD—"THE WORLD'S GREATEST LOVER" is a mixture of romantic comedy and outrageous slap-stick, a film in which the multi-talented Gene Wilder presents himself as a melancholic clown, wistful and whimsical, often reminding us of the great Charles Chaplin of the 1920s and '30s and the youngish Danny Kaye of the 1940s, though most of his visual gags are thoroughly original. We cannot help but think of the opening sequence in "Modern Times" when Wilder is trapped on a conveyor belt in a bakery and almost crushed by our over-mechanized civilization; and there is a lot of "Walter Mitty" in the always day-dreaming, tenderhearted, chivalresque would-be Rudolph Valentino who follows his heart and ambitions.

Wilder has much in common with the work of the comedians of the silent screen; just as Chaplin and Buster Keaton, he now writes his own, original screenplays and directs himself, thus being in front and behind the cameras almost at the same time. Long-limbed, with nimble feet and a pastry-faced countenance, he could have been a mime or ballet dancer in bygone days of rococo and baroque, a court jester, or the foppish nobleman he so ably portrayed in "Start the Revolution."

Yet, Gene Wilder comes from an entirely different milieu; he is the son of a small manufacturer from Milwaukee who was sent by

his parents to the Black Foxe Military Academy in Hollywood when still in his early teens. He recalls that being the only Jew in the class, he was, every day, either insulted, beaten up, or both. Born in 1935, his real name is Jerry Silverman. Gene broke into show business at the age of 15 portraying the character of Willie Loman in his own condensed version of Arthur Miller's "Death of a Salesman" before school groups and women's club. Later, he attended the University of Iowa, the Actor's Studio in New York and the Old Vic school in London. Like many ambitious youngsters, he found the stage hard to crack and he worked at a number of unglamorous jobs, selling toys, teaching fencing, chauffeuring, while occasionally getting bit parts in plays.

He was drafted into the army and then asked to be assigned as a soldier to the neuropsychiatric ward at Valley Forge Hospital so that he could study human behavior and emotional stress as he worked. In 1961, he got his first break in a small but important role in an Arnold Wesker off-Broadway production. This led to the part of a comic hotel valet in "The Compliant Lover" for which he won the Clarence Derwent Award.

Wilder made his screen debut 10 years ago—as the nervous young undertaker in "Bonnie and Clyde," abducted with his fiancée and taken for a joyride by outlaws Faye Dunaway and Warren Beatty. While appearing on Broadway with Anne Bancroft in Bertold Brecht's "Mother Courage," he was watched by the actress' husband, comedian Mel Brooks then making his bow as a director of Joseph E. Levine's "The Producers." Brooks was impressed with the young actor's performance and cast him in the co-starring role of the neurotic accountant opposite Zero Mostel as one of the would-be producers in the film whose humor I didn't appreciate

for its snide remarks and Hitler impersonations.

Gene now was in demand after his first Academy Award nomination for "The Producers." He went back to New York to appear with Helen Hayes in "The White House" and with Kirk Douglas in "One Flew Over the Cuckoo's Nest," his performance in the latter as the stuttering Billy Bibbit netting a nomination from the N.Y. Drama Critics Circle. He also toured with Carol Channing in "The Millionairess" and made his musical debut at the Actor's Studio Theater in "Dynamite Tonight." After frequently appearing in television dramatizations on the East Coast, he was signed in 1970 for the romantic lead in "Quacker Fortune Has a Cousin in the Bronx," to gain the title role in David Wolper's German-made musical picture, "Willy Wonka & the Chocolate Factory," a gentle Disney-like fairy-tale with storybook characters seemingly coming to life. In Woody Allen's madcap "Everything You Always Wanted To Know About Sex," he was a young man in love with a sheep.

Gene Wilder staked out his own special brand of humor in the movie business with his off-beat characterizations in Mel Brooks' "Blazing Saddles" as the Waco Kid, in "Young Frankenstein," which is co-authored with Brooks, and in his very own, "The Adventures of Sherlock Holmes' Smarter Brother," which he wrote and directed for his own unit plus starring in it. Having blossomed as a multi-talented film maker, he demonstrated his box office appeal last year in the lead of 20th Century-Fox's popular "Silver Streak."

MADELINE KAHN, who co-starred with Wilder in "Sherlock Holmes," suggested to him for the female lead in "The World's Greatest Lover," actress Carol Kane who gave such a heartbreaking performance in Joan Micklin Sil-

er's "Hester Street," gaining an Academy Award nomination at the age of 23. In the meantime, the pale, waifish performer has been featured in Woody Allen's "Annie Hall" and co-starred in the Ken Russell production of "Valentino," excelling as Rudolph Nureyev's tango partner on the screen. In the current epic, Carol Kane is involved with Rudolph Valentino, but more so in her fantasies, while Wilder is the clever substitute as the world's greatest lover.

FRITZ FELD, who came to this country with Max Reinhardt around 1923 in the pageant of "The Miracle" and chose to stay here as a comedian, gets another chance to "pop" as the fussy hotel clerk in "The World's Greatest Lover," a "pop" of a champagne bottle he initiated in Eddie Cantor's "If You Knew Susie" thirty years ago. ■

CINEMA

by Herbert G. Luft

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MENACHEM BEGIN's autobiographical book, "The Revolt" (soon to be published also in Egypt) has been sold for motion picture production to Sandy Frank of New York through the William Morris Agency, exclusive literary representatives of the Israeli Premier whose face recently has been exposed on television more frequently than the one of a movie star. Polish-born Begin, a self-made man, came to Palestine during World War II as an ex-soldier to organize a Jewish resistance movement which under the Irgun banner was to trigger the uprising against the British when it became apparent that the borders and seaports of Eretz Israel remained closed to Jewish refugees trying to save their lives—as the systematic extermination went into full gear in German-occupied Europe. In 1943, this columnist who had gone through the horrors of Nazi concentration

camps, joined with others in Hollywood a militant campaign headed by the late Ben Hecht to rescue the Jews of Europe by supporting the Irgun and subsequently a Jewish government in exile set up in this country. The countenance of Menachem Begin then was known to no one except the members of his Palestine brigade.

Sandy Frank, up till now basically involved in the distribution of filmed television shows, will act as executive producer of the forthcoming motion picture. He assures the public that the filmization of "The Revolt" will be in good taste and fitting the stature of the Premier and the cause he has represented.

SIDNEY BECKERMAN announces that he has acquired film rights to Andre Malraux's "Man's Fate," a romantic story set against the epic events of the great Chinese revolution. MGM originally planned production seven years ago with Fred Zinnemann directing, but abandoned the project as too costly. Beckerman now reactivates the venture with Paramount as his partner, after their joint production of "Marathon Man" grossed a cool \$30 million. Beckerman's "Raid on Entebbe," originally made for network television, is successfully distributed in Europe as a theatrical feature.

Beckerman plans a total of seven films budgeting \$40 million in conjunction with Paramount. While "Man's Fate" has a maximum price tag of \$15 million, his next-to-the-highest budgeted feature, "Bloodline," from the still unpublished novel by Sidney Sheldon, will cost \$10 million. An adventure story with an international flavor, "Bloodline" is being transposed to the screen by Oscar-winning writer Edward Anhalt with John Frankenheimer set to direct.

WALTER BERNSTEIN, Acad-

emy Award-nominee for his screenplay of "The Front," adapted "Semi-Tough," Dan Jenkins' novel about professional football, with Michael Ritchie directing for producer David Merrick, the Broadway magician, and United Artists Corporation. The action-comedy spotlights the escapades of two athletes portrayed by Burt Reynolds and Kris Kristofferson with Jill Clayburgh as their romantic interest and Robert Preston as her father, the bullying owner of the football team.

Lotte Lenya appears in the camera role of a "muscle-relaxing" miracle healer of real and imaginary ills. Widow of Kurt Weill and best known for her portrayal in the Bertold Brecht-Weill's "The Threepenny Opera" in pre-Hitler Germany, she was seen in such Hollywood pictures as "The Roman Spring of Mrs. Stone," "From Russia With Love" and "The Appointment."

STEVEN SPIELBERG, the 29-year-old director of "Jaws" and "Close Encounters of the Third Kind," switches to producing with "I want to Hold Your Hand," a Beatlemania episode involving six kids in the first television appearance of the Beatles at the Ed Sullivan show in New York almost 14 years ago. Spielberg picked up the screenplay by two 26-year-olds, Robert Zemeckis and Bob Gale, with the first one doubling as director and Gale as associate producer. Spielberg acts as executive and also directs second-unit involving car stunts. Best known in the youth-oriented picture is Susan Kendall Newman, daughter of Paul Newman, who has appeared on and off Broadway and most recently completed her first big role in Robert Altman's "A Wedding."

ROMAN POLANSKI and Lorenzo Semple, Jr. have completed screenplay to Dino De Laurentis-Paramount production of "Hurricane," with sets to be

Poetry Corner

AN INTERVIEW WITH THE ISRAELI POET, YEHUDA AMICHAÏ

by Howard Schwartz

Yehuda Amichai, born in Germany in 1924, immigrated with his family to Israel in 1936. Among his published volumes of poetry, four books have been translated into English: **Poems, Songs of Jerusalem and Myself, Amen, and Travels of a Latter-day Benjamin of Tudela.** He has also published short stories, novels and plays. Amichai, a recipient of the Bialik Prize for Literature, is acknowledged as the finest living poet writing in Hebrew.

Schwartz: What is the relationship between the poets of Israel and their readers?

Amichai: Poetry is taken much more seriously in Israel than it is in most countries. For instance, if a poet says something on a political issue, politicians and people, who have nothing to do with poetry, take it very seriously. Books of poetry published in Israel sell in the thousands, which is remarkable when you consider that there are only about three million Hebrew speaking people in the world. Poets like Nathan Alterman and Leah Goldberg, for example, are read on a popular basis, and their poems are often used as the lyrics of songs.

In general I think the poetry written in Israel is much more original than is the prose, with the exception of S. Y. Agnon, because there is an unbroken tradition of poetry from the time of the Bible until now through the use of prayers. And remember that Agnon is both in the ancient Hebrew and Yiddish traditions, and that he wrote primarily about the Old Country. Also, the Hebrew he wrote in wasn't spoken Hebrew,

but a very special Hebrew of his own. I think that before good prose can be written it's necessary to live for a few generations in one place. Think of how long it took the Americans before a few great prose writers emerged in the Nineteenth Century—a hundred and fifty years. But poetry flourishes here because the Jews are still the People of the Book and poets are men of the word, and in this country there is great respect for the word. And the poets benefit greatly from this situation. Because the strange thing is, being a poet you have to have a country. In the Yom Kippur War, when I was in the army. I had the sudden feeling, when things looked quite bad at the beginning, that I was not only defending the country, but also its language and poetry.

Schwartz: How does the way you use the Hebrew language in your poems differ, say from that used in the poems of Hayim Nachman Bialik, who saw himself in a direct line with the ancient Hebrew literary tradition that begins with the Bible?

Amichai: First of all, don't forget that Bialik wrote Hebrew most of his life in Russia, in surroundings in which he didn't speak Hebrew. When Bialik went out with a girl in Odessa almost a hundred years ago and spoke words of love to her, he spoke in Yiddish, but when he went home and wrote a love poem, he wrote it in Hebrew. The language I write in is also the language I speak. It's true that some people think that poetry must be written in a lofty language. But I believe that the purpose of poetry is to help you live with your own reality, and that means that nothing must be excluded. When an Israeli poet writes about war, for example—and God knows we've had enough wars, I myself have been in five of them—everyone knows that we fight with machine guns and tanks and rockets. Why,

constructed at the South Sea shores of Bora Bora where the picture is scheduled to go before the cameras next spring if Polanski is available at that time. In the meantime, Roman has surrendered for a 90-day prison study to undergo psychiatric examination prior to sentencing here in Los Angeles for unlawful sexual intercourse with a minor.

FRITZ FELD has been honored by the Screen Actors Guild upon completion of his 425th film role. The 77-year-old actor entered film making in 1917 in Paul Wegener's "The Golem." for Davidsohn's Union (forerunner of the UFA empire) in Berlin. As tribute to Feld, two films in which he portrayed important parts were screened in Hollywood, Howard Hawk's "Bringing Up Baby" and Mel Brooks' "Silent Movie," the first of 1938 vintage, the second made as late as 1976. ■



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when I use a machine gun in a war, should I, in a poem, write about my sword? Because a sword is poetic? When they wrote about swords and avalins in the Bible it was because they used them.

Perhaps part of the difference in language usage is because Bialik thought of himself as a poet with a mission, and I'm someone who writes poetry to bring remedy to myself as an individual, and for the deepest enjoyment of my soul. For me poetry is like making love. If you really love the woman you are with, and make love with her, you find the way to reality through a woman. So for me poetry means pouring myself into it and touching it, and don't forget that in ancient Hebrew the word for making love means "to know."

Schwartz: Where do you find the subjects of your poems?

Amichai: I don't look for subjects for my poems. They look for me when I'm in the right state of awareness. It's like a state of falling in love. There has to be a certain inner preparedness for that. You feel a certain openness, a certain warmth. It's almost like people who have fits of some kind and can feel it's about to come: there's a strange combination of emotional upheaval and clarity. It's the highest peak—clarity which comes out of fire. The images which come up into my mind are chosen by someone inside me who wants to preserve things from this huge stream we pass through. I take things out of this stream, and some of them I hold up in my hand, the way kids take up shells at the seashore, and then throw them back in again, because they're not good enough to keep. And some of them I take with me.

Howard Schwartz, author of a number of books, is currently living in Israel. ©Jewish Student Press Service, December, 1977. Israel Bureau.

JERUSALEM, PORT CITY

Jerusalem, port-city on the shore of forever.

The Temple Mount a great ship, a

splendid pleasure
boat. From the port-holes of her
Western Wall smiling saints
look out. They are travellers.
Hassidim wave greetings
from the pier, shouting **hurrah, au
revoir**. She's
always arriving, always leaving.
And walls and wharfs
and guards and flags and tall masts
of churches
and mosques and chimneys of
synagogues and boats
of praise and mountain waves. The
sound of the shofar: one
more has set out. Yom-Kippur
sailors in white uniforms
climb on ladders and ropes of tested
prayers.
And trade and gates and golden
domes.
Jerusalem is the Venice of God.

Yehuda Amichai
(Translated by
Shirley Kaufman)

THINK OF OBLIVION

I think of oblivion as a ripening
fruit
which will not be eaten when ripe
because it will not be, and will not
be recalled:
its ripeness is its forgetting. When I
lie
on my back, by bones fill with the
sweetness
of my small son's breath.
He breathes the same air as I,
sees the same things,
but my breath is bitter and his is
sweet
as rest to tired bones.
Blessed is the memory of my child-
hood. His childhood.
Yehuda Amichai
(Translated by Ruth Nevo)

TRYING TO FIND IT

by Robert Joe Stout

1. South Wind

THE RIM of the valley
Darkens; its clouds
Pull wheat fields into knobs
Of rain. Pull eyes
Into the scudding throb
Of the storm
And ripple
Like thunder. We run
For a roof. Leaves flicker
Like fish
Following a current downstream.
Our mouths clumsily seek
Each other's laughter
—The wet wildness
Of natural joy
Beneath a temporary shelter
Of created parts—wood,
Steel, brick—

And we, like the wind,
Crackle.

2. Rooms

VOICES move within the room
We share as lovers.
From the doorway of another room
I listen to their wordless
Echoes break and twist
And I try, in silence,
To reshape a moment of our flesh
Together. But she turns;
Her glance meets mine
And words
Shape the weekend into trips
And duties, children, dinners
. . . In that other room she moves
In and out of shadow
Slowly taking off her clothes.
My fingers touch her shoulder
And a fire crackles there.
The song continues
As we step apart. Rain
Streaks the window



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Of the room through which our
bodies
Wander while other bodies
Writhe to shed their load of flesh.
In separate rooms
We kiss. And twist, one from the
other,
Wanting both.

3. Failure

RAIN scratched lightless windows
Set between our bed
And night. We listened to the clock
Measure
The slowly turning world. Her hand
Touched mine

And two trapped breasts
Stumbled through the mire
Seeking green luxury
Beneath the flashing sun.
But movements
Mistimed nerves, a rupture
tympani;

Rocks turned the meadow
Into drudging for a minute's
warmth.

She coughed. I rose
Above her, gasping for lost breath.
Rain jagged our pained reflections
On the darkened glass

As we sank through its panting .
Into earth.

4. The Dream

THE ROAR of the falls
Rises through rocks streaked
Orange and purple by the late even-
ing sun.

Swallows dip in
And out of the spray,
Their shadows

Letter the gorge
—A cunieformed symbology
Too quick for the eye to read.
The mist slowly blurs
Into the shape
Of lovers beginning their embrace

Then expands a rainbow
Momentarily igniting
the last moments of daylight
Before its dark collapse.
From the pool a cry rises
And is caught and repeated

A million years away.
The mist resumes its play.

5. Kindling

AT our touching lips,
Flesh and the moment breed
A chase through flowered
Mountainsides
And the rapture of deer

Spangling the eyes with improb-
able poses
And virility unknown
Except to dreams. I squint
Past her shoulder
At screens splotched with cobwebs

And the shells of bugs
And hear, in the room next to us,
The childrens' voices collide. Her
hands
Push me away. I catch
Her and force the kiss
—Reblooming into perfumed
rooms
And an end to belches

And wine and dross
Dragged home like the entrails
Of a still bleating sheep
No one will kill or feed.
Her mouth shapes a word
Within mine
And we fly: love is imagination
Like the wind that whispers
Kindling into flame.

And a dream unfolds:
Instead of the tree crackling
It is our life together.
The spilled basket
Of thirteen years' sharing
Topples
And our moments together

Scatter to mulch
Unvisualized gardens
Or bleach into fossil traces
On concrete. Only the stumps
Remain, silent,
Wounded,
And unable to move.

Her breath brushes my face
And sap flows up from roots
No storm can move.

6. The Storm

FROM the window we can see
Leaves and twigs
Skim across the asphalt
And bury themselves in the hedge.
Branches reef the streetlight
And the wooden fence creaks.

My fingers tighten
Around her shoulder

EIGHTH NOTE

by Ruth Echeles

I've never held a god o'er God;
Nor took His name in vain;
Nor Sabbathed with unholy
thought;
Nor caused my parents pain:
I've never killed a living thing;
Nor dared adultery;
Nor stole; nor waged false
witnessing
Against my neighbor:
I've never coveted a wife
(Nor husband, which is worse);
Nor envied any man his life;
Nor wrote a line of verse.

METAMORPHOSIS

by Wanda L. Wager

If nothing I am, then nothing I'll
stay
And Heavenly hosts wouldn't
change it,
Unless, by myself, this hour, this
day,
The somethings I do rearrange it!

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TWO BRASS CANDLESTICKS

My love before the sabbath candles stands,
God's blessings upon our home invoking.
Flickering flames spring to life,
Visions of the past inspiring.

Two brass candlesticks
In our home resting
From travel and adventure—
To others been a blessing.

I close my eyes—visions appear
Of mothers in days of yore
Lighting sabbath candles with love and delight,
Greeting the sabbath queen as others did before.

Two brass candlesticks
From their journeys resting,
Gracing our home
'Til others receive their blessing.



BOOK REVIEW

by Naomi Cherkofsky

PAPA, PLAY FOR ME by Mickey Katz, as told to Hannibal Coons, published by Simon and Schuster at \$8.95.

This is the book to buy, for yourself or for someone you want to please, especially if you sometimes long for the healthy laughter of Jewish humor, the kind that most of us heard over a glass of tea with relatives sitting around the kitchen table. Even if you think you're more American than Jewish, it will bring out your native ability to enjoy!enjoy!

I never heard of Mickey Katz, being a small town dweller not too close to Jewishness. A friend sent the book to my husband, a sober, serious man, and when I saw him wipe tears of laughter from his eyes, I had to read it.

With an introduction by Joel Grey of "Cabaret" fame, Mickey's son, that is in itself a brief memory walk, the book flows easily, like a long talk with the author: entertainer, band leader, musician, world traveler, a man well aware of his Jewish heritage, an earthy man, a loving man, a lovable man. It is a freerunning account of life in show business, anti-Semitism, travels to far Australia to present programs for Jewish communities hungry for anything Jewish. And that's what he gave them and gives us: Jewish music mixed with jazz, Jewish humor, much of it broad almost to the point of being raunchy, but told in the Jewish idiom which somehow makes it more humorous than smutty.

For a sample of the book's style, the opening sentence: . . . On a recent Johnny Carson show, Johnny asked my son Joel Grey, "How come your name is Grey, and your father's name is Katz?" Joel answered, "My father changed his name."

The story starts when Joel is starring on Broadway at the same time as his father, Mickey Katz, in different musicals, of course, and then it returns to the time Mickey was a small boy in Cleveland,

Ohio. It dashes around from continent to continent, from theater to theater, naming and telling stories about famous people easily and comfortably as it goes. We live with the man and it's enjoyable living, with many belly laughs and a few sentimental tears. We watch his family grow, his two sons become individuals, his wife a talented artist and businesswoman.

The people in the book are alive, even those who enter for a brief anecdote: the huge Texan who by his manner appears to be an anti-Semite but turns out to be a Jew who speaks Yiddish with a Texas drawl: "I haven't heard me a good FRAILACH since my bar mitzvah down in Waco."

I'll guarantee you'll enjoy PAPA, PLAY FOR ME; it will take you back to the warmth of being Jewish; it will reintroduce into your life the natural earthiness of Jewish humor, and it will keep you interested enough so you'll forget to take your tranquilizers. ■



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SHORT CIRCUITS

by Rabbi Reuben Kesner

We have entered a new civil year. We have closed one replete with simchas and sorrows along the Southeast Circuit trail.

Chanukah was a successful adventure in each circuit community. Suppers, featuring latkes and jelly donuts, were prepared by the women of the various congregations. Gifts were exchanged; songs were sung; candles were kindled; dreidels were distributed along with Chanukah gelt and other prizes and surprises; and each synagogue building was beautifully decorated with the holiday symbols.

In Genesis, chapter seventeen, verses ten through twelve, it reads: "This is my covenant, which ye shall keep . . . he that is eight days old shall be circumcised among you, every male throughout your generations.

And just as Abraham made this agreement, Mr. and Mrs. Stephen Schaeman of Lumberton, N. C., inducted their son, Scott Lee Schaeman into this same covenant, and trust that Judaism will continue through him.

Mrs. David Weinstein of Lumberton suffered the loss of her mother, Janet Kulbersh of Columbus, Georgia. To her and her family we extend sincere condolences.

In the last weeks of 1977 we also witnessed the consecration of ground for a community cemetery by the Jewish populace of Whiteville, N. C.

The burning of the mortgage of Temple Emanu-El, Myrtle Beach, S. C. was a happy event. This special ceremony, attended by the total congregation, was held at the Howard Johnson Hotel. A dinner-dance sparked the occasion. The congregation also paid tribute to

Mrs. David Osterneck for her devotion and dedication to Jewish causes. A testimonial was read by the President of Temple Emanu-El, Raymond Schild honoring her good works.

Temple Beth El, Lumberton, was the scene of the wedding of Ellen Gerschitz and Edward Jay Fleishman. The brides parents are Mr. and Mrs. Sol Gerschitz of NYC. Parents of the bridegroom are Mr. and Mrs. Ernest Fleishman of Lumberton.

Attending the bride as matron of honor was the bridegroom's sister, Mrs. Mark Speiser of Springfield, Va. The bridegroom's brother, Jeffrey Fleishman of Williamsburg, Va. served as best man.

Mr. and Mrs. Fleishman will make their home in NYC.

Also exchanging vows in the circuit were Eileen Michele Silvers, daughter of Mr. and Mrs. Alan Silvers of Raleigh, N. C. and Richard Allan Leinwand, son of Mr. and Mrs. Wallace Leinwand of Elizabethtown, N. C.

Mrs. Howard Neuwirth of Wilmington, N. C. was her sister's matron of honor. Bridesmaids were Miss Sharon Leinwand, sister of the groom, Mrs. Jeffrey Leinwand, sister-in-law of the groom, Mrs. Dale Windsor of Louisville, N. C., Miss Brenda Allen, Raleigh, N. C., and Miss Ellen Mehler of Greensboro, N. C.

Mr. Wallace Leinwand, father of the groom served as best man. Ushers were Dr. Jeffrey Leinwand of Chapel Hill, Howard Neuwirth of Wilmington, Steve Moskow of Atlanta, Lynn Shaw of Elizabethtown and Jackie Steinberg of Whiteville.

Following the ceremony at Beth Meyer Synagogue, Raleigh, a reception was held at the Velvet Cloak Inn.

Mr. and Mrs. Leinwand will make their home in Elizabethtown.



Mrs. Edward Jay Fleishman



Mrs. Richard Allan Leinwand

Left to right: Celia Kramer, Karen Mann, Diana Mukamal, Valerie Moskow, and Jeffery Mukamal



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Jewish Women Writers Answer the Four Questions

"Whether they call it 'blood', 'heritage', or 'guilt', Judaism is their source."

by Narda L. Schwartz

As part of the national observance of Jewish Book Month this year, an exhibit of the answers to a questionnaire sent to over 100 contemporary Jewish women writers in America was on display at the California State University, Fullerton Library. The manuscript replies of authors including such noted authors as Erica Jong, Hortense Calisher, Cynthia Ozick, Arianne Rich and Judith Rossner and the gem of writers not so well known as Zelda Popkin, Ann Birstein, Arona McHugh, Susan Fromberg-Schaefer and Anne Bernays were displayed along with their books and photographs. They answered of all curious things four questions.

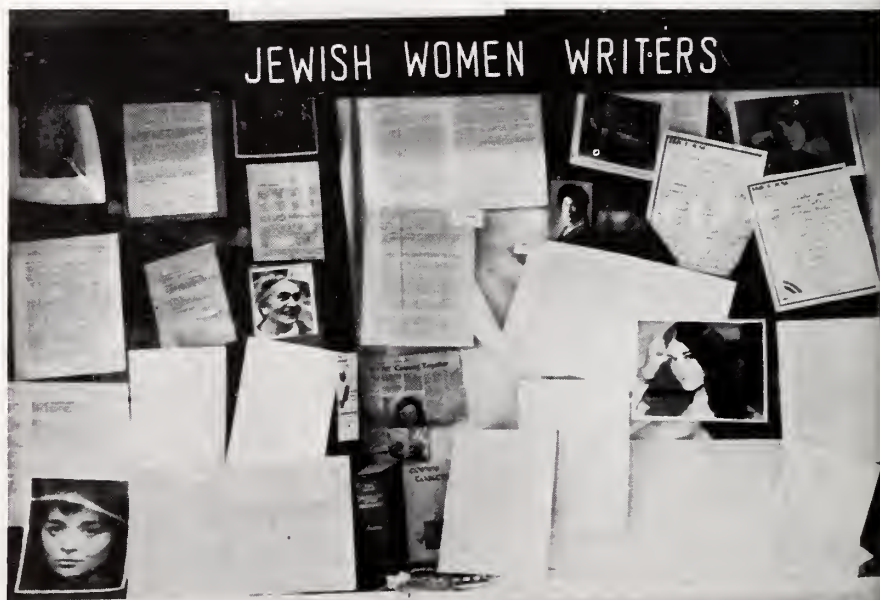
The first question was: Has being Jewish been a part of your consciousness as a writer? Whether they called it "blood," "heritage," or "guilt," Judaism is their source. They all acknowledged that there was something that drew them to answer my letter to Jewish writers and to draw upon Jewish experiences, whether they were brought up in non-religious homes or married gentiles. Susan Fromberg-Schaeffer, author of *Anya*, a poignant novel about a woman in a concentration camp, has long thought that anyone Jewish has a Jewish consciousness and therefore, by definition, anything a Jewish writer authors is a "Jewish work." Vera Caspary, author of *Thicker Than Water* (1932), a novel that deals with Jewish prejudice towards Jews, the Sephardim to the Ashkenazi, the German Jews to the Russians says, "I am quite without religion but definitely feel that I am Jew-

ish." It is heartening to hear the present Jewish women writers reaffirming their faith and seeking out Jewish themes for their work unlike popular writers like Edna Ferber whose primary statement of her Jewishness appears in her autobiography *A Peculiar Treasure* (1939) in response to the concentration camps in Germany.

There are others whose consciousness of being Jewish surfaced as they continued to write. The second question was: Have your thoughts as a writer centered around any themes you think are especially Jewish? Anne Bernays, author of *Growing Up Rich*, explains how the process of her writing committed her more and more to her Jewishness. "Being Jewish did not surface into my writerly consciousness until I was well into novel number three. Perhaps that is because I was raised in a family that was committed to assimilation. But I guess blood told and I began to feel more and more Jewish as my writing got more

ambitious and complicated." The themes that these women have written about range from Jewish families, the holocaust, anti-semitism and immigrant experiences to Israel and the problems of Jewish Americans. Zelda Popkin, an author of such powerful books as *Small Victory* (1947), a novel based on her experiences in Germany after the war with the American occupation forces and *Quiet Street* (1951), winner of the Jewish Book Award for fiction which is about the siege of Jerusalem in 1948, has for too long been ignored by the Jewish press. She has consistently written about Jewish experiences and even she says about writing on Jewish themes, "I can't keep my hands off."

The third question I asked was: Have you had any conflict being Jewish and a writer? Most writers expressed the thought of Arona McHugh, author of *Calling of the Mercenaries* (1973), "There is a great advantage for a writer in be-



ing one of the people of the Book, with a rich, deep, beautiful, ancient tradition of learning, scholarship, history, the love of words, ideas." Ann Birstein, author of such novels as the *Melting Pot*, the first book about an American rabbi, finds that being Jewish is an advantage for a writer: "Being Jewish is a wonderful advantage to the novelist, since never being truly accepted by established society, you have a terrific perspective for viewing it."

The fourth and final question was: Have you had any conflicts being a creative artist and a woman? Some writers revealed personal losses of husbands, of energy, and the ability to write because of what they chose to write.

Erica Jong replied, in relation to the critic's response to her book *Fear of Flying*: "It is interesting that the official catalogues of Jewish-American culture (men like Irving Howe, Alfred Kazin, Norman Podhoretz) are even more chauvinist (if possible) than their gentile counterparts, and *never* include Jewish women writers at all when they write about American-Jewish literature."

It is hoped that the work of Jewish women writers will be acknowledged encouraging them to continue their development of Jewish themes and that there will be an increased awareness of the contribution made by Jewish women writers to American literature.



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Record Reviews

JONI MITCHELL

Joni Mitchell was born Roberta Joan Anderson on November 7th, 1943 in Fort McLeod, Alberta, Canada, and raised in Saskatoon, Saskatchewan. Her mother is a schoolteacher, her father a grocery store manager and former RCAF officer. Joni was a rebellious daughter interested then, as now, in art and independence. During her adolescence she turned to painting and enrolled in art college in Calgary. As a sideline she taught herself baritone ukelele.

At 19 she moved to Toronto and within a year effected some major changes. She made a serious commitment to music, got married and moved to Detroit. During the next year the last vestiges of Roberta Joan Anderson dropped away. She sang in coffeeshouses as Joni Mitchell and gathered strength as an artist, then left for New York City . . . alone.

It was in New York that Joni Mitchell, singer/songwriter, emerged. There she set the pattern for her writing: reflection of others using herself as the mirror, tales of journeys begun and love lost and found. She assembled pieces of life, set them to music and sang them for friends.

In New York she met David Geffen, Elliot Roberts, and David Crosby, who were to figure prominently in her life: Geffen as her record company president, Roberts as her manager, Crosby as musical mentor. She also met Judy Collins, Buffy Sainte-Marie, and Tom Rush—all recording artists who sang her songs on their albums. Rush and Dave Van Ronk would also sing her material and exhort audiences to see Joni play. In a short time she built up a strong following with both the public and other performers.

In 1967 she signed to Reprise



JONI MITCHELL

Records and recorded **Song To A Seagull**. In 1968 she settled in California, where she still lives, although she has built a retreat near Vancouver, B. C., where she escapes to paint, write and reflect. She remained with Reprise through another three albums: **Clouds** (with Joni's self-portrait on the cover), **Ladles Of The Canyon**, and **Blue**, an album that began her trend towards the experimental which is now predominant in her music. "Woodstock," a paean to a generation, emerged from **Ladles Of The Canyon** and shone a new light on Joni Mitchell, interpreter.

When she signed with Asylum (then under Geffen's aegis) in 1972

Joni entered a new phase of creativity. Her first Asylum album, **For The Roses** (November, 1972) featured a "band sound," and Tom Scott became a close musical cohort. "You Turn Me On, I'm A Radio," from the album became Joni's biggest hit single to date, reaching #25 on the national charts.

Roses was followed by the commercially successful **Court And Spark** (January, 1974), a fusion of city branches and prairie roots. This album contained three hit singles—"Raised On Robbery," "Help Me," and "Free Man In Paris"—and firmly established her ability to front a band.

Further experimentation followed. She took to the road with Tom Scott and the L. A. Express and made a live double album, **Miles Of Aisles** (November, 1974). her previously recorded songs were given a new feel in live recording with the L. A. Express. "Big Yellow Taxi," from this album, became a chart single.

Next, in November, 1975, came **The Hissing Of Summer Lawns**, which marked a quantum leap in her musical sophistication. In this, her most outward-looking work to date, she took on the role of an observer of contemporary American life. In her liner notes she said, "The whole unfolded like a mystery. It is not my intention to unravel that mystery for anyone, but rather to offer some additional clues."

Her next offering was **Hejira** (November, 1976), a freewheeling travelogue of the spirit with glimpses of faces, places and feelings. **Hejira** was more spacious in its arrangements and effectively used multi-layered acoustic guitar tracts. Behind the textures Jaco Pastorius' bass held the bottom line.

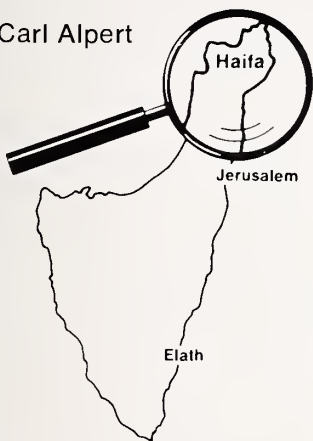
Joni's latest album, **Don Juan's Reckless Daughter** (December, 1977), is a continuous double-album with long dramatic interludes of interwoven percussion and multi-layering again used to create depth and intensity. Jaco Pastorius, John Guerin, Wayne Shorter, Chaka Khan, and Airto contribute to the creative core of the album.

Joni's music has always been marked by change—her own, and society's. she continues to lead her "reclusive" life, one that has frustrated many well-meaning intruders for years. For her it is a practical privacy that leaves her time to continue her travels, her painting, her relationships with family and friends, and the anonymous encounters that, for Joni Mitchell, keep life alive and full of character and inspiration.

Inside Israel

WHO SAYS A KIBBUTZ HAS TO BE POOR?

by Carl Alpert



HAIFA—There is indignation in the kibbutz movement. Why do people believe that a kibbutz has to be poor? Why is it a crime for a kibbutz to have an affluent society of its own? Why the derision on the part of city folks when they learn that kibbutz members can live very well indeed? Why this morbid poking into kibbutz private life? Why didn't they point a finger at us when we had only olives and half an egg for a meal?

These are, in effect, some of the questions kibbutz members are asking in the wake of a short article in *Haaretz* entitled "American Style at Kibbutz Netzer Sereni".

Some aspects of kibbutz improvements and development are already taken for granted. No one is surprised any more when he finds air conditioning, hygienic conditions, excellent food, decorative arts and green lawns in the larger and more prosperous kibbutzim. The people worked hard in these settlements, and they're entitled to comfort which they have earned.

What caused lifted eyebrows, however, was the report that some members at Netzer Sereni had private bank accounts on the outside, took frequent trips abroad, and apparently had lots of spending money—this in a society

which is supposed to preach proletarian egalitarianism. This kibbutz also operates several prosperous factories which have an annual turnover of almost a hundred million Israel Pounds a year, five times its income from agriculture. There's nothing wrong in that, but of the 140 persons working in the plants, about a hundred are hired help from the outside. In other words, the kibbutz is not only a capitalist, but a successful one.

Explanations and qualifications followed. Yes, it may be true that some of the Netzer Sereni members maintain private bank accounts (through which they can carry on private investments in the stock market) but the money stemmed from German reparations. Some of the members are survivors of Buchenwald, and when the reparations came through it was decided that each recipient could keep 80% of the payments. The balance went to the kibbutz. These members were free to do as they wished with their money. Some spent it on travel. Some put it into expansion of their homes and furnishings. And some opened bank accounts.

The public was amused to read that Netzer Sereni maintains its own supermarket where members can buy what they wish, paid for in kibbutz script. Netzer Sereni

has departed from the original collective ideology in other ways as well. They were one of the first to discontinue the common nursery for children. Here the youngsters are raised with and by their own parents.

The kibbutz secretary told a reporter: Should we have to apologize for being successful? Yes, we are a collective under conditions of affluence.

Income tax? They insist that they pay honestly, as required by the law. But some observers point out that the law was enacted by Labor Governments and was designed to give the kibbutz a definite advantage, by dividing the gross income statistically among all the members, and thus reducing the total payments. Netzer Sereni, it should be noted has almost 600 souls, including members, children, temporary residents, ulpan students, etc.

There are some kibbutzim that are said to be much wealthier than Netzer Sereni. And there are certainly many that have not reached anywhere near its economic standards, especially some of the newer ones.

Rich or poor, capitalist or Socialist, there is no doubt that the kibbutz is a unique creation of the Zionist movement, and object of curious interest to all from the outside. ■



"Serina and Children"

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Kosher Korner

MINTED ORANGE PEAS

by Norma Barach

(Copyright 1977, JTA, Inc.)

Tired of the same old cooked vegetables? This will be something different for your household. Try it served with baked chicken breasts.

- 3 cups frozen peas
- 1/2 cup boiling water
- 2 tblsps. margarine
- 1/2 tsp. salt
- 2 tblsps. orange marmalade
- 2 tsps. chopped mint leaves

Cook peas in boiling water until barely tender. Drain. Return to sauce pan. Mix remaining ingredients together and add to pan. Cook over low heat a few minutes. Mix gently. Serves 5-6.

CREAMED CABBAGE

by Norma Barach

(Copyright 1977, JTA, Inc.)

There's more than one way to cook a cabbage. Try this unusual recipe from Israel.

- six cups shredded cabbage
- 1 1/2 tsps. salt
- 4 tblsps. butter
- 1/2 tblsp. lemon juice
- 2 tblsp. sugar
- 1 egg
- 1 cup sour cream

Cook cabbage in butter over low heat for 45 minutes, stirring often. Stir in lemon juice, salt and sugar. Cook five more minutes. In a separate dish beat together egg and sour cream. Add to cabbage mixture, stirring until it begins to thicken. Cook for a few minutes. Serves 4-6.

MIXED SALAD

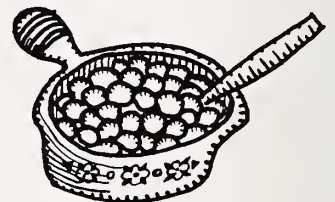
by Norma Barach

(Copyright 1977, JTA, Inc.)

An important component of a tasty and attractive meal, particularly when guests are present, is a crisp salad that is a bit out of the ordinary. Prepare this one a day ahead of time, cover with paper toweling that is thoroughly dampened with cold water, and place in refrigerator. It will keep quite well.

- 1 head large iceberg lettuce
- 1 head bibb lettuce
- 4 small cucumbers, thinly sliced, cut in half
- 2 medium purple onions, cut in rings
- 1 pt. cherry tomatoes
- 1 1-lb. can garbanzo beans, drained
- 1 small green pepper, cut in rings
- 1 lb. mushrooms
- 1 small zucchini, thinly sliced (unpeeled)
- 1 small cauliflower, broken up into small pieces
- 1/2 small head purple cabbage, coarsely chopped

Mix all vegetables together. Serve with several dressings so each guest can choose what he likes best. Services 12-16.



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THE JEWS OF BERLIN

by Jeffrey Robinson

Jeffrey Robinson, a regular contributor to the AMERICAN JEWISH TIMES-OUTLOOK, is an American writer who is now living in France.)

Berlin.

The hot war.

The cold war.

Hitler's capitol.

The wall.

People.

Some 5000 Jews live in the western part of the city. An estimated 100 live in the east . . . and some of their stories have never been told.

* * *

Heinz Galinski is a German who, as one of the leaders of West Berlin's Jewish community has emerged as a central figure in trying to do something about the East Germans tie to the Palestine Liberation Front.

"Doesn't the rest of the world see? Is everyone blind again this time? This mission is used as a terror base for criminal activities in the West. Can't the world understand this? And in Germany of all places. Have they forgotten the war? Have they forgotten what happened in Munich during the Olympics? I've talked with the Americans, the British and the French. All I've heard is 'What can we do?' For those words are a replay of words I heard 40 years ago. My God, those very words in this very city."

* * *

The Koenigs are a pleasant couple, both semi-retired, living in East Berlin. According to the latest set of rules they can leave East Germany as women over 62 and men over 65 are permitted 28 days a year to visit blood relatives in the west. Naturally, once out they could stay out.

Her. "Yet we always come back. We've talked about going to Israel. We could go and for many reasons would love to. But our children and our grandchildren are here. If we leave it means leaving them. We would never see them again."

Him. "We take our 28 days and go to the west but we always return. We always will return. We could never leave our children. Maybe that's why they let us out so easily."

* * *

Mr. and Mrs. Maury Kent of London, England come to Berlin every 18 months. They've been doing it now for several years. They check into a small pension along the Kurfurstendamm, West Berlin's "main drag" and stay for about two weeks. They go about their business, not talking much but smiling at breakfast. They leave early in the morning and return tired and late. When their stay is up they go back to England. Both speak with thick German accents, one of the very few things they were able to take with them when they were forced to flee this city 38 years ago.

Her. "We only come here to see my husband's 90 year old aunt. She now lives in an East Berlin nursing home. She's the only reason we come. Otherwise . . . well, this was once our home and there are just too many memories here for us. No one from my family is left at all. One cemetery in the east has most of them. No, once the aunt here is gone, we will never come back to Berlin."

Him. "There is nothing I can add. Every Jew who lived in Europe during that period has stories like ours. I walk down one street, just beyond the Bahnhof Zoo and there's the corner where my brother was shot by the police. My own mother . . . I go to the house where we used to live . . . my own mother . . . I don't even know where she's buried."

* * *

Joseph Drembsky runs a grocery store in West Berlin. His wife wears a small gold star of David around her neck, but like his, it's tucked into her clothing. When you make mention of it, there is an awkward second before they together assume the defensive and want to know why you asked. In that awkward second there is a strange

kind of fear.

Her. "We wear it because . . . well just because we do. But it isn't easy to wear it, even now. People don't understand. True, there aren't any more policemen kicking doors down and dragging us away. But that wasn't so long ago. We haven't forgotten. And neither have they. Not everyone has learned to accept."

Him. "The thing that frightens me is the young people and how some of them are learning to hate. That isn't one of their subjects at school, so they must be learning it somewhere else. From their parents? From their friends? Of course, it comes from those who still hate. Maybe another Hitler is impossible in Germany, but who in Germany today is doing anything about the Arabs? Who in Germany today is helping our Russian brothers get to Israel? Who in Europe has truly found the strength inside themselves to withstand terrorism and blackmail and not turn their backs on the Jews? I'm afraid we just haven't come as far as we think we have."

* * *

Jacob says his name proudly, reminding his visitor that it's like the man in the Bible. He's an old bearded German who escaped the holocaust because "God smiled on me." And now he says he is smiling back by wearing a very large Star of David in his overcoat lapel. He says the silver star means more to him than almost anything because once upon a time, in his not too distant memory and along those same streets, a pin like that would have been a death warrant.

He lives in East Berlin and interestingly enough, like Mr. Kent's aunt, he is provided with a good-sized government pension for life, being officially labeled, "A victim of fascist oppression."

"They give me 1100 East German marks per month." That's somewhere in the neighborhood of \$400. "It's more than enough for me to live on because I'm alone. But there is little here that I can buy."

And East German money must be spent in East Germany. It cannot be taken out of the country. I'm certainly old enough to leave except that I have no blood relatives in the west. None that I know of, anyway. So I stay here and watch what's happening. Many don't know what happened in Israel during the Yom Kippur War, for example. But Jacob knows because Jacob has friends from the west who come to visit him and Jacob is telling. I tell as many people as will listen. Especially the young people. I tell them because it will turn out that they are the real tragedy of Berlin. You see the young people are taught in school that religion has no place in this society. That the state is the religion. So the young people don't come to synagogue. The Government lets us old people alone here. They tolerate us. But they teach the young ones to forget about religion and eventually we who do remember will all die. We will all someday be gone. And then, what will be left for the young people?"

Marc and Inge are blue-eyed, blonde and smiling twins. They live in an apartment with their parents, not far from the "show place" the Alexander Platz in the heart of East Berlin. Officially, all religions are as Jacob put it, "tolerated". Even Judaism. They are however, hardly encouraged. Anyone may worship in any way he wishes to, but the system makes it so that you have to go out of your way to do it. In many cases, it's much simpler not to bother.

The twins go to school, laugh, watch television, love the lakes during the summer, love the snow during the winter, eat chocolates before dinner and think their parents are too strict with them when they're punished.

Marc and Inge are 13 years old... almost the same age as the wall which has so dramatically been written into the history of the 60's and 70's. In their world, that wall

has always been... like their friends, they have rather ironically never known Berlin without it.

There could have been a Bar Mitzvah this year if Marc had wanted one. His parents explained to him that it could be arranged and some of the old Jewish men in the east assured him there would be no problems. They tried to explain to him how important it was, but after thinking about it for a very long time, Marc eventually said no. He told his parents he didn't want a Bar Mitzvah and his reason was quite simple. His reason was that none of his friends would understand. Marc's father, who was a child fled to Sweden only to return once the war was over so that he could raise his children in his native Berlin, refused to push the point. Marc's friends wouldn't understand so there won't be a Bar Mitzvah. "Maybe if we lived on the other side of the wall," Marc's father says. "But we don't so we're letting it pass even if my father and I are quietly saddened. We're letting it pass because I understand."

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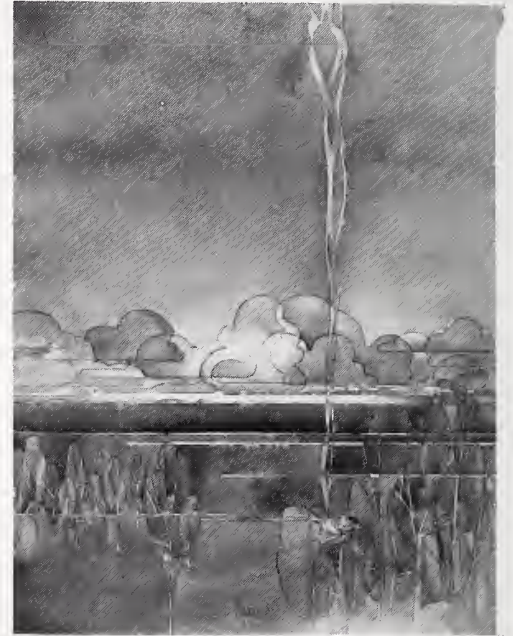
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SHABBOS IN BROGUE

by Florence J. Paul

We had just parked our rented car, with which we were touring the British Isles, and checked into a lovely little hotel in Belfast. The room was so cold we crawled under the high soft feather-quilt cover on the bed and were delighted to find a hot water bottle in it. After a short while I braved the cold and ran into the bathroom to take a bath. I had looked forward to relaxing in a hot tub after traveling all day. Wow! The bathroom was worse until my husband came in and turned on the small heater that stood in the corner.

Later on we wanted to go to temple services; it was Friday and we generally try to attend services in whatever country we happen to be on the Sabbath. The phone book did not list a temple—churches only.

"There must be a temple, didn't they even have a Jewish mayor here?"

I looked up the name "Cohen" and sure enough—there was Henry Cohen.

"Yes Mrs. Paul," after I had introduced myself, "I'll give you directions to our shul and come early the services start at 7:30 tonite."

We drove up to a lovely modern temple but noticed ours was the only car. Was it the right place? It was the shul allright—orthodox. The service was in progress as we entered. A gentleman approached us, directed my husband to a vacant seat as Les put on the yarmulka he carries with him on trips. He led me to the ladies' section which was raised above the regular sanctuary. There was no one else there, but the lower section was filled with men and boys who all turned from their prayer books and glanced up at me. Embarrassed, I straightened my jacket and hat; my eyes glued on my prayer book.

The rabbi wore a high hat, as did some of the congregants, while

others wore bowlers or yarmulkas. A never-to-be-forgotten experience is to hear the service being conducted in Hebrew with an Irish brogue. As he began his sermon, the rabbi graciously greeted "our guests", indicating us, which I acknowledged with a smile and a nod. All heads turned in my direction again, making me aware again of being the lone occupant in the entire section; but this time I rather enjoyed it.

During the sermon my husband quietly inquired of the man next to him to identify Henry Cohen for him. Les looked in the direction the man pointed and saw Cohen looking at him. They smiled and greeted each other wordlessly.

When the service was over the rabbi and cantor greeted us with handshakes and "goot shabbos", which was repeated by a number of men as we were surrounded. We were then invited, and literally led, into the succah. All those dear friendly people thought we had come for the holiday service, but we were too embarrassed to admit we weren't even aware it was Sukkos.

The succah represented the harvest perfectly and was beautifully made up. The festive mood was reflected on the faces of the children (all boys), and their excitement at getting their sip of wine with cake. When the wine and cake were blessed, as were we "the guests who honored them with their presence", all the proud husbands were handing me cake "my wife baked." The succah rang with laughter and good cheer. I saw my husband talking to a tall man who wore a bowler hat and was an amazingly tall thin replica of Charles Laughton. Les beckoned to me. I managed to get through the gobs of cake and wine being offered by everyone. I was introduced to Arthur Levi and his young son.

"Mrs. Paul I have just asked Les if you would both do us the honor of having dinner with us tonight?"

I was taken aback at this gracious invitation extended to two strangers.

"Thank you Mr. Levi, I certainly appreciate your invitation, but your wife isn't here and it might be an imposition—her not expecting us." (although I wanted very much to go.)

He seemed a little surprised at my reply, then added, "But you know it's a blessing for us to have strangers on the Sabbath."

"How thoughtless of me, of course, we'll be delighted to accept your invitation." I had just been taught a valuable lesson in Jewish hospitality.

He spoke quietly to his son who went scurrying off to—well, I knew he was off to inform his mother we were coming to dinner. Just then a man came through the crowd, introduced himself to me as Henry Cohen.

"Goot Shabbos and Goot Yontif Mr. and Mrs. Paul, I'm pleased you found us and stayed for the service and succah." He turned to me.

"My wife is an invalid, you see, and couldn't be here with me, but she is looking forward to meeting you and hoping you will join us for dinner."

I stood there deflated, feeling sad for the invalid woman sitting at home waiting for her husband to bring guests home with him. As a housewife I know it takes a certain amount of fussing and preparation when guests are expected. My husband tried to retrieve the feeling of festivity in that awkward and embarrassing moment, by a bit of levity.

"You have to be fast Henry, we're already booked with Arthur here," as he placed his arm around Henry's shoulder and thanked him for his excellent directions.

"How kind of you, but thank you and please thank your wife for us. Everyone here is so gracious, I bless you all."

We realized why ours was the only car there—no one there drove on Sabbath. The streets were

mainly cobblestones which were not very compatible with the high-heeled shoes I wore that night, but I somehow managed the half mile to the Levi home. Gwen Levi and their two young sons greeted us at the door and led us into the dining room after we had washed up. There was a vision of my late grandmother's sabbath table; the candles were glowing and reflecting on the sparkling glasses, the large challah, a platter of gefilte fish, the beautiful silverware, dishes and a bowl of harvest fruits. All bespoke a sabbath of yesteryear, everything resting on a white Irish linen tablecloth. A vase of flowers on a server near the table completed the picture.

"Oh, how lovely," was all I could say.

We all sat down and Gwen, her head covered with a scarf, held her hands toward the candles (my grandmother again) and began the

blessing in her Irish brogue. I was deeply touched. I thought as I looked around, how we have miraculously survived the thousands of tortuous, persecuted years. This woman and millions like her, performing this ritual,

keeping the Sabbath holy, who contributed to that survival.

In all corners of the world, the temple, the Shabbos, and this faith is the heartbeat of the body of Judaism. A bountiful harvest to all, Shabbat Shalom!

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Three Weeks from the Day

When I saw I was alone I looked at John and quietly said, 'I remember our agreement. July 26th I'll keep my mind receptive and alert for your contact.'"

y Frank Ananicz

"Agreed," my brother John said to me. "Three weeks from the day one of us dies the dead one will try to contact the other."

Last winter my brother's wife Lenore 'phoned and told me John had a massive heart attack. Ella and I immediately packed our bags and went to Orlando. We stayed there for a week and visited John at the hospital twice a day. Though still in intensive care the doctor told us we'd recover and be out of the hospital in about 6 weeks. So Ella and I returned to Hollywood, Florida.

It wasn't until 3 months later that I saw John again. He wrote and told me he and his family would come down to spend Easter with us. When I saw him Easter morning, I couldn't get over how much he had changed. He was always robust and red-cheeked, but now he was 10 lbs. lighter and very pale. He was 65 but looked 65.

After dinner, John's 2 daughters went to the beach and Ella and Lenore went for a walk.

John and I went into the patio and sat down on white steel rockers to talk. I suggested we have coffee and he asked me if I had something stronger. I told him we had whiskey, then asked him if he should be drinking that. He told me he hadn't changed his way of living one bit. He said he still drank and smoked and ate whatever he wished. So I went into the kitchen and returned with 2 glasses and the bottle.

John lit a cigarette and said, "It's the quality not the quantity of life that counts with me."

"Aren't you curious to know what the world will be like in the 8 or 10 extra years you might otherwise live?" I opened the bottle and poured the drinks.

"Not that curious." He smiled and added, "Besides, with all the books and talk about life after death out now—if they're true I'll know anyway."

"Did you read about that 20-year old guy who killed himself and left a note saying he was doing it to find out if there was a hereafter?"

John and I picked up our drinks, toasted each other, and took a sip. Then he jokingly suggested, "Well, if you die first let me know, and if I die first, I'll let you know."

"Okay. Let's do that," I said seriously.

"You better go to your nearest head doctor for a tune-up."

"What have we got to lose? We're going to die anyway."

"I'm sure other people tried it. If it could be done it would have been an established fact by now."

"Some people think it is an established fact," I said. "Besides, these are ESP—psycho cybernetic times. Maybe if we really concentrate on this thing we can do it. C'mon, is it agreed?"

John reluctantly said yes. "But let's not tell the wives."

I nodded. "Let's play this out. The day one of us dies—"

"Hold on," John said, interrupting me. "That very day? You better make that a couple of weeks later. One of us might be too busy screaming or something to be bothered about contacting."

I injected between laughs, "Okay. Three weeks from the day."

John grinned. "What would you do, the old move a book thing?"

"How could I move anything with an invisible body?"

"The wind moves things," said John. "But then, it's up to the dead one to do the contacting."

Four months later Lenore 'phoned and told me John had died from a heart attack. Ella and I immediately packed our bags and went to Orlando. At Lenore's it was agreed someone would always be at the funeral parlor to greet the mourners. I stayed at the parlor the afternoon of the second day. That afternoon, after I said a prayer at the casket, I couldn't help but think about our Easter agreement. I looked about. When I saw I was alone I looked at John and quietly said, "I remember our agreement. July 26th I'll keep my mind receptive and alert for your contact."

July 26th fell on a Sunday and I rose a little after 7 A. M. after breakfast I sat on the living room sofa and thought about nothing but John. Once in awhile I'd get up and look about the house to see if anything had moved.

During lunch, Ella asked me why I was acting so strange and I told her about my agreement with John. "You don't really expect something to happen today, do you?"

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"Not really," I replied. "But you never know."

It was near 2 P. M. when Ella came into the living room and sat on the sofa alongside me. "I hope

we don't have company today. The way you're acting they'd think you were sick or something."

"If anyone knocks on the door, let's pretend we're not at home," I

said. "I don't want any distractions."

"Such nonsense," Ella murmured. "Why don't you get the Sunday newspaper? At least read awhile."

I nodded. "Is it still outside?"

"Yes."

I got up, saying, "I'll go get it." I went out the front door, stepped out on the porch, and looked about the yard. I saw it lying on our pebbled circled driveway and walked toward it. About to pick it up, a gust of wind blew it. Swirling in the air, some of the sheets separated and scattered about the front lawn. I hurried every which way quickly picking them up. Another gust blew a sheet and it wrapped around my right leg. I bent down and unwrapped the sheet of Sunday supplement from my leg and began to put it with the others in my left hand. Another gust blew it from my hand and flew to our back yard. Heading for it, I saw another sheet on the lawn between the north side of our house and our neighbors. I picked that up and stood there putting it with the others in my left hand. Another gust blew the sheet of Sunday supplement back around my leg. As I again unwrapped it from my leg I remembered John telling me during our Easter talk that the wind—though invisible—moves things. I felt sure now that "John's Contact" would be in this sheet of Sunday supplement. I held it in my right hand and the rest of the newspaper in my left and went back into the house. I told Ella what happened and put the rest of the newspaper on the dining room table. Then the two of us stood there and looked over the Sunday supplement sheet. Inside was a full page article on the problem of Graffiti in America. Just below the headline, to the left was a picture of a brick wall in New York City with large words painted in white on it.

The words read: DEATH IS BEST, THAT'S WHY IT'S LAST. ■

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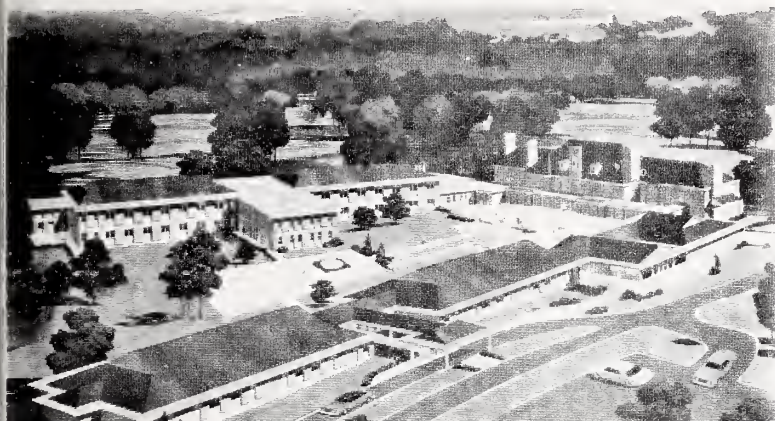
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The responsibility for caring for Residents of the Home, in sickness and in health, is with Elbert E. Levy, Executive Director of the Blumenthal Jewish Home for the Aged. He, in turn, is responsible to the Board of Governors who are elected by the Membership of the Blumenthal Jewish Home.

Because of the limited accommodations that are offered there may be a waiting period for admission.

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 acute or massive hospital type care and care for those whose mental condition and behavior will endanger themselves and others.

Need is the primary consideration for admission to the Home. The need may be health, personal, social or financial, and is usually a combination of the above. Priority for admission is given to those with little or no financial resources. Applicants and/or relatives are called upon to assist to the best of their abilities. The Home does not ordinarily require an applicant to turn over all assets upon admission.

Financial arrangements are

made with applicants, and relatives, with each case reviewed and administered in the light of its unique aspects and circumstances, such as: age and health of applicant, financial status of applicant and relatives, their needs at present and in the future.

Capital gifts from applicants and 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.

Call or write the Executive Director for more detailed information.

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DON'T make contributions of appreciated securities held short-term—six months or less. You will be limited to a deduction only for the cost of the securities to you.

DON'T make donations of property that has depreciated below its cost. There is no deductible loss beyond the current market value of such gifts. Sell the property first, realize your loss and then make a cash contribution of the proceeds.

DO limit your contribution to cash or property that is a "capital" asset. The deduction for a donation of "ordinary income property" such as short-term securities, business inventory, works of art and other assets is limited only to the donor's cost.

DO note that checks mailed on the last day of the year, could give you a deduction for this year, though not cashed until the following year. But a pledge given this year is not deductible until paid. Donations of securities, however, can be deducted at the time of delivery of the property endorsed certificates to the Blumenthal Jewish Home.

DON'T forget that gifts to the Home are also deductible for State income tax purposes. If you are in the medium Federal and State income tax bracket each \$1,000 could save you half or more. Your actual cost could be as low as \$450.00.

DO remember that business organization contributions are also

deductible for income tax purposes. If you're a proprietor, partner or corporate owner, be sure and consider the tax advantages of giving via your business to the Blumenthal Jewish Home. Help us help others.

DEDICATION TIME

Now is the time to plan for the dedication of memorials and honoriums. Plans must be made early for the casting and inscribing of plaques and plates in order that appropriate dedication services can be arranged at the appropriate time. Room and Yahrzeit Memorials are things to think about. Honoriums can be inscribed on the Candelabrium or plates can be cast for rooms and other areaways. Honor and Memorialize a loved one through a living memorial or honorium at the Home. As you honor, so can you help. Your helping hand eases the burden of others.

At Jewish Home

A Joining of Hands and Hearts

On Thursday, December 22, 1977, Reverend Harvey Johnson, Mrs. Johnson, Mrs. Shore and Reverend Paul Conrad, Pastor of the Lutheran Church of the Epiphany, conducted a Christmas Service. Mr. Elbert E. Levy Executive Director of the Home, extended a hand of welcome and exchanged good will of the joint season, Chanukah and Christmas.

Last year the Reverend Harvey Johnson, Administrator of the Moravian Home in Winston-Salem, accompanied by his wife, conducted a non-denominational service for the non-Jewish Residents and others who wished to attend. This service has since become a tradition as a part of the holiday celebrations.

Mrs. Shore of the Moravian Home presented the prelude. The attendees sang, "O Come All Ye Faithful". Reverend Johnson made announcements and introductions.

Reverend Conrad's message was

very original and moving, "The Eight Different Kinds of Hearts We Bring To Christmas". He read scripture and had prayer. Mrs. Johnson beautifully presented her rendition of "O Holy Night", accompanied by Mrs. Shore. The attendees sang "Joy To The World", and Reverend Conrad offered the Benediction.

The program was very inspirational and is proof that no boundries exist except those in the minds of men as all wished Happy Chanukah, Merry Christmas and a Happy New Year.

STAFF CHRISTMAS PARTY

As the holiday season of Chanukah draws to a close for the Jewish Residents at the Blumenthal Jewish Home, the festive spirits are quickly mustered up again for those who celebrate Christmas. The staff at the Home celebrated the holiday with a staff Christmas Party on December 15, 1977. Party spirits were high with games and contests, and everyone ate their fill of delicious holiday treats. The party was completed with a door prize, caroling, and a nice plump turkey for each staff member.

OUR ELVES

STAY BUSY IN THE SHOP

With the holiday season comes much excitement. Our elves in the Craft Shop stayed busy with many Chanukah and Christmas orders to be filled. Their talents turned out a variety of toys, clothing, and hand-painted items which make lovely gifts to give or receive.

Here are just a few of the items our Residents worked on this holiday season:

Plaques - Mr. Sam Cohen stayed very busy keeping all the orders filled.

Painting - Mrs. Hazella Ewell sketched and painted her own originals.

Decoupage - Mr. Harry Goldstein and Mr. Abe Fine made very useful waste paper baskets.

Mrs. Irene Blake completed some beautiful pieces and worked on a plaque.

Clothing - Mrs. Anna Gruber and Mrs. Myrtle Sink made aprons and various types of sleepwear that are in great demand at this time.

Crochet - Mrs. Fannie Frank and Mrs. Marie Witten made granny square purses. Mrs. Alice Fruh crocheted a purse, scarf, and also some Christmas decorations. Mrs. Ida Polashuk is making a beautiful red, white and green granny square afghan. Mrs. Sarah Atlas is making a lovely ripple-design afghan.

Knitting - Mrs. Rebecca Lipsky has completed a baby blanket and is starting another one. Mrs. Ida Dorn has knitted scarves and small clutch purses. She is working on another project now.

Toys - Mrs. Jean Tager and Mrs. Stephanie Holub made adorable dolls. The clown doll is especially cute with their button eyes and wide smiling faces.

Everyone was very busy. We would like to thank everyone who stopped in the shop. We wish everyone a safe and happy holiday season.

OCCUPATIONA THERAPY

Craft Shop

Mrs. Kizzie FitzSimmons is a very faithful and dependable worker in the shop. She does beautiful crocheting and works very independently. Mrs. FitzSimmons has already finished several beautiful shawls and scarfs. She works for the shop and also makes various items for her family.

Mrs. Betty Grobstein has been coming to the shop for quite a while. She has worked in the shop helping with many items. Mrs. Grobstein has made many of our humpty dumpty pillows and yo yo dolls. She was one of the prize winners at the Dixie Classic Fair last year for making one of our humpty dumpty pillows.

Mrs. Myrtle Sink has become greatly involved in the Shop's

activities. She does mostly sewing. She has made a number of lovely night gowns and aprons of many

styles. She enjoys her work very much. She works on her own and is very independent.



*Mrs. Kizzie FitzSimmons
Craft Shop*



*Mrs. Betty Grobstein
Craft Shop*



*Mrs. Myrtle Sink
Craft Shop*

Entertainment

On Sunday, December 11, 1977, the 7th, 8th and 9th grades from the Pre-Confirmation Department of Temple Emanuel Religious School, accompanied by Rabbi Arnold Task, visited the Home.

Miss Lori Daren organized a dance presentation performed by the students. They entertained the Residents with Hebrew Folk Dances including some that the students created themselves.

Two of our Residents, Mrs. Alice Fruh and Mr. Leon Kaufman presented a history of their life experiences regarding their immigration to the United States.

After the program, the students were taken on a tour of the Home.

It was a very enjoyable program for all of our Residents who attended.

On Sunday, December 18, 1977, two groups of students visited the Home and presented entertainment.

The 6th grade students from Beth El Congregation, Durham, North Carolina, accompanied by teacher, Mrs. Barbara Packer, sang songs and presented a skit on "How Latkes Were Invented".

Those participating in the program were:

Adam Lifstein	Aden Evans
David Most	Vivian Pupkin
Simone Kahn	Lisa Travis
Stephan Nebrat	

The 6th grade of Judea Reform Congregation, Durham, North Carolina, accompanied by teacher, Mitchell Harvich presented music, songs and a skit titled "The Wise Men of Chelm".

Those participating in the program were:

Greg Lundberg
Debbie Gilgore
Matt Libby
Deborah Mauskopf - Violin
Deborah Bossen - Piano
Matt Miller - Clarinet
Michael Adelman
Jon Traub
Merry Goldsmith
David Most - Clarinet
Adam Lefstein - Baritone

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WILLS, LEGACIES & ENDOWMENTS COMMITTEE
Blumenthal Jewish Home
P. O. Box 38, Clemmons, North Carolina 27012

HAPPY BIRTHDAY

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

Sara Adler
Lucy F. Armfield
Rose S. Block
Ida Dorn
Herman Meiselman
Frances Z. Pressman

WELCOME

May you enjoy a long, happy and healthy life:

Edward C. Timmermann, Jr.

THY WILL BE DONE

We often hear that people neglect to prepare a Will dealing with the distribution of their material wealth. As a result, final settlement can run into years and taxes can claim a goodly portion.

A legal amendment known as a CODICIL can be prepared in simple form by an attorney. Such amendments are frequently necessary and desirable to change the designated recipients when death or conditions alter the original Will.

Take the opportunity to write your Will or add a Codicil naming the Blumenthal Jewish Home as a beneficiary, thus helping others to live out happy and secure lives. Call your attorney today.

THAT COSTLY ADDRESS CHANGE

Each month the Blumenthal Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

IN MEMORY

We mourn the loss of Dr. Louis Levy, age 90, in residency, 4 months and 26 days.

May his loving memory bring comfort to his loved ones.

Gifts

The prayers and thanks of our Residents are expressed for the contributions made to the Home from December 1, 1977 to December 30, 1977.

IN MEMORY OF

MRS. ANN BERGER: Mr. Dave Ginsburg
BROTHER OF BOB BESSER: Minnie & Al Rabhan
MR. JAC BILLER: Mr. & Mrs. Harold Guterman,
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 DR. LESLIE PENSLER: Mr. & Mrs. Sol Levine
 DR. MAX RONES: Dr. & Mrs. Marshall Ginsburg, Mrs. Edward Leyton, Mrs. Sylvia Cooper, Mrs. Ben Herman, Mr. & Mrs. Edward Silver, Mrs. Ben Swartzberg, Mr. & Mrs. Hyman Wechsler, Mr. & Mrs. Paul Saperstein, Mrs. Martha Jacobson, Mr. & Mrs. Arthur Cassell, Mr. & Mrs. Daniel Ballow
 MR. AL ROUSSO: Mr. & Mrs. Manny Eisenberg, Mr. & Mrs. Sol Levine, Mr. & Mrs. Nathan Sutker
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 MEMORY OF BELOVED FATHER MR. MAX LEVI: Mrs. Helene Patton
 MEMORY OF BELOVED HUSBAND RALF PATTON: Mrs. Helene Patton

YAHREIT

MR. KOLMAN SUTKER: Mrs. M. S. Lavisky

HAPPY BIRTHDAY

MR. BEN JAFFA—80th: Mr. & Mrs. Jerry Hannes
 MRS. MILTON SILVER: Mrs. Ben Swartzberg, Dr. Max Rones, Miss Bess Schwartz, Miss Edna Schwartz, Mrs. Sylvia Cooper, Mr. & Mrs. Hyman Wechsler, Mr. & Mrs. Samuel Shavitz, Mr. & Mrs. Daniel Ballow, Mr. & Mrs. Arthur Cassell
 MR. CHARLES T. ZUCKERMAN: Ms. Bessie Fagan

IN HONOR OF

MRS. MAYMIE SCHAFFER—HER MANY KIND DEEDS: Mrs. Ida Berman
 MR. AND MRS. HARRY STRAUSS—ON MARRIAGE OF DAUGHTER: Mr. & Mrs. Norbert Seif
 RABBI ISRAEL GERBER: Congregation Emanuel, Larry Rosenfeld (Secretary)
 HONOR OF RESIDENTS: Mrs. Nathan Weyodshy
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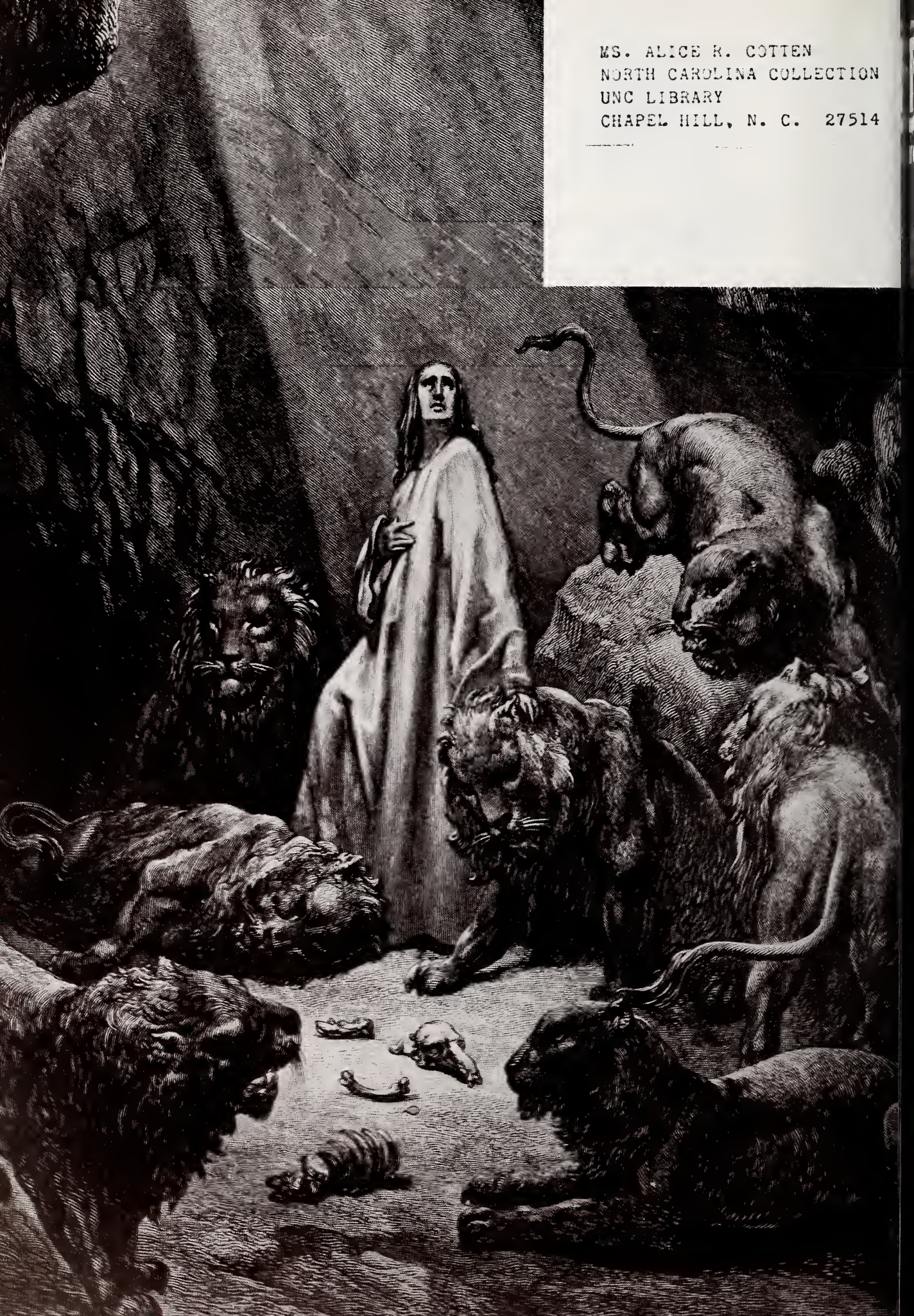
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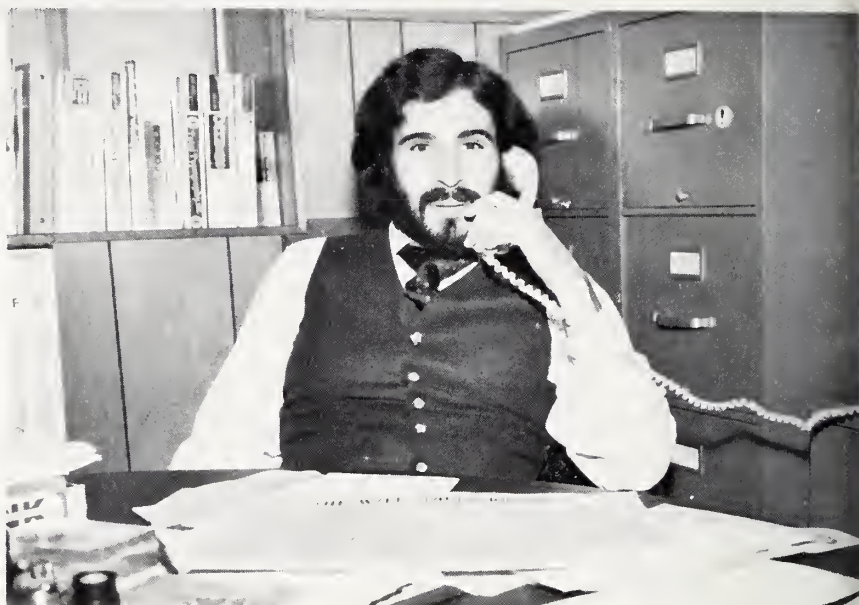
From The Desk Of The Editor

FROM THE EDITOR'S DESK

By the time this issue reaches many of your homes, I will have already been in Israel for a week. Because we chose not to combine our March and April issues, you will note that this March issue does not contain the photo essay of Israel as mentioned in last month's issue. You may, however, anticipate, with great expectations, a color-packed April issue reliving the historical and visual experiences of Israel as seen through the camera's eye of your Editor.

We thank the Israeli Government Tourist Office for furnishing us with this month's back cover.

In an effort to concentrate our journalistic endeavors more with a pulse of community activities, I would like to take this opportunity to urge all of those of you in the Carolinas and Virginia who would like to have your friends and neighbors more familiar with your community activities to participate as contributing writers and forward your news to the Times-Outlook. To all our existing contributors, we have many requests by our readers to see what y'all look like. So old staff reporters and soon-to-be



reporters, please forward a photo (which we will return to you) when you forward your copy. We would like to have not only your written word in print but also that familiar touch which gives your community pride in having its reporter visible to the rest of the southern communities.

You will note that from month to month we undergo staff changes. We would like to welcome Mr. A. Carl Dennis, in charge of Art Production, to our staff.

Looking forward to greeting you all upon my return from Israel!

—SHALOM


Ron Unger,
Editor



ABOUT THE COVER

ARCHIVES TREASURES: JACOB'S DREAM

"And Jacob lighted upon a certain place—and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold the Lord stood above it, and said, I am the Lord God of Abraham thy Father; and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed."

RELIGIOUS NEWS SERVICE PHOTO

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JEWISH TIMES-OUTLOOK

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I. D. Blumenthal

Editor
Ronald David Unger

Assistant to the Editor
Janice Garris

Art Production
A. Carl Dennis

Ad Production
Jeannie Yochem
Loretta Hsieh

Production Manager
Eugene McLeod

Production Assistants
Bobby Cook **Douglas Styers**
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by Gloria Averbuch

Program to help Elderly Jews Protect Themselves from Crime Intensified by JASA in New York

"The JASA re-location program is a strong preventive measure."

by Ben Gallob
(Copyright 1978, JTA, Inc.)

Elderly New York Jews are being helped to protect themselves from growing criminal attacks through an intensified program developed by the Jewish Association for Services to the Aged (JASA).

In the initial years since JASA was founded in 1968 to provide a constantly growing variety of services to the aged, the problem of crime against the elderly was not absent, but it has increased greatly in recent years and JASA has responded with an intensified program, a spokesperson said.

Bernard Warach, JASA executive director, said that in addition to long-term programs of crime prevention, education and assistance to victims, many specific incidents of crime against the elderly have prompted specific activities. He cited a murder and a mugging in the vicinity of the JASA Queens Service Center in Forest Hills.

The crimes led to a workshop on crime prevention in the home and on the block for about 75 elderly residents arranged by Sarah Lederman, JASA Queens district director. She called on Bill Arnone, director of the Senior Citizens Anti-Crime Network, which is sponsored by the New York City Department for the Aging, to conduct the meeting last December 23. Two detectives counseled the 75 residents and distributed materials on crime prevention techniques.

Another mugging of a member of JASA's East Concourse Luncheon Club in the Tremont area of the Bronx led Mae Moton, a program assistant at the club, to devise a method of avoiding "push-in

mugging". These are assaults in which the elderly victim is pushed into the hall of his or her apartment and then attacked with no one on the street outside able to see the assault and perhaps help the victim or call police.

Ms. Moton questioned several mugging victims and discovered they did not know their neighbors. She then arranged a system in each of eight buildings in which the tenants meet their floor neighbors and exchange daily times schedules. As each tenant enters the building, he or she rings all the bells on the floor. Each belled neighbor then opens his or her door to watch the tenant enter his or her apartment in safety.

Ms. Moton said "you get to know who belongs and who doesn't. Your neighbor is really your best protection."

The spokesperson told the Jewish Telegraphic Agency Ms. Moton plans to visit other buildings in the area to extend the protection

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'Re-location assistance may well be the single most effective aid.'

system.
 Another group which JASA helped to initiate, the East Bronx Council of Aging Task Force on Crimes Against the Elderly, is comprised of professionals and elderly volunteers, many of them connected with JASA. This group assists victims to overcome the problems resulting from crimes and to follow through with court action. The group has received funding from a foundation, the JTA was told.

In recognition of the important role of the social agency in coordinating information and programs to prevent such crimes and help the victims, JASA and the Associated YM-YWHAs of Greater New York co-sponsored last April a day long consultation on crime and the aging. Both JASA and the Associated Ys are member agencies of the Federation of

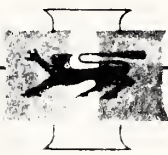
Jewish Philanthropies of New York. Attended by representatives of more than 30 Jewish, Catholic, Protestant, government and civic agencies, the conference explored the facts of crime and aging and discussed means by which such agencies could help to prevent such crime and provide help to aged victims.

Warach declared that the JASA re-location program, which assists the Jewish elderly to move out of

decaying neighborhoods to safer areas, "is a strong preventive measure. Unfortunately, many of the persons who request re-location do so after being victimized".

A study conducted by the Nova Institute, a private study group for the Florence V. Burden Foundation and the Federation found that "re-location assistance may well be the single most effective aid" to help the elderly avoid victimization.

††††



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Auschwitz: A Grim Reminder of past Horror

With time One forgets what happened here once

by Edwin Eytan

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(Editor's note: *Edwin Eytan, the Jewish Telegraphic Agency's European Bureau Chief, was recently in Poland. This is another in the series of reports he filed on his visit.*)

At a turn of a wooded road, five kilometers from the Polish city of Oswiczim (Auschwitz) the former Auschwitz death camp bursts into view. The dozens of wooden watchtowers, the well aligned barracks and the double electric wire fence look intact, as if built yesterday. A wide lane, leading to "Roll Call" Square, where the prisoners massed twice a day, cuts the camp in two. At one end the gas chambers and the crematoriums, at the other, the prison block with its gallows and firing posts. All along the way, dozens and dozens of barracks with their three-tiered planks on which millions hungered and suffered while waiting for death.

Auschwitz is still there, but 33 years after the gas chambers and crematoriums have stopped spitting forth their ashes and smoke, the death camp has changed. The lanes are empty. The barracks serve as exhibition halls for Soviet and Polish propaganda. The tragic passage of millions of Jewish victims on their way to death is practically forgotten. The former, one Jewish memorial pavillion is closed, reportedly to be overhauled. And the former death camp, whose very name sends a shiver down the spine, has been turned into a tourist attraction.

Near the spot where once stood the small railway station where the first "selections" were made, a reception building complete with a

58-room hotel, a cafeteria and a bank has been built. One still enters the camp, like the former prisoners, through the iron gate with the inscription "Arbeit Macht Frei". But now, on the left, there is a large parking lot. To the right there is a new building—a long, modern corridor with several stalls where souvenirs are sold, including blue and white pennants embroidered with a watchtower and a section of the electric fence, color postcards and a variety of books and brochures.

One of the stall attendants, a former camp inmate, is prepared to inscribe his tattooed Auschwitz number on the postcards for a few zlotys. At the end of the corridor, with view over part of the camp, is the new hotel. For \$10 a night one can get a nice room. Breakfast is served in the cafeteria: cheese, ham, a variety of jams and honey, bread, rolls, butter, coffee, chocolate or tea.

"We do not serve breakfast in the rooms," says the girl at the reception desk. "We are understaffed as it is." She is not surprised by the number of people who choose to spend the night at the hotel. "We have bookings weeks in advance. People come by bus and remain here rather than drive to Oswiczim or Cracow. What do they do at night? I guess that after a good dinner and a few glasses of vodka, they go to sleep and drive off in the morning."

She continues, in response to questions: "No, I myself have never slept here. I take the bus home every evening even in winter when it is very cold. I have worked here for four years. One gets used to the site and its history, and with time one forgets where one is and what happened here once. One just sees

the work, that of a normal hotel reception desk, the colleagues, the clients and the schedules. No, I could not spend the night here. I would give me the creeps. I really wonder how people do it."

And yet, the hotel is nearly always full. Tourists from Poland itself from France, America and the two Germanies often opt for an Auschwitz stay. An American tourist guide with a group from Minnesota says: "Folks see nothing wrong with spending the night here. It saves them a night's drive to Cracow, and they can set out early in the morning. We have had many groups staying here, and I have never heard a single complaint. If anything, people seem tickled at the idea of becoming for one night, Auschwitz inmates. We organize the overnight stays however, only as a matter of convenience."

Like the American tourists, I drove to Auschwitz from Cracow along a beautiful, green, wooded road. Along the way, castles and monasteries are perched on hill tops, and there are fields with cabbages and beets. The first village outside Cracow is Lisk famous for its sausages and small houses with red tiled roofs. A small band, in traditional folk-dress plays a polka and people sit or stand and listen while drinking tea or vodka. My taxi driver is in raptures "What a beautiful drive. I am sure that nowhere abroad can you find such a beautiful road and such scenery."

At the end of the road is the city of Oswiczim. Apartment buildings with wash hanging on the balconies, start some five kilometers from the center. The railway station through which the death-bound trains used to pass is

low filled with quiet, relatively well-dressed people waiting to board a train. The station master in a red cap blows his whistle and announces: "Oswiczim, 10 minute stop." There are 70,000 inhabitants in the city which has become an important industrial center.

The Jews in nearby Cracow say that one of the Auschwitz survivors settled in Oswiczim after the camp was liberated. They think his name is Vogel, but they never see him. "He is a simple man who drives a cart with two horses. He never comes to Kruke (Cracow in Yiddish) or attends services at the shul." In Oswiczim I ask about him, but nobody knows where he lives. Several other Jews live near the former death camp, four or five Jewish engineers employed in the city's large chemical factory. "We never even suspected their existence," a Cracow Jew tells me, "till the mother of one of them died and he came to arrange for Yizkor. It was only then that we discovered that Jews have returned to Auschwitz."

These few Jews are practically the only Jewish presence left in the former death camp site. In the former camp barracks, now turned into a museum, the Jewish presence is insignificant. There are hundreds of photographs of former inmates who went to their death but, with a few rare exceptions, they are all of former Polish and Russian political prisoners or resistance fighters.

The Jewish pavillion is closed.

The director general of the Polish department for war memorials and museums, Dr. Bohdan Rymaszewski, whom I met in Warsaw, told me: "We have realized that the Jewish pavillion does not present a fit image of Jewish sufferings and of the heavy toll paid by Poland's and Europe's Jews at Auschwitz. This is why we have decided to reorganize it from scratch."

Apparently the Polish government has been troubled by the numerous criticisms expressed by foreign visitors at the lack of a Jewish presence at the Auschwitz memorial. The government of Edward Giereck, which, according to its spokesmen and the first available signs, has embarked on a policy of reconciliation with the Jewish people, has reportedly given orders that Auschwitz's Jewish pavillion should in the future present a more appropriate image of Jewish sufferings in the camp. What is needed, however, is an entire overhaul of the Auschwitz memorial and not just that of the Jewish pavillion. Barrack after barrack stresses the presence of the Polish and Soviet political prisoners and resistance fighters.

The Jewish presence is discreet but there, for anyone who wants to see it. In the barrack in which thousands of suitcases are displayed, one needs only to scan the names: Goldman and Schwartz, Moses Silberstein and Salomon Poretz, the "orphan child, Weissbrand" and Rabbi Haim Fussband. Another pavillion is filled

with hair, masses and masses of it, shorn off the living and the dead. The Germans used it to manufacture textiles: a special lining for suits, some of which are on display.

The hair bears no name, but most of it is Jewish. So are the thousands of artificial limbs—legs and arms—glass eyes and artificial dentures which fill another pavillion. Part of the impact of the pavillions is marred by the thousands of pictures and graphs which portray the tragic era. Unretouched is the west corner of the camp: small wooden gallows made out of plain wooden planks on which the last camp commander, Rudolf Hess was executed on April 16, 1954. It took him six minutes to die while facing the gas chamber's entrance.

This area is surrounded by shrubs. The entrance to the gas chambers to which the prisoners were led believing they were going to the showers, is hidden from the camp by a wall of greenery and

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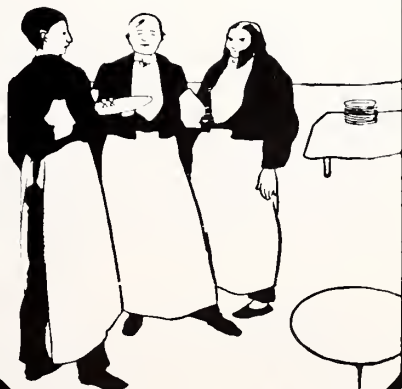
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In Maidanek the tenants live a stone's throw away from the camp

trees. There are four steps down into the concrete bunker and then a turning to the left. Even in summer weather the place is cold. It is a long room, 24 by 7 meters. The walls are dirty and scratched, probably by the anguished finger nails of the dying, the guide explains. In the ceiling there are slits through which the SS poured the Xylon crystals manufactured by the highly respectable firm of Teech and Strabenow in Hamburg. At the other end there is a narrow door with a heavy iron gate. This leads to the crematoriums with four ovens on each side.

Even more frightening in its stark nudity is Birkenau, three kilometers away. A railway line, the "little death train", runs between the two camps. At Birkenau there is no museum, no photographs, no posters, just hundreds of bunkers, wooden barracks stretching as far as the eye can see. When I visited the camp, the sun was shining brightly and

local farmers were cutting the high grass. Several horse-drawn carriages were piled high with cut, sweet-smelling grass. Women, in brightly colored head scarfs, were cutting away while blond-haired children jostled and joked or played hide and seek among the barracks.


At Maidanek near Lublin, everyday life has taken over at the former compound. The city of Lublin has grown 'till it is only a few hundred meters away from the former death camp. The city's new high-rise apartment buildings, perched on a hill top, look straight down on the camp and its gas chambers. The new tenants apparently do not mind. "They have waited long enough for a flat to be discouraged by the view. They are only too happy to have a three-room, modern flat with all the conveniences," the local guide says. He adds, as an afterthought: "I only wish I had a flat like this myself." Everyday life has taken

over throughout Poland.

On the site of the former Warsaw Ghetto, a whole new area of small houses with gardens and garages has been built. In Birkenau the farmers reap; in Maidanek the tenants live a stone's throw away from the camp. It is not part of a program of forgetfulness; on the contrary, Poland is trying to stress for political and historical reasons the Nazi period. It is just that 30 years have passed, and a new generation, demanding better flats, modern conveniences and a higher standard of living, has cropped up.


For many of them, Auschwitz, Birkenau and the Warsaw Ghetto are images from a far away and nearly forgotten past. Soon the grass will overgrow the camps, the wood of the barracks will be eroded by the wind and rain, and the memorial plaques covered by slime.

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Kibbitzing—Community News

A "D'VAR TORAH"

by Rabbi Samuel Al Friedman
Beth Israel Congregation
Asheville, North Carolina
Past President and Life
Historian - Greater Carolinas
Association of Rabbis

Let it be known to the world that Ludwig Traube, a Jew, gave digitalis for heart disease; Solomon Stricker, a Jew, cocaine for a toothache; Widall and Weill, Jews, gave treatments for typhus; insulin for diabetes, by Mikowsky, a Jew; for headaches, pyrimidon and antipyrin, discovered by Jews, Spiro and Eilege; convulsions are treated by chlorale hydrate, discovered by a Jew, Oslar Liabreich. Our physician members could add many more no doubt. Jews have won more Nobel Prize Awards than any other minority group. In every field of human endeavor and achievements, Jews are in the vanguard. Our people have never started a war in all history, and have given charity to all good causes far in proportion to numbers. Wherever Jews were permitted to serve in the army of their adopted country, they served in greater numbers and more valiantly per capita of the general population. We taught the world the message of One G-d, the law of liberty and justice. We gave the world the first free institutions, as well as the Bible, Prophets and even the Christian apostles. In becoming servants only to G-d, we were never "servants to servants". World civilization owes everything to the Jews—its whole concept of the good, decent and dignified life! Do we need any other cult, faith, affiliation, or attachment to—other than JUDAISM? Professor Joseph Klausner told us that Judaism knows that the nature of man will always be human nature and not angel nature, and that the G-d of Israel, is the G-d of History, and in History is JUSTICE. Our Religion,

Judaism, has REALITY and VITALITY for those who know and observe it. Moses gave us our greatest asset, the Torah—NOTHING CAN EQUAL IT! I don't have to find it, I NEVER LOST IT!

TEMPLE BETH SHALOM NEWS - CHARLOTTE

by Honey Kridel

Our new rabbi, Robert Kirschner, a fourth year student from HUC in Cincinnati, has made a wonderful impression on our Congregation and the Jewish community of Charlotte. Rabbi Kirschner has been called on to speak at many social functions in Charlotte during the past few months, and he will be the featured Guest Lecturer for the B'nai B'rith Lecture Series on February 12, 1978 at 7:30 P.M. In October our B'nai B'rith Centennial was followed by an Oneg Shabbot with Rabbi Kirschner playing the guitar. The singing and learning new songs was enjoyed by everyone. Our covered dish family dinner and our special Hanukkah service add up to memorable services for our Congregation. Rabbi Kirschner is married, and he and his wife, Reesa, have a daughter, Nili, and are expecting a new addition to join them around Passover.

We are sorry to report the death of Joel Sapperstein's father, Arnold Kridel's sister and Jean Anoff's father. May they know no more sorrow.

Anniversary congratulations to our President, Allan Oxman, and his charming wife, Marcelle.

We have a new address—our Temple has not moved, but our street and number have been changed to 8600 Fairview Road, Charlotte, North Carolina 28211.

We welcome our new members, Harry and Barbara Adelman and their children, Lisa, David and Benjamin. Also J.B. (Sonny) and Annette Greene and their children.

We hope we will have a long and happy relationship.

As 1978 starts a new calendar year, we pray that the leaders of Israel, Egypt and other Arab countries will strive for a genuine and lasting peace in the Mid-East.

NEWS OF CHARLOTTE'S B'NAI B'RITH WOMEN

by Estelle Goozner

On January 4, 1978, we had a Town Hall Meeting on "Why E.R.A.?" It was held at the Jewish Community Center at noon where we had partaken of a fine salad bar luncheon. Our guest speakers were County Commissioner Liz Hair; Representative Ruth Easterling; Now Regional Officer Jackie Frost, and Queens College Professor Dr. Molly Davis. We learned, that day, the advantages of E.R.A. for the homemaker, working woman, and the older woman. We were also given the history of E.R.A. We had a "super turnout" of people at this meeting.

Our "Gift Wrap" fund raiser was a huge success as usual. Thanks to Sally Winokeur and Phyllis Fielding. Besides BBWs' many hours of work, the girl scouts and B'nai girls again came to our aid. We held our booth at the Charlottown Mall.

Our "Night at the Races" has been postponed to Saturday, March 4th at Temple Israel.

We have a new project. We are cooperating with the Parent-Infant Program of the Center for Human Development to form a Toy Library. This library will be for the use of the children in the center. BBW have collected toys and participated in toy making workshops. Our items will be for children from birth to three years of age. Our toy collection was done at the January 4th BBW meeting. We can still use crib-gyms, busy-boxes, blocks, puzzles et cetera. Incomplete sets

of blocks, beads et cetera will be gratefully accepted. Toys for other age groups will be made use of also at the same time. We are also asking for other items for use in the toy making workshop such as fabric, scraps of fabric, old hosiery, oatmeal cartons, cardboard tubes, metal cans with plastic lids and yarn.

We have already had two Toy Workshops. The BB girls helped at the Jewish Community Center, and on Thursday, January 19th, BBW worked diligently at the Charlottown Auditorium.

Sister Mary Thomas Burke has been chosen to receive the 1977 BB Anti-Defamation Leagues' Human Relations Award.

Charlotte BBW cordially invites you to the presentation of the 1977 Anti-Defamation Leagues' Human Relations Award to Sister Mary Thomas Burke, at High Tea, at the Radisson Plaza Hotel, Sunday, February 26, 1978, at three o'clock p.m. Reservations are required by February 17th. Mail checks in the amount of \$6.50 per person along with the names of persons attending. Also make the check payable to BBW and mail it to P.O. Box 17011, Charlotte, North Carolina 28211. For further information, call:

364-4441, 365-0237 or
364-5774

We expect a big turnout, so make your reservations early.

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B'NAI B RITH YOUTH IN NORTH CAROLINA

by Stacy Engle

North Carolina Council B'nai B'rith Youth have been extremely busy. In December we attended Eastern Region Convention at the Royal Villa in Raleigh. It was an exciting four days packed with fun and interesting programs. The

next stop on our calendar is Mit-Ait Convention. It is to be held February 3-5 in Winston-Salem. This weekend is a retention and intake program solely for the training of the Council's new members. February has also been proclaimed "Jewish Concerns Month". Throughout the month every chapter will participate in a program on the topic of "Israel".

Following Mit-Ait will be our LTI Leadership Training Conference. This convention is designed to train future leaders. It also allows the leader to experience several self-awareness programs. LTI will be held on March 17-19 at Camp Thunder-Bird in Clover, South Carolina.

Yes, BBYO in N.C. is really on the go. Membership is always of key importance, so if you know anyone in 9th grade or 14 years old who is interested in becoming a part of all this, please contact:

Stacy Engle
3607 Brownbark Drive
Greensboro, N.C. 27410 or
Mark Moskowitz
1826 Hawthorne Road
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TEMPLE BETH SHALOM, CHARLOTTE, N. C.

by Honey Kridel

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STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

January came in dreary and cold and a bit of snow and much ice, but in spite of the weather, we in Statesville have been busy and active. The first Thursday of January the regular Congregation meeting was held with president Ed Goldstein presiding. It was mentioned that we might see the community grow with several new families; however, as we have learned from experience, we will not count the people until we see them here. Tuesday, the 10th of the month, saw the meeting of the Ladies Auxiliary at the home of Joanne Rosenfeld. Mrs. Hy Silberman presided, and a most interesting discussion on the needs of the Religious School was held along with other reports from the treasurer and other chairman. Beverly Silberman noted that the Rabbi was due for his regular visit that Friday and that the second session of the Cardiac Pulmonary Resuscitation course was to start. Rabbi did come but not on Friday the 13th because it snowed and sleeted, but he joined the congregation for Saturday morning services and classes and Adult Education on Saturday evening

with the covered dish supper preceding same chaired by Nat Lipshitz and Hy Silberman. He also visited with the classes on Sunday and we hope that Syd will be better next visit and we will have the pleasure of wishing them both a happy past 35th Anniversary in person. This congregation along with others joined the Gerber family in celebrating this simcha and we wish them thirty-five more healthy anniversaries!

A speedy recovery to both Joanne Rosenfeld and Jennifer Schneider who were in the hospital for minor surgery. We are proud to announce that the second session of the CPR course saw the following in attendance: Judy and Michael Ram, Toby and Kalman Gordon, Hanna and Howard Adler and Rona Gordon.

Visitors to Statesville were: Phyllis and Ben Rosenfeld of Springfield, New Jersey, parents of Larry Rosenfeld; mother and sister of Hal Goldberg and Paul and Melanie Polk of Hartford, Connecticut visiting with Ruth and Leonard Polk. Those going other places included Rose Gruenhut, in Atlanta with son Stephen and his family; the Ed Goldsteins to Florida; the Saul Gordons to Florida; the Hal Goldbergs to New York and the Ellis Gordons to Atlanta.

Menschen in the news: Karen Goldstein who has several of her photographic prints hanging in a small gallery in Wilkesboro; Rhonda Lerner on the Dean's List again this semester and beginning her practice teaching at Dalton Junior High School in Winston-Salem; Barbara Polk selected to represent UNC-Chapel Hill at the Azalea Festival in April in Wilmington, North Carolina; Bea Katz appointed by Mayor Fanjoy to the Statesville Human Relations and Citizens Advisory Committee, and Saul Gordon, president of the Statesville City Club, recently appointed as the yearly Scrap Metal Convention Vice Chairman of the Education and Training Committee which schedules informative

seminars over the entire country.

This reporter regrets having to end her article with a news item of sorrow, but this time she must. To her husband and her family, she extends condolences upon the death of Dr. Eva S. Katz, mother and grandmother—her life was long and filled with much joy!

—THIRTY

SALISBURY COMMUNITY NEWS

by Mrs. Jon M. Isley

Jeffrey Mark Goldman, son of Mr. and Mrs. Charles H. Goldman, became the first Bar Mitzvah of the Goldman family, for this generation, at services held recently here at Temple Israel. His paternal grandparents are the late Mr. and Mrs. J.L. (Sonny) Goldman of Salisbury. Friday night services were preceded by a dinner for family and out-of-town guests at Follett's Fire House, hosted by Jeffrey's maternal grandparents, Mr. and Mrs. Nathan Solomon of Birmingham, Alabama. Following the services, which he conducted, Jeffrey was honored at an Oneg Shabbot in the social hall.

On Saturday morning, Jeffrey chanted the Maftir and Haftorah for the portion Mishpatim and delivered his speech, pledging his acceptance of his responsibilities as a Bar Mitzvah. Services were followed by a Kiddush luncheon at the Temple, hosted by his parents.

Out-of-town guests, family and Jeffrey's friends celebrated at a Bar Mitzvah dance at Follett's Fire House Saturday evening. On Sunday morning, Jeffrey's aunts and uncles, Mr. and Mrs. Eddie Goldman, Mr. and Mrs. Lee Goldman and Mr. Joe Goldman gave a brunch at Howard Johnson's for the out-of-town guests before they left for home.

Among those attending the Bar Mitzvah from out-of-town were: Mr. and Mrs. Nathan Solomon, Dr. and Mrs. Melvin Davis and Robert Michael, Mrs. Mollie Schulman, Mr. and Mrs. Seymour Marcus, Mr. and

Mrs. Elliott Marcus, Mr. Sheldon Sokol, Miss Bari Sokol and Mr. and Mrs. Melvin Sokol from Birmingham, Alabama; Mrs. Anne Herman, Montgomery, Alabama; Mr. and Mrs. Martin Freedman, and Jan and Louis, Savannah, Georgia; Mr. and Mrs. Milton Ruben, Augusta, Georgia; Mr. and Mrs. Sam Woodring, N. Augusta, South Carolina; Mr. and Mrs. Louie Herbin, Knoxville, Tennessee; Mr. David Solomon, Austin, Texas; Mr. and Mrs. David Cohen, Charleston, South Carolina; Mr. and Mrs. Louis Gardner, New York City, New York; Mr. and Mrs. Murray Schiffman, Mr. and Mrs. Abe Kaplan, Mr. and Mrs. Sam Kaplan, Mr. and Mrs. Boris Wojnowich, Mr. and Mrs. Simon Wojnowich, Charlotte, North Carolina; Mr. and Mrs. A.H. Gudger, Asheville, North Carolina; Mr. and Mrs. Ray Meleski, High Point, North Carolina; Mr. and Mrs. Eddie Pring, Greensboro, North Carolina; Mr. and Mrs. Albert Walser, Statesville, North Carolina; Miss Pauline Kartus, Lenoir, North Carolina, and Mrs. Sylvia Feit, Del Ray Beach, Florida.

Readers of the Times-Outlook who regularly read the Salisbury community news section know that I often report on the travels of our Temple members. This month, I would like to report on the travels of twenty-four of our Temple members who all went to the same place. On January 7th, we boarded a chartered bus for the big city of Charlotte to celebrate Rabbi and Mrs. Gerber's 35th wedding anniversary. Complete with food, drink and passports for our long journey, we arrived in Charlotte in time to help surprise Mrs. Gerber at the special party the Rabbi had planned in her honor. Unbelievably, everyone had kept the party a secret from her until the big moment of her arrival. The Gerber's children and grandchildren, and even Mrs. Gerber's mother, arrived for the big event. The Gerbers have our heartiest mazel tovs on this great occasion. As for our Temple members, we all agreed on two

things—"The congregation that prays together, parties together", and "A good time was had by all."

Harriett and Eric Goodman also have a mitzvah to celebrate. Their son, Norman, has just become engaged to Linda Rubin, of Miami, Florida. The Goodmans hosted a lovely Oneg Shabbot in honor of Linda and Norman's engagement and their recent visit to Salisbury. The couple plan to be married this summer and move to Richmond, Virginia.

Activities at the Temple have been progressing nicely as usual. Each Friday night we hold services. Twice a month Rabbi Gerber conducts our services, and on alternate weeks, services are led by our members, either as individuals or in groups such as the religious school or Sisterhood. Our religious school has added a new staff member. He is David Kraus from Charlotte who will be serving as director of our religious school. David will teach our students Hebrew, Bible and history studies. He has worked with many Bar Mitzvah students in Charlotte, and we feel fortunate he has chosen to work with us.

We have more new members to welcome to our community. Dr. and Mrs. Leon Kamrus are originally from Long Island, New York. Leon is a psychiatrist at the Veteran's Administration Hospital here in Salisbury; his wife, Kathlyn, teaches nursing in Greensboro. Dr. Oran Dent comes from Tennessee and is a psychologist at the Veteran's Administration Hospital. Believe it or not, there is a third new doctor in the area. Dr. and Mrs. Lane Carlin recently moved to the Cleveland community (about 10 miles from Salisbury) from Miami, Florida. Lane is a general practitioner in Cleveland and his wife, Barbara, holds a Masters Degree in rehabilitative counseling from Florida State University.

As nice as it is to add members to our community, sometimes members move away too. We bid a fond farewell to Michael, Eileen and

Adam Barker who recently moved to Atlantic City, New Jersey where Michael has accepted a position with a law firm there.

PEACE PROPOSAL

by Rabbi A. Aaron Segal

In sanctified revelations,
Silence swerves multitudes;
Sadness makes a solitude
Permeate longing throngs,
And Jerusalem stands alone.

My breath wavered,
Egypt bowed,
Commerce halted,
As the world televised
The Cairo peace candidate,
While Jerusalem, a Middle East
step-child, Could be led towards
bludgeoning massacre By terror
mongers, To liberate killers thru
euphemistic peace offerings;
Where our shields?
Our Psalmody against
Inalienable rights to annihilate?
Mine eyes pour water upon its wall;
My own Jerusalem,
I embrace your dust,
No step-child to Israel,
But a Holy of Holies
For magnificent martyred miracle
children.

Egypt, Judea and Samaria?
Jordan, Judea and Samaria?
Palestine and West Bank for Petro
Banks?
Crushed Jerusalem for handshakes?
Exchange blood for oil?
Dead Jews for Peace?
My wall stands high;
So must its elevation
Never diminish.
Lest the Egyptian Pharaohic smile
Deluge our world
With inalienable rights—
To manufacture chambers of gas,
And for all step-children,
Lethal sleep.

O, that I might perceive,
Aaron's Priestly hairs,*
Discharging compassionate oil-flows
Searching brethren
In Messianic quest,
Imploring Jerusalem's Divine safety,
Sans divisions,
With rebuilt Western Wall,
Filled with life,
Fulfilling Prophetic solace!

*Psalm 133:2

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Kosher Korner



POTATO SOUP A LA THE CATSKILLS

by Norma Barach
(Copyright 1978, JTA, Inc.)

The Margolit chapter of American Mizrahi Women in New York has a second volume of their cookbook called "Let Me Entertain You, Volume Two". It features meatless meals for entertaining and family dining. I've chosen as a sample here a hearty soup, always a popular wintertime dish. To obtain a copy of this new cookbook, send \$6.45 to American Mizrahi Women, c/o Mrs. S. Goldstein, 136-16 72nd. Avenue, Flushing, New York 11367. Now for our soup:

- 6-8 medium potatoes, pared and sliced
- 4 cups water
- 5 carrots, peeled and sliced
- 4 stalks celery, sliced
- 1 large onion, diced
- 2 tsps. salt
- $\frac{1}{8}$ tsp. pepper
- 2 tblsps. chopped parsley or dried parsley flakes
- $\frac{1}{2}$ tsp. dill, fresh or dried

Combine all ingredients in large pot. Cook covered until potatoes are soft, about 20 minutes. Mash vegetables with potato masher until pureed.

Next add:

- 1 large can evaporated milk
- 2 tblsps. butter

Add to pureed vegetables. Heat to boiling. Do not boil. If too thick, for individual taste, add regular milk until desired consistency and heat to boiling. Can be frozen. Thaw fully before heating.



SALMON CASSEROLE

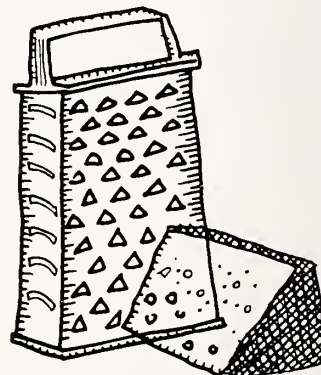
by Norma Barach

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We had a house guest recently who was on a restrictive spice-free milk-free diet. This poses some problem in preparing food which the person on the diet may eat while at the same time not "turning off" the rest of the household. Perhaps you are faced with a similar situation. I solved the dilemma for one meal at least with the following recipe, which all enjoyed.

- 1 lb. can red salmon, with juice
- 2 eggs, beaten
- 2 small red potatoes, grated
- $\frac{1}{2}$ small onion, grated
- $\frac{1}{3}$ cup bread crumbs

Mix everything together. Bake in greased round casserole dish at 350 degrees for 30 minutes or until top is lightly browned. Serves 4-5



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"Mother and two Children"

EDNA HIBEL: HER LOVE FOR ART AND MANKIND

by Anne Woodard

"The most successful woman painting in the United States today." "One of America's best loved and most widely acclaimed contemporary artists." These are but two of the glowing exclamations that herald a showing of Edna Hibel's art, and she has yet to disappoint her following.

Beginning Sunday, March 5, from 3 p. m. to 5 p. m. Coffey and Thompson's Annex Gallery, 132 N. College Street, will afford Charletteans the opportunity to view Miss Hibel's extraordinary art.

The art of Edna Hibel represents her love for mankind and her love for painting and drawing. Whether on paper or porcelain, Miss Hibel's landscapes, portraits and florals are all handled with her own distinct and delicate sense of line and color.

Always an excellent draftsman, Miss Hibel is able to balance a strong sense of line in portraying facial features with an equally strong sense of color. The colors in Miss Hibel's works produce an atmosphere of gentleness and serenity. Miss Hibel's treatment of

color and line combines to appear strong yet subtle, dynamic yet delicate.

The native costume and the mother and child are two recurring themes that are seen throughout Miss Hibel's works. The artist feels that these two motifs are best able to exemplify her understanding of mankind and its oneness.

The love man has for one another is best represented by a mother's unquestioning love for her offspring, and this love prevails whether it be Oriental, Middle Eastern or European. Beneath the native costumes a common bond links all humanity in the world of Edna Hibel—love.

Edna Hibel, born in Boston in 1917, began her art instruction at an early age. At ten Miss Hibel began drawing and painting in school when she had completed her other class assignments. Studying with established local artists continued through high school with many art prizes to her credit.

Upon graduation from public school Miss Hibel enrolled at the Boston Museum of Fine Arts School where she studied with Alexander Jacovleff and Karl Zerbe. After five productive years the coveted Sturtevant Travelling Fellowship was awarded to Miss Hibel who chose to travel in Mexico.

A major achievement was to result from the year's travels. On her return in 1940 Miss Hibel exhibited at the Boston Fine Arts School her works which were

completed in Mexico only to have the Boston Museum purchase one piece for their permanent collection. Edna Hibel was awarded the distinction of becoming the youngest living artist to have a painting in the permanent collection of a major United States museum!

Numerous one-man shows and exhibitions followed with collectors quickly snapping up her work. Although Mr. and Mrs. Clayton Craig, the founders of the Edna Hibel Museum in Palm Beach, Florida, are perhaps her best known collectors, other include Ginger Rogers and Mr. Joseph Hirshhorn. In time Miss Hibel saw the need to open several galleries along the Eastern seaboard in order to meet the never ending demand for her work.

1966 was a truly wonderful year for Edna Hibel as it was for all of her collectors and those who could only dream of owning an original Hibel. Miss Hibel began to experiment with lithography, a unique medium that involves drawing on a stone and transferring the image to paper. These originals in multiples now afford many the opportunity to collect the art of an extraordinary woman, Edna Hibel.

A special collection of Miss Hibel's lithographs and porcelains can be seen at the Annex Gallery, 132 N. College Street, through Saturday, March 25. The gallery hours are 8:30 to 5:30 Monday through Friday and 9 to 1 on Saturdays.



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1978 Annual Jewish M

The Annual Convention of the N.C.J.M.& W.A. will be held on May 27th & 28th at the Velvet Cloak Inn, Raleigh. It will be a fun filled weekend for fellowship with your friends across the state.

On Saturday evening there will be a cocktail party, a banquet, and a gala Cadillac drawing. The business meetings will be held on Sunday morning followed by a luncheon with a guest speaker.

Our tentative agenda is as follows:

Saturday, May 27th	Arrivals (after noon) 7:00 p.m. Cocktails 8:00 p.m. Banquet 9:00 p.m. Cadillac Drawing
Sunday, May 28th	9:00-9:30 a.m. Continental Breakfast (lobby adjoining meeting rooms) 9:30 a.m.-12 noon Business Meetings 12:30 p.m. Luncheon 2:00 p.m. Departure

Clip and return to: The Velvet Cloak Inn
1505 Hillsborough St.
Raleigh, N. C. 27605



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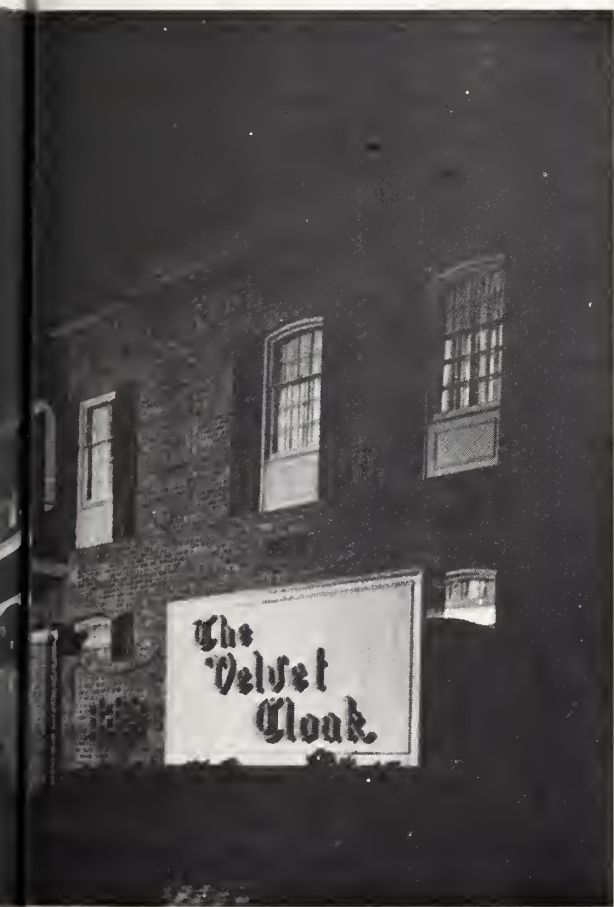
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M & Women's Convention



CONVENTION INFORMATION

- Registration form and check for full amount must be returned to Genevieve Schwerin to insure your reservations. (Payable to North Carolina Association of Jewish Women.)
- Room Rate: \$29.00 plus tax double occupancy, \$23.00 single occupancy. Motel accommodations to be made directly with The Velvet Cloak (See clip box lower left).
- Check-in time is after 12 noon on Saturday and check-out time is 2:00 p.m. on Sunday.
- Events: May 27—Cocktail Party and Banquet \$15.80 per person
 May 28—Continental Breakfast, Meeting and Luncheon \$9.85 per person
- Kosher meals are available—please indicate on the form if you would prefer a kosher meal, otherwise it cannot be provided.
- Tax and Tip for Food and Beverages have been included in the price as stated above.

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TOTAL AMOUNT ENCLOSED \$ _____

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Visiting Day in the Orphanage

“What did he take this time,” my mother said, “my wedding band.”

by Amelia K. Davis

“If you leave me, the lightning will strike me and the thunder will kill me!”

It was around the turn of the century when I, a dark-eyed, intense seven-year-old girl spoke those dramatic words. I can still see my tearful mother on the edge of her chair preparing to leave me and my two sisters in the custody of a Jewish orphanage. The reception officer motioned her to make a quick get-away.

Orphanages were not set up then for orphans only. Their wards came from indigent, one-parent homes, from incurably sick parents, and the like. There were not then the many Social Service Agencies of later years, each geared to keep families together.

The lower East Side of the city of New York became a ghetto of the Jews who fled harsh conditions and pogroms in Europe and Russia. They were disappointed not to find the streets of New York paved with gold, as they had been advised. Many of the heads of families were well educated men, but with the necessity of putting bread into the mouths of their families, they became mostly peddlers or “sweatshop” workers. In crowded home quarters, and worse at work, there was much sickness and early death. Some fathers found the responsibilities of family life too much for them, whether because of the beast-like burdens they were forced to endure, or they didn’t have the stamina to cope with the depressing conditions, and simply abandoned their families.

My mother, a pretty brunette, painfully shy, was married according to the dictates of her mother—the indisputable custom

among those European Jews. There was no courtship. The man came, saw the girl, liked her, asked for her hand, and was accepted perhaps for no better reason than that it meant one mouth less to feed, and they were married.

My father, a regular Don Juan, had large blue eyes, blonde hair, and a reddish waxed moustache. He walked with a natural jauntiness, and he left home or stayed as the whim moved him. To give him his due, he worked when he could find a job, usually as a waiter, otherwise he followed his bent of chasing women and gambling in a small way. When his funds gave out, which was often, he would return home to be fed and change his linen, which my mother, along with many of her ilk, tolerated to avoid loud quarreling to be overheard through the thin walls of their tenement apartments. While he was out gadding, my mother would move the family, but he always found her through the grapevine of a tight community.

Eventually my mother came to her painful decision to place us children in a shelter, and awaited my father’s next absence from home. That time he was gone longer than usual, and she made arrangements for us to be admitted into the Orphanage.

When she could find work as a midwife, for which she was qualified, not in a professional way, but in the loose term understood in small villages in the “old country”, she gave up her apartment and moved in with her employers, the custom then. Besides delivering a baby, a midwife was obliged to wash, iron, cook and scrub, besides having to be adept at sidestepping the sexual advances of the husband temporarily deprived of the

comforts of his wife. Between jobs she lived with her older sister and brother-in-law, a childless pair.

It is doubtful whether grownups realize how much of the wrangling and tragedy in a home are absorbed by small children, whether through osmosis or by overhearing snatches of conversations between relatives like:

“Your man gone off again?”

A nod.

“What did he take this time?”

It might have been a small clock or a cheap piece of jewelry brought from Europe, and therefore treasured, on which he might get a pittance from the pawnbroker. In answer to the question, “What did he take this time,” my mother said, “My wedding band.”

“Your wedding ring!” shrieked her sister. Her vehemence unconsciously caused a mental picture to form and remain etched in my sisters’ and my mind.

Meanwhile we were initiated into the daily life of the new “Home”. Our hair was clipped to the scalp all around our heads, while we sobbed our hearts out. We were given clothing uniform with the other girls, which we donned after a shower. Thus equipped, we were left on our own in a big, dirt-floored playground. Off to one side was a long shed, through the length of which ran tables with benches on either side.

We were each assigned to our own age group. Our lives were lived within the invisible barriers of these groupings. With a monitor—a few years older—we were marched to public school some six blocks away, to the dining room three times a day, and upstairs to the dormitories at bedtime. And so life took on a day-to-day sameness, and in short order we became an

ntegrated part of the Orphanage. Of course there were some highlights to break the monotony, the most important being Parents' Visiting Day. This occurred three or four times a year, provided we were not in quarantine due to an epidemic. Visiting hours started right after lunch, and on that day it was a wonder that we didn't all develop indigestion or worse, hurrying through our meal. We could barely wait to march out of the diningroom to jump down the iron staircase dividing the diningroom floor from the lower shed and playground. We rushed indoors to see if this was, in truth, Visiting Day, expressed by the benches being turned seats outward. The benches couldn't have been plainer, but on that day they looked to us warm, welcoming symbols, seeming to say, "Sit here, Momma, where I can cuddle up against you."

Outside again to watch for the release of the parents who had come the long distance from the Lower East Side at goodness knows what early hour. In the first homesick years, my sisters and I would rush into my mother's arms, almost throwing her over with our exuberance. It took hours for eyes to be dried and sobs to subside before we could speak coherently.

"How do they treat you? Are the meals good?" and more questions. We had no complaints now that our mother was actually with us. And so the few hours passed, all too quickly, and once more came the wrench of parting. But each time it was easier as new experiences and the growing-up period inexorably took place.

One Visiting Day stands out in my mind as a "Red Letter Day". It dawned as innocently as other visiting days. But to the dismay of my sisters and me, other girls' parents were beginning to arrive before ours, which in itself was cause for alarm since my mother was usually first. Then we spied Uncle Max and Aunt Yetta, and with mixed feelings we rushed forward.

"Where's Momma? Is she sick?"

They patted our heads and crushed us to them. "Momma's in the hospital, but don't worry, she'll be out soon," and soothing words along those lines. They brought out an orange for each of us, peeled them and got us to eat them, and so they quieted us.

Time was passing too quickly, as usual. Suddenly my younger sister ducked under the table. Bewildered, I looked around and spied my father approaching, an unheard-of event since this was the very first time he visited us. He walked with his distinctive, assured step. Noticing my uncle and aunt, his usual spirited air took a decided drop, but he kept coming, albeit somewhat falteringly. My uncle and aunt too, on seeing the little one's move, looked around, and seeing my father, walked a few feet away from us.

My father kissed my older sister and me on our foreheads rather awkwardly since we didn't respond

in any way. He seemed like a stranger to us.

"Where's the baby?" he asked. We didn't answer, but following the direction of our eyes, he discovered her under the table.

"Come out, darling. I'm your poppa. Come here and kiss me," he coaxed.

But she wouldn't. Looking as defiantly as she could manage in her squatting position, she said, "I won't kiss you. I don't love you. You stole my momma's ring!"

He looked helplessly at the other two of us, and found us staring at him, unblinkingly, in the unsettling way a child can—as if to say, "Well, what are you going to do now?"

He turned, and the jauntiness we always associated with him, fell from him as, dejectedly, he walked slowly away from us and went out through the open door. That was the last time in our lives that we, his children, saw him.





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Cinema



OUR FILM FOLK

by Herbert G. Luft
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SIMON WIESENTHAL appears under the name of one Ezra Liebermann in the filmization by Sir Lew Grade and Robert Fryer of Ira Levin's novel, "The Boys From Brazil," dealing with the tracking down of Nazi war criminals still hiding out in right-wing controlled countries of South America. Wiesenthal alias Liebermann is portrayed on the screen by Sir Laurence Olivier. Dr. Mengele, chief surgeon at the Auschwitz extermination center, maintains his real name in the picture. For a switch in character, the Nazi doctor is depicted by Gregory Peck, with James Mason as General Seibert, his superior officer in the dreaded

SS elite guard. Uta Hagen makes a rare screen appearance as Frieda Maloney who now works with Mengele for the purpose of creating a new breed of supermen by cloning, or the artificial reproduction of the Nazi specimen, and then bringing the "boys" from Brazil to an adoption society for future return to the fatherland. Liebermann and his sister Esther (Lilli Palmer) discover the scheme and finally confronts Mengele with his crimes of the past and present. Though in reality Mengele is alive and well, the picture moves ahead and depicts his punishment as a reality.

Robert Fryer, who produced in conjunction with Grade's ITC, the thought-provoking "Voyage of the Damned," is now acting on behalf of The Producer Circle Company which has a number of films in preparation. Among them are "The Shining," "Trans-Siberian Express," and "With a Vengeance." Fryer also will be continuing the management of the Ahmanson Theater in Los Angeles and adding another stage production, Ben Hecht's "Twentieth Century," to open in mid-February at the St. James Theater in New York.

Fryer is currently with the production company in Vienna,

after having completed interiors in the studios of London and duplicated the Brazilian setting in Portugal.

GROUCHO MARX and his brothers Harpo and Chico appear posthumously on the stage of the Solari Theater as portrayed by Sandy McCallum in a series of quaint vignettes in the tragi-comic play, "The Last of the Marx Brothers Writers." Written by Louis Phillips and starring Hollywood's Victor Buono as a has-been gag man from the archaic period of the screen, the show is enjoyed by a movie crowd thrilled with the recreation of the Marx Bros., who otherwise are a forgotten tribe in the film capital. The facial expressions and the voice inflection of McCallum as Groucho and Chico, the mannerism of Harpo, are frighteningly real.

STEVEN SPIELBERG, who directed two of the all-time top money makers, "Jaws" and "Close Encounters of the Third Kind," goes from the rough adventure and the science fiction genre to a reflection of recent history with "The Rising Sun." It recreates the events of 1941 which led to the Japanese attack on Pearl Harbor.

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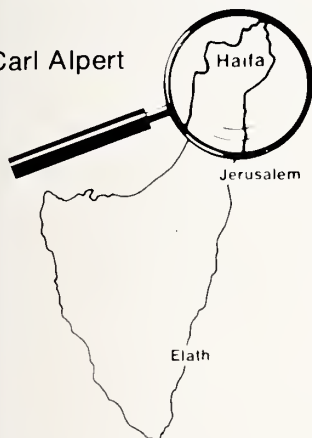
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Inside Israel

FIVE QUESTIONS—AND ANSWERS

by Carl Alpert



Haifa—Events in the Middle East have been moving so rapidly that what is written today may be obsolete or even archaic by the time it appears in print. With that qualification, we seek to provide concise answers to a number of questions which are persistently asked.

Question: Why did the Egyptian peace moves come now, during the administration of a supposedly extremist Begin, rather than during 29 years of Labor rule in Israel?

We have long realized that no Arab leader could afford to make overtures to Israel unless he could do so from a position of strength. We used to say that the problem was how to let Egypt appear to win a war, without our actually losing one. The Yom Kippur War provided a solution, though at a bloody cost.

Further, Sadat realized that in Begin he had a strong man who could be relied upon to meet his inspired peace offensive with equally bold responses. Begin's predecessors had become mired in political dogmas, and could never have mobilized the entire country behind them, much less, respond with imagination.

Finally, the political and economic situation in Egypt had become so acute that Sadat was in desperate need of a break-through. He took a risk, and so far it has paid off.

Question: Has Begin changed his political philosophy, that he is prepared to yield up the West Bank?

There appears to be a long range gamble here. Sadat is pressing for a complete regional settlement. Begin is cooperating. The compromise reached will be offered to the Arab world. Today there is every indication that it will continue to be rejected, at least by Syria and the PLO. Sadat will be able to say that he sought and obtained a reasonable solution, but he can no longer be bound by the intransigence of the other states. He will then be free to sign a separate peace with Israel.

Under these circumstances Begin will be able to say, with justice, that he was willing to compromise. The others refused. Hence his offer with respect to the West Bank is withdrawn, and the chimera of West Bank autonomy will disappear. In 1967 King Hussein's great mistake was in accepting Egypt's invitation to go to war against Israel. As a result he lost Jerusalem, he lost the West Bank and he lost prestige. In 1978 he is making his second great mistake, this time in rejecting Egypt's offer to go to peace with Israel.

Question: What is the U.S. role?

There was a complete misreading of the situation by Washington. Carter offered to let the PLO take part in Geneva, when both Israel and much of the Arab world didn't want them. His invitation to bring Russia back onto the scene horrified everyone except the Communists. He played down the significance of the Cairo Conference, which followed Sadat's visit to Jerusalem. Both Begin and Carter struggled to

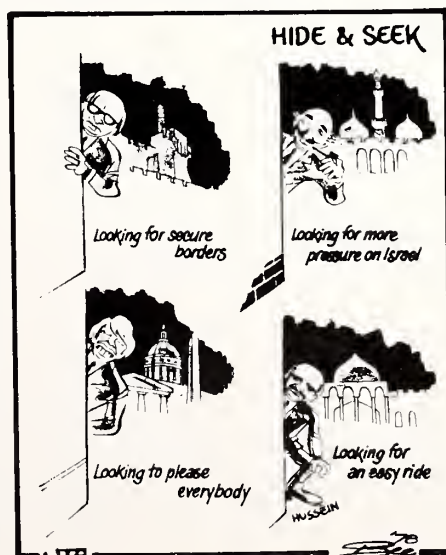
bring the U.S. back into the picture with dignity, not because of any love for him and his mis-adviser, Brzezinski, but because in the long run, U.S. support will be needed for the carry-through.

Question: Will Begin be backed by his own people?

If elections were to be held in Israel tomorrow, many estimate that 80% or more of the population would endorse Begin and his party. Though he has been in office little more than six months he has effected a miraculous change in the situation. The Labor opposition is in complete disarray. On the one hand, there is grudging approval of Begin's broad policy, but since the party cannot commit suicide it must pick and criticize. The results are pathetic, and have lost them even further public support.

Question: What will happen next?

Impossible to say. The important thing is to capitalize on the dynamism of the situation, to keep the talks going and to maintain the close relations with Egypt. There will still be long weeks and months of patient negotiations.



A Day in the life of a Kibbutz Kitchen worker

The kitchen is without doubt the Heartbeat of the Kibbutz

by Gloria Averbuch

The alarm jolts me awake. It is 5:35 a. m., five minutes less that I am use to getting ready in. I throw the covers off the bed and begin my regime immediately. There is no such thing as doing it gradually.

I open the front door and reach out to the hook on the wall. My cold clothes are hanging there, the smell of grease temporarily dormant. I put on blue work pants and an old T-shirt, even the underwear I use just for work.

I splash cold water on my eyes. It's the only way to do it. I cover my head with a scarf, making sure every hair is shielded. It is 5:45. I walk to the dining room. There I will have 15 minutes to drink coffee, focus my vision and try to wake up enough to safely use the sharp knives my job requires.

The coffee machine is large and silver with six spickets. I am on a rich kibbutz; we don't have to put the instant powder in plastic cups and wait in line to pull the single spicket for hot water. I pull a lever and the black brew falls into my glass cup. I pull another lever, and hot milk makes the coffee drinkable.

I sit down at a table with a copy of "Al Hamishmar", the Hebrew newspaper representing the Mapam movement to which my kibbutz belongs. I glance at the headlines, all the Hebrew I can manage to read so early in the morning. As the cryptic Hebrew shapes do not reveal any essential investigation or bear any message of tragedy, I turn to the sports page. At least this interests me and is managable reading. Suddenly my eye is easily caught by the familiar English words of the "Jerusalem

Post" being opened by someone next to me. I snap my head away because in principle I have sworn not to read Israel's English newspaper. It reminds me of all the things I believed I would not find in Israel: spinlessness, pettiness and an obnoxious unwillingness to "print the news and raise hell."

It is 6:05. I put my empty glass on one of the plastic trays in a large dishwashing machine. I walk into the kitchen and quickly survey the action. The kitchen is well-lit and heated by the steam that rises from large pots and table-size frying pans. Women of various ages and sizes, dressed in scarves and aprons, are literally running back and forth, talking, yelling, cutting and stirring. If I wasn't quite awake five minutes ago, my nerves are now standing at attention.

"Good Morning", "Boker Tov" are repeated to each and every one, by each and every one. I walk to the pantry and dig through a pile of aprons for one that will fit. I am tall and thin and the kibbutz aprons are for the short and fat. They are obviously made with the stereotypical Jewish woman in mind.

Back in the steamy room of noise and activity, I confer with the head cook. After I have steamed the potatoes and rolled the meatballs (two kibbutz standards), I am to make the vegetarian dish. As a Westerner and "alternative food" eater, I know more about vegetarian cooking than the Polish or Hungarian woman. They feel more comfortable with goulash, turkey schnitzl or sweet noodles with peanuts and poppy seeds.

I take a large pot and put it on a cart with wheels. I go outside to the

two large refrigerators, both the size of living rooms in a studio apartment. I take a combination of eggplant, squash, onions, peppers and parsley from the numerous wooden crates stacked against the walls. I take cartons of cottage cheese and other cheeses with varying ranges of fat content. I love cheese, and Israel has more types of it than any country I have ever been in, and I've been in at least 18 countries.

I wheel my vegetables and cheeses back into the kitchen and search for a corner to work in. After cleaning myself a place, I search the sinks like an undercover agent trying to find the rare and proper



**Nobody -
but nobody -
saves you more.**

knife. I sit down to work and it begins.

"What is 'it'? 'It' is the yelling, the gossip, the accents, the tongues, the eating. The kitchen is without a doubt the heartbeat of the kibbutz. The workers and the members flow in and out, like blood pumped through a main artery. Nowhere have I seen more eating or more meals than in a kibbutz. There is breakfast, 10:00 a. m. coffee break, lunch (the main meal), 4:00 p. m. coffee time, and dinner.

"Taste this" a woman commands me as she pushes a meat gravy under my nose. It is 6:30 a. m. "I just couldn't" I honestly tell her. The grease smell pervades the air as things begin to fry. I cut my vegetables with a feeling of purity, determined to keep them grease free and with the vitamins left in them.

At 8:00 we go to breakfast. I try to hang back a bit so I won't be committed to sit with the women I work with all day, and also because I have no strong desire to eat. I

must be one of the only women to work in a kibbutz kitchen and eat LESS than I normally do. I often look up at the clock and see it is noon and I have not eaten a thing. There's a good reason for it. I only have to look at the kitchen to realize why.

Sitting on either side of me are two large tubs of raw hamburger, probably 30 pounds in each of them. They are covered with towels that flys are busy trying to crawl under. Vegetables, once whole, colored and beautiful, are boiling into a shapeless mass in one of the large pots. Most days there are frozen chickens to be thawed, cleaned and cooked. After pulling the necks and fat out of the body cavities of numerous half-thawed chickens, my hands become frozen red appendages which don't seem to belong to my body.

Combinations of ground cabbage, carrots, and other various vegetables are combined with sugar, vinegar and salt. The contents if tossed and shuffled by the arms of a strong balaboosta.

Beets, cucumbers and other pickled condiments are being distributed in large quantities. I move far away from the beet tub, remembering how the strong purple liquid stained every inch of my being the last time I had the misfortune of distributing the sugared purple disks.

Every day, onions must be cut and fried for their various uses. The smell of cooking onions for 600 people should be patented and used for riot gas. Nothing drives me away and out of the kitchen faster than when I see the onions being dumped into the frying pan.

But for the absence of bacon and ham (loved by the kibbutzniks but unavailable), the kibbutz breakfast looks like a buffet served in an American cafeteria. Cheeses, yogurt, eggs and hot cereal are taken from trays that are set into heated aluminum wagons. In addition there are the staple vegetables eaten at every meal: tomatoes and cucumbers. There are several varieties of fresh baked bread available. Bread is delivered to the kibbutz at least once a day, if not twice, and all bread in Israel is made without preservatives.


Each person begins by taking an aluminum tray and placing on it a knife, fork, spoon, glass and plastic plate. The coffee, tea and warm milk spickets are pulled by kibbutzniks and numerous volunteers from various countries. They walk through in a line passing the wagon, choosing from a great variety of food. Breakfast is undoubtedly the best meal on the kibbutz.

I look around the crowded, noisy dining room for a place to sit. The arrangement of the tables and the standard dark blue clothing of the workers creates an institution like atmosphere. My eye catches the kitchen women motioning me to sit at the place they have saved for me. I have no choice. I am about to hear the gossip whether I want to or not. And it isn't gossip, it is a discussion about clothes or children.



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Israel now has one of the highest Heart Attack rates in the world

(Yawn).

After a half hour of discussing nothing very important, we take our trays to the dishwasher, put scraps and garbage in a deep accompanying pit and place our dishes on the moving plastic trays.

Once back inside the kitchen, the frantic pace begun at 5:00 a. m. continues. I return to my vegetables, cutting and arranging in large metal pans, each which serves about 20 people. We work steadily until 10:00. Liver, turkey, chicken and sometimes pork is being cooked in an oven called a convectomat. The regulated heat of this oven effectively bakes or fries food, depending on how much oil is used.

Oil is a subject by itself, an all pervasive element of kibbutz cooking. Among my friends we call the kitchen the 'grease factory'. Oil is not used merely in cup and spoon measurements, but rather by the bucket. Oil is the lifeline of kibbutz cooking and probably one of the reasons that Israel now has one of the highest heart attack rates in the world. Half the food is fried rather than baked or boiled, and half the kibbutzniks ask for it fried it it doesn't get to them that way. They even fry vegetables, and oil the food that is to be baked. "You don't want it to stick" a veteran worker tells me as she dumps enough oil in the baking dish to keep an elephant afloat. Fried potatoes, fried dough, fried chicken, turkey, meatballs and eggplant—these are all kibbutz favorites.

The process of draining or soaking up the oil from these fried foods is questionable. As the items pile up in a wire basket to drain, they catch the oil from each other like a professional center fielder catches fly balls. Not much escapes to the pan below, and it is doubtful that food for 600 people

will be dried with paper towels.

Lunch is obviously the meal I am the least fond of. If I do eat the main course for example, I rinse it off and dry it. It sounds absurd but it is the only way I can think of not to leave the dining room with a feeling that every rock in the Holy Land is sitting in my stomach. I rinse the rice too, and watch the balls of oil or margarine that float down the drain. I peel the bread-crust coating off the food, pass up the meatballs and fried potatoes, and usually have yogurt or a carrot in protest. It doesn't sound exciting, but I actually have become quite fond of these foods; at least I know what is in them!

From 11:30 until 1:30 the kibbutzniks drift in and out of the dining room for lunch. I work until 2:00. When the last people have eaten, the leftover food is brought back into the kitchen and placed in pans and bowls. When a cart with three or four shelves is full of the covered pans, it is wheeled back into one of the big refrigerators. A little of every kind of food is placed in bowls and put into the ovens for any late comers. However, mention should be made of the possible

destination of this unguarded food, as well as any of the other food products taken from the kitchen.

In the last several years, pets have become very fashionable on the kibbutz. Dogs and cats are everywhere. And why not? What better place to keep them than a kibbutz. The problem is that it is not just the leftover scraps of food that go to the animals. No matter how expensive, or forbidden the type of food, each pet owner is sure that his or her animal deserves to have it. Kojac the Great Dane or Lassie the collie must have their daily protein fix. Chicken, fish, liver and meatballs are often visible in the dishes of the pets throughout the kibbutz.

After the last dishes are cleared and the laundry is collected, I am free to leave. My own kibbutz-style shopping bag is filled with fruit, cheese or buttermilk, all the types of goodies that kitchen workers are privileged to.

I glance down at my bag, increasingly unconscious of my own imperfection. "I've adapted well," I wrote in a letter home.

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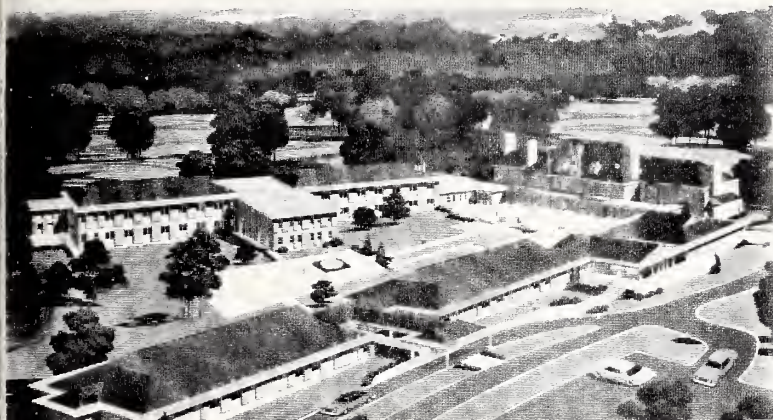
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WELCOME

We would like to welcome a new addition to our staff. She is Miss Teresa Charles and she will be serving as Recreation Director. She is a native of Winston-Salem where she attended Parkland Sr. High School. She has been living in Granite Falls for 2 1/2 years where she attended Caldwell Community College and Technical Institute. There she majored in Recreation Leadership and held several jobs dealing with different aspects of recreation. Her move back to Winston-Salem has so far been one with no regrets. She is presently residing in Clemmons and hopes her stay with the Blumenthal Jewish Home will be a long, happy one.

CHARLOTTE FEDERATION "DOLLAR DAY"

On January 29th, the Jewish Community Center in Charlotte hosted a "Local Dollars Day". Invited representatives of the Blumenthal Jewish Home were on hand with displays and a video tape presentation to inform community members about the Home and its services. We are pleased to appear at community gatherings and share information about the Home. If your group is interested in having someone speak at a meeting or answer questions about the Home, please contact Mr. Robert Milman or Vincent Smith at the Blumenthal Jewish Home (919) 766-6401.

CRAFT SHOP

The Blumenthal Jewish Home strives to offer a challenging and rewarding program for its Residents. One area that has rapidly grown and been successful is the knitting and crocheting department.

Three of our Residents that we are particularly proud of are Rebecca Lipsky, Ida Dorn and Marie Witten. Mrs. Lipsky has knitted a number of beautiful afghans and tobaggans for the shop and her family. Mrs. Dorn has knitted a variety of beautiful scarfs and hand purses for the shop. Mrs. Dorn is working on a new project at this time—knitting puppets for small children. Mrs. Witten has been coming to the shop for quite some time. She has been crocheting granny square shoulder bags. These bags are made of valure material. They are one of the shop's biggest sellers.

As the Home continues to grow, the craft shop also strives to continually grow to meet our Resident's needs. Our goal is to continue to have a variety of activities, and a stimulating and challenging shop for our Residents to work.

HUMPHREY REMEMBERED

Not long ago, the nation received news about the death of a person who **TIME** magazine called "an American original"—Hubert H. Humphrey. Mrs. Hannah Kirshner,

one of our Residents was privileged to meet and know this man who was more than the average political figure. What she had to say about Humphrey follows: "I met him in the late 1940's in politics when Jewish groups were working for the creation of Israel. We were trying to enlist congressmen for support. Humphrey was very interested in a Jewish state, as well as civil rights and Housing problems. You had to meet him in person to be impressed because he didn't project himself over television. He was very honest and sincere and his country always came first. If you met him he never forgot you. I know this country will miss such a great asset."

ROUND UP OF ACTIVITIES

Many January activities were cancelled because of the flu scare but several went on just as planned. On January 9, the monthly birthday party was held. Spirits were high as we helped these people celebrate their years of getting younger. On January 12, the canteen was held in the Coffee Shop. Mrs. Ada Levy made sweet rolls to sell in the shop. They were delicious and everyone seemed to enjoy the special event. The monthly cocktail party was held on January 26. Several people attended and devoured the delicious food prepared by our kitchen staff.

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THAT COSTLY ADDRESS CHANGE

Each month the Blumenthal Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

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We mourn the loss of Lucy Armfield, age 65, in Residency 1 year, 1 month and 3 days.

Elizabeth Shilladay, age 89, in Residency 1 year, 11 months, 3 weeks and 1 day.

Samuel Weiner, age 90, in Residency 9 months.

May their loving memory bring comfort to their loved ones.

WELCOME

May you enjoy a long, happy and healthy life:

Dr. Benjamin F. Foxman
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The prayers and thanks of our Residents are expressed for the contribution made to the Home from January 1, 1978 to January 31, 1978.

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American Jewish

Times Outlook

April 1978

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From The Desk Of The Editor

FROM THE EDITOR'S DESK

Featured on this month's cover are his excellency Abba Eban, and Ron Unger as photographed in front of the Plaza Hotel in Jerusalem by Jean Stromberg-Unger.

His Excellency Abba Eban is the former Foreign Minister, Ambassador to the United States and Chief Delegate to the UN. He has been acknowledged as one of the world's most brilliant and articulate speakers. Mr. Eban, widely known as a scholar, writer, and lecturer, is the author of *The Middle East in World Politics* and *Voice of Israel*, in addition to numerous other works.

Abba Eban will be speaking at Temple Israel, 1014 Dilworth Road in Charlotte, North Carolina on May 2nd at 8:30 p.m. A reception and dinner will be held at 6:30 p.m., and Mr. Eban's talk, "The Future of the Middle East", will follow at 8:30. Tickets for the reception, dinner, and speech are \$100 per couple. Advance sale tickets for the lecture, "The Future of the Middle East", are \$5.00 and are available at Temple Israel, Temple Beth El and The Jewish Community Center or by mail from N. C. Hebrew Academy, 1006 Sardis Lane,



Charlotte, North Carolina 28211. Tickets at the door are \$7.50.

Also, during the month of April we celebrate our spring festival, Passover. Passover commemorates the Exodus of our people from Egypt. G-d "passed over", or protected the houses of the children of Israel, the rites of Passover were Ordained as a reminder of G-d's deliverance of His people from their bondage in Egypt.

We note the two distinctive festivals, as recorded in the Bible, are the feast of unleavened bread (mazzot) and the Passover, an agricultural feast. At the beginning of the Exile these festivals were combined. Lamb was offered because G-d "passed over" (pasah). Unleavened bread is eaten because G-d redeemed the Israelites from Egypt. Bitter herbs are a part of the seder table as a reminder that the Egyptians embittered their lives.

The special home ceremony, the seder, on the first night is based on the injunction of parents to inform their children of the deliverance from Egypt.

In this Passover season let us all join together and pray for peace among our brothers in Israel and throughout the Diaspora that they will join in the spirit of brotherhood.

Ron Unger,
Editor



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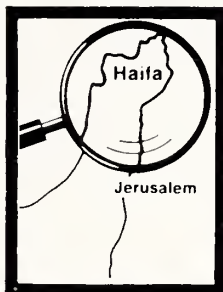
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JEWISH TIMES-OUTLOOK

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The Following is an Editorial by Ronald D. Unger

"Israel is at her military peak and she will not be in the frame of mind to fight strictly a military battle next time. It will be the war to end all wars."

by Ronald Unger, Editor

The following is a perspective on the current status of the internal affairs of the state of Israel as viewed by this editor during his recent tour of Israel and London. The comments and observations in no way reflect the opinions or attitudes of the Publisher or Staff; they are strictly those of this writer.

Israel is a country where news takes place hourly. Rumors and propaganda circulate wildly. Everyone has a political opinion—even those who have no party allegiance.

Currently, American public opinion, both of Jews and Non-Jews, has drifted toward the emotional and brilliant orchestration of Egypt's President Sadat. There is no question that Sadat is a genius in his own right. There is also no question given the opportunity that Mr. Sadat would level Israel tomorrow, even though he has come close to actually recognizing Jerusalem as its capital. All these tactics are those of a man whose country is in quite desperate shape.

Israel's main problem, however, is that she lacks a seriously needed ministry of propaganda to disseminate information to her own people as well as the outside world. Please do not be deceived by my use of the word propaganda, because every nation in the world has such institutions. Israel's integrity stands in the way of dramatically acting out postures of her position, and she prefers less of the sensationalism and more of the reality which comes over very poorly in 60 seconds of National Television's evening news.

One does not necessarily need to

go to Israel to gain a clear perspective on the settlement issue; one merely needs to be able to interpret a map. To view the Sinai, to view the Golan Heights, and to note where Egypt-Syria and Jordan lie.

There is, of course, the old argument that the Americans are not rushing out to return parts of California, New Mexico or Texas—nor are the Russians returning parts of Poland, Eastern Europe etc. However, this argument aside—the Egyptians never had any use for the Sinai. They never before recognized any potential resources there, but suddenly Mr. Sadat is losing face in the Arab world and therefore must regain this territory—such cities as Yamit and settlement Moshavs as Sadat need to be returned. Well, this reporter saw with his own eyes the production of agricultural miracles in this area, but more importantly, witnessed the necessity of maintaining these areas as security borders (cease fire lines if you wish). These cities and settlements are by no means new—as a matter of fact, Israel has had 151 settlements in the planning stages throughout the country for the past five years. Unfortunately, the media and her timing of their announcements worked against her.

Initially, I saw no reason why these areas could not be sacrificed for a guaranteed peace. Hell, they were only minimal amounts of kilometers. But then I wasn't looking at a map; I was listening to ABC-CBS and NBC Reporters.

These areas may in fact be ace cards that Prime Minister Begin is holding for negotiations. However, I do not feel that a Middle East peace can be secured unless you

have one leader that represents all the Arab countries or all Arab leaders participating jointly in peace talks. Syria will never see peace in our lifetime with Israel, and rumors have large dollars floating into Kuwait for the assassination of Sadat.

How can a peace be negotiated with a leader whose temperament changes daily and who himself may not be around tomorrow. The candor of this article is to explore the realities, not the fantasies of the situation.

I believe Jimmy Carter is fueling a war by providing arms to Egypt, Saudi Arabia and Israel. Even if the weaponry is antiquated or being replaced on the drawing boards with more highly sophisticated arsenals. I would rather see Israel get no more arms and have the U.S. terminate all arms agreements with Egypt and Saudi Arabia than to be part of a country that fuels and acts as a catalyst in a Third World War. For certainly then America (also falling behind Russia in the propaganda game) would become an involved party and our sacrifices . . .

Personally, I question Mr. Carter's qualifications in representing this country in foreign affairs—unless he is far more shrewd than the inept picture in which I view his comments as they regard the Middle East.

I had the honor of meeting with President Katzir, Prime Minister Begin (during a press conference) Gideon Hausner and other leaders of the government and the Knesset during my recent visit. I also had an opportunity to take a closer look and an opportunity to listen more closely to the minds of the people of Israel—to their hearts and to

their fears.

One will not deny the existence of crime, prostitution, narcotics and corruption in the Middle East—as one should deny how capitalism has influenced all forms of human existence in this part of the world.

Yet for Americans to think peace will come about by Israel's giving up lands and considering concessions which will jeopardize her security is absurd. The Arabs' desire, to have all religions control their perspective churches in Jerusalem, is questionable. They expend a great deal of military strength in an attempt to wipe many of these monuments off the face of the earth (1973). It was the brave Jewish paratroopers who sacrifice their lives as opposed to leveling areas of the city, who secured these religious heritages for future generations of all religions. There is history in Israel and there is the Torah in which one who is well learned in such matters can clearly see Palestine as the State of the Jews. In 1948, the UN created the State of Israel. It is

unfortunate that a country was not carved out for the Palestinians.

The West Bank is a term—it encompasses a tremendously great amount of land. Again incomprehensible, unless you are looking at a map. I ask you to visit Israel, to send your children, to step foot on the soil of your land—your heritage, your history. More than dollars (to me), Israel needs American know-how, American ingenuity. She may not come out and ask for our help, but American has the largest Jewish population in the diaspora—we are the future of Israel. Jimmy Carter loses sight of his campaign promises and his religious convictions when pressures Israel to concede territories which given up might one day cost her her very existence. It is just a matter of time that the Arab world needs to fortify herself before she decides to give Israel one more military strike. Fortunately, Israel is at her military peak, and she will not be in the frame of mind to fight a strictly military battle next time. It will be

the war to end all wars unless the Arab world decides to call it quits, come their senses and live in peace.

Recent reports by the media have sensationalized the recent PLO poisoning of oranges and certainly hurt, for a short time, Israel's export position in the world fruit market. I notices on the streets of London oranges from Cyprus. Also, of course, one notices Arabs throughout London both employed in London's fashionable shops and also the purchasers of London's expensive goods. However, one sees Jews proudly recognizing their heritage here in London—and one can still find the best kosher delies in east London where the Jews first settled when they came to the UK.

Of all the countries people tour Israel is by far the highspot of their travels. At the Tower of London one is apt to hear comparisons made with Israeli architecture and history as compared to a similar Roman period in UK. ☪



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A Message From The President Of Israel

ISRAEL AT 30 A MESSAGE FROM THE PRESIDENT OF ISRAEL —PROF. EPHRAIM KATZIR

The Government and people of Israel invite you to come to our country and join them in celebrating the thirtieth anniversary of the establishment of the State of Israel.

Your presence among us in these meaningful days will link you and us with what is surely one of the earliest examples of tourism in human history—the pilgrimages to the Temple of Zion decreed in the Books of Moses. Over the course of

the centuries hundreds of thousands, perhaps millions of pilgrims, undertook that journey on the three joyful festivals of the Jewish year. In the days of the Second Temple they came not only from within Israel but from all the widespread Jewish communities in the Mediterranean and Near Eastern world—from Persia to Alexandria, from Ethiopia to Rome.

Today's is a larger dispersion, but the goal and the feeling are the same. Israel is not simply another picturesque country, fascinating in its modern development, sometimes unique and particularly advanced. It is much more than

that. It is the land of the Bible, the cherished objective of European and then American pilgrims from the Middle Ages to modern times. It is the strangely loved, never forgotten home of the exiled Jewish people who have never ceased to return to it, who have in the last hundred years restored its beauty and fertility.

To see the change, to share the exhilaration, to observe the mingling of many human strains, to watch the shape of the emerging future, perhaps even to glimpse the wings of peace—to all of these we invite you.

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Anwar Sadat: An Exclusive Interview (Part One)

"He wants to substitute love, compassion and understanding for past hatred and bitterness."

by Trude B. Feldman
White House Correspondent

"The most difficult heritage left me by Nasser is hatred."

This revealing comment—uttered with a sigh—came from Nasser's successor, Anwar el-Sadat. The Egyptian President was seeking words to explain the situation in which he now finds himself.

"My initiative was built on love," President Sadat said.

The initiative was his historic and dramatic trip to Jerusalem last November. For this peace effort, former Secretary of State Dr. Henry A. Kissinger recommended Sadat for the Nobel Peace Prize.

In an exclusive interview during his recent visit to the United States, Sadat also said he was trying to use the "common heritage and common faith" he shares with the Israelis to break the barriers of suspicion and mistrust built up in the last 30 years in the Middle East. He said he wants to substitute love, compassion and understanding for past hatred and bitterness. "I'm sure I can replace love for hate," he said. "It has always worked for me and I hope the Israeli Government will, in time, recognize this.

"Before my initiative, and since then, I thought that I gave the Israelis my true spirit of love," he said. "But unfortunately, a month passed and when we started negotiating, I found the Israeli position was exactly what could have taken place without any initiative, without all my efforts, without the spirit behind my initiative—because, if we had gone to Geneva, they would not have said anything more than they are telling me now in the talks."

President Sadat said the Israeli response has been the imposition of settlements on his land and the guarding of those settlements by the Israeli Army. He characterized the Jewish settlements in the Sinai as "outrageous and humiliating", adding that "love doesn't mean one submits his land or sovereignty.

As a good neighbor," he continued, "would you tolerate your neighbor's wanting to occupy a room in your house and telling you he would stay by force?"

Asked if he thought Premier Begin's statement about keeping the settlements in Sinai is just a negotiating tactic, Sadat said that, at first, he did. "But now," he said, "I don't know. The rejection camp in the Arab world consists of five states out of 21 who have attacked me vehemently and who have accused me of treason. This had happened before the second disengagement agreement, and later, they said they were sorry. Now, one statement from Begin destroyed all we started to build. When he said the settlements should stay in the Sinai and will be defended by the Israeli Army, the rejection camp was ready to take this card and play it. That was tragic."

Seated in one corner of a long sofa in Blair House, the Presidential guest home, Sadat often shifted his legs as he spoke.

His dark eyes flashed when I asked, "After four wars in the last 30 years, how can Israel put its trust in Arab promises when even other Arabs are opposed to what you're now doing?"

"The decision of war or peace comes from Cairo, not from any other Arab capital. Israel knows

this," he responded.

President Sadat's open letter to the Jewish community in the Miami Herald on the Sunday prior to his recent visit to Washington was characterized by many as an attempt to divide Americans of Jewish faith and shake their support of and loyalty to Israel.

Sadat told me that the reaction to the letter troubled him. "I was shocked when I was accused of attempting to make a split between the American Jewish community and Israel. No. This is not my way."

According to Charles Martin, assistant news editor of the Miami Herald, both Egyptian President Sadat and Israeli Premier Begin had been invited to write articles on the Middle East last July.

"It took seven months of dogged persistence," Martin recalls. "I would get up at 4:00 a.m. to call Cairo and Jerusalem. In fact, my voice became so familiar to the operator that one day she called me and offered, 'I have a free circuit now.' Sometimes, I had phoned 8 or 9 times in one day."

Martin adds that it was a "coincidence" that Sadat's reply appeared in the paper just before his arrival in the United States.

President Sadat met with a group of American Jewish businessmen while he was in Washington and said he was impressed with their "warm feelings" toward him. "I didn't come to the United States to ask anyone to put pressure on Israel," he stressed. "I would be quite satisfied if what some of the American Jews said to me, they would say to the Israeli Government."

Sadat appeared genuinely touched by the fact that Jeru-



President Sadat, during an exclusive interview with our White House correspondent, Trude B. Feldman, at Blair House.

—Photo by H. Lion

salem's King David Hotel had planted a "peace forest" of 180 trees in his name. He even knew that the Hebrew letters het yud denote 'life' and are used both as letters and numerical symbols equaling 18. Hence, the number 18 and multiples, such as 180, suggest "life" in Jewish folklore.

Recalling his visit to Yad Vashem, the Jerusalem Memorial to the Holocaust victims, Sadat remarked: "I had never thought what had happened during World War II was that horrible. I thought it was exaggerated for mere propaganda. But when I visited Yad Vashem and saw the portrayals and exhibits, I was deeply moved.

When I left Israel, the whole population hailed me, and at that moment I felt we must head in the right direction and achieve peace for those who have suffered this tragedy. The Israelis yearn for peace.

"At Yad Vashem, I saw with my own eyes how Israelis and Jews everywhere must feel. That memorial embodies all their suffering. They are victims of not only war, but of politics and hatred. I was criticized by charlatans of Arab politics for visiting the memorial to the millions murdered by Hitler. But I purposely went to

that awesome place to prove I'm serious about peace.

President Sadat does not exclude future meetings with Premier Begin. "He'll be welcome whenever he chooses to come," he told me. "But before another meeting takes place, we need more common ground to stand on, so that we don't appear to be bickering before the whole world.

"When I first met Begin in Jerusalem I found a common ground, but lately the attitude in both camps is different. Maybe after Atherton's (Alfred L. Atherton, Jr., Assistant Secretary of State for Mideast Affairs) shuttling between us, things will head in the right direction again."

Leaning forward in a pensive manner, Sadat talked about Premier Begin and about what had prompted him to take the "gigantic step" to Jerusalem.

"As you know, President Carter's handwritten letter to me first inspired the idea of going to Israel. Then I went to Roumania and talked with Pres. Ceausescu about Begin. He is a mutual friend of both of us. I asked President Ceausescu if Begin was genuinely interested in peace and if he was strong enough. After I was convinced that he is, I went to

Jerusalem. I soon realized that Premier Begin is a man with whom understanding came be reached that he wants peace, not war and that he wants discussions, not fighting. I saw in him a strong man who can convince his people of his decisions. I studied Begin by reading most of his own writings and articles on him. I studied his strengths and his weaknesses as a boxer studies his opponent. And saw positiveness and seriousness in Begin and in his government."

However, Sadat pointed out that for 30 years, former Israeli Prime Minister Ben Gurion, Sharett Eshkol, Heir and Rabin all asked for the recognition of Israel as a State. "But now, Premier Begin says he needs recognition from no one. This is an outrageous response."

Sadat said that, even if he had known then about recent events, he would have gone to Jerusalem last November. "I still consider it a sacred mission, and even if it were my last act as president, I'd be happy I did it, because this journey made a difference and has changed the world."

Nonetheless, he added, "There were times when I felt that others . . . even the Israeli Government . . . wanted me to declare that I regretted that visit."

Kibbitzing—Community News

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

February seemed colder and wetter and even more windy than we had expected. But, we managed to keep warm in body and spirit with the many activities of the community. The regular Congregation meeting was held with Ed Goldstein, president, presiding and Larry Rosenfeld taking his minutes, as only Larry can. The Ladies Auxiliary met at the home of Mrs. Albert Gruenhut with president Beverly Silberman presiding, Hanna Adler reading correspondence, treasurer's report from Joyce Lipshitz and minutes of the previous meeting from Joanne Rosenfeld. Reports included the Rummage Sale to be held in April, the activities of the Religious School and the visit of Rabbi and Syd. The Gerbers joined the congregation, and at that time Rabbi conducted the regular Friday evening service with an Oneg Shabbat hosted by Hanna and Karen Goldstein; Saturday morning he held class for Bar Mitzvah, services for children and adults and Saturday night Adult Education discussion zeroed in on the "Jewish Stand concerning the coming Supreme Court Decision on the Bakke Case", this following the excellent Covered-Dish Supper chaired by Hy Silberman and Nat Lipshitz; and on Sunday, the children of the Religious School had the opportunity of Rabbi's enormous expertise as he visited with them.

People traveling: Marilyn, Marty and Karen Leventhal to Florida; Steven and David Leventhal to the Regional BBYO in Richmond where David was chosen as vice-president for the Region, and Steve was honored with Life Membership in the Eastern Region of AZA for his time and efforts on behalf of

BBYO as a regional officer. We might mention here that Steven is our own Disc Jockey for WDBM, Statesville, 55 on the Dial! Mrs. David Lester and Mrs. Saul Gordon to New York for their annual Spring Buying trip; Toby Gordon with daughter, Wendy and son, Louis, have been skiing in Boone, and here we will note that young Louis, recently a Bar Mitzvah, has wrestled for his Oakwood Junior High Team and come through with a very successful first year. Karen Goldstein visiting in Florida with her children—Ami, Brett and Julie; the Ben Katz' to Atlanta for a quickie with daughter, Lauren, to take part in Parents' week-end at Delta Phi Epsilon. Lauren recently pledged to this sorority at the University of Georgia.

In the news: Honor Rollees at Statesville Senior High were Wendy Gordon, Susan Gordon (Third Runner-up in the recent "Queen of Clubs" competition, representing the Cheerleaders); David and Steven Leventhal; at Oakwood Junior High School were Louis Gordon, Robert Gordon, son of Rona and Alfred, and Laurie Ram, daughter of Dr. and Mrs. Cecil Ram; at D. Matt Thompson Junior High was Sammy Winthrop, son of the Warren Winthrops, and at UNC-Charlotte, Michael Ram; we are pleased to note that the cast has come off the leg of our Herbie

Ram. We enjoyed Karen's doing her "thing" on the Radio-Publicity for the continuation of her project "Made in Iredell", sponsored by the Statesville Chamber of Commerce and backed by the Iredell Arts Council.

Congratulations to Beverly and Hy Silberman upon the engagement of their son, Martin, to Miss Marcia Anstandig of Donora, Pennsylvania. Welcome to Milt and Lillian Feldman and their sons, Jason and Aaron—we wish them many years of joy and good health here with us in Statesville.

Another highlight provided for this community by Rabbi Gerber was the visit of Mr. and Mrs. Brian Marks. This young couple had been guides for Rabbi and Syd on their visit to South Africa, and now that he is studying at the University of South Carolina, it was a treat for our community, along with those from Hickory and Salisbury, to break bread and hear about the conditions there concerning Jews, Whites and all the mixtures between. Everyone considered it an evening well spent and hope that the Marks' will return very soon.

—THIRTY

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MYRTLE BEACH COMMUNITY NEWS

by Henrietta Abeles

The Tu Beshvat Seder at Temple Emanuel was a treat enjoyed by a happy congregation of parents and children. Wine, nuts, and fruits were sampled along with poems and prayers pertaining to the traditional ceremony relating to the planting of trees. Rabbi Reuben Kesner officiated.

The adult discussion group held their monthly brunch at the kettle. A large group heard Rabbi Kesner discuss Jewish marriage and customs. Questions were asked by individuals and explained by the Rabbi.

The Sisterhood of Temple Emanuel held their monthly meeting at the home of Mrs. Benedict (Brenda) Rosen, where plans were made for the Purim Festival.



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KINSTON COMMUNITY NEWS

by Mrs. Sol Schechter

Paul L. Chused, son of Mac and Harriet Chused, was named winner of the Distinguished Service Award by the Kinston Jaycees. He has been active on a myriad of county and city organizations, including the Community Council of the Arts, Boy Scouts of America, the United Way, the Kinston-Lenoir County Chamber of Commerce, Little League and the Community Concert Association. He is a graduate of the University of North Carolina at Chapel Hill. In accepting the award, he cited his grandfather, Sam Fuchs, as a person he had always wanted to emulate. He commented that he always wanted to "give of himself", and never thought of his activities as a chore.

Paul and his wife, Tamara, have three children: Jennifer, 7; Jeremy, 4, and Cate, one year old.

Best wishes to Lisa Zicherman on becoming a member of the National Honor Society.

Mr. and Mrs. Eli Bloom visited their daughter in Florida.

Mazel Tov to Mr. and Mrs. A. Bronstein, and Mr. and Mrs. S. Pearson on their twenty-fifth wedding anniversary.

Condolences to Mr. Morris Heilig on the death of his sister.

Congratulations to Ms. Hettie Pearson on becoming a great-grandmother.

Rabbi Selinger spoke to the Lenoir County Ministerial Fellowship on "Interpretation of the Suffering Servant in Isaiah".

Mrs. Harriet Glassman, Mrs. Ann Breitman, Mrs. Tamy Chused, Mrs. Sharon Kanter, Mr. Gerald Crane, and Rabbi Selinger have teachers of the Religious School, coordinated by Mr. Paul Chused.

Mrs. Gerald Crane, president of the local chapter, Mrs. M. Chused and Mrs. S. Schechter attended the Seaboard Regional Meeting of Hadassah in Virginia Beach, Virginia.

The local Hadassah is selling the **Rochester Hadassah Cookbook** at \$6.00 each. Please contact Mrs. Pearl Schechter if you want one. It is highly recommended by the good cooks in our congregation.

INSTITUTE OF JEWISH STUDIES

by June Garfinkel

The Institute of Jewish Studies continuing with its exciting series held its meeting at the home of Rabbi and Mrs. Israel J. Gerber. We were honored to have as a weekend visitor and guest speaker Mr. Brian Marks from Rhodesia. Mr. Marks is in the United States on a journalism grant and attends the University of South Carolina. He was accompanied by his lovely and energetic wife Diane who originated from Johannesburg before her marriage. She teaches at the Community Center in Columbia, South Carolina. This knowledgeable couple gave us a personal insight into the average Jewish home in Rhodesia. The life style there is similar to Charlotte's, except that Jewish women, who do not work, devote their time to the Jewish community. They do not work unless it is absolutely necessary.

After this friendly reparte, Mr. Marks presented the political and emotional situation in Rhodesia. He explained the seriousness of the times as they pertain to blacks as well as whites. One of the most impressive things he told us was that Jews will be treated as the other white people of Rhodesia, as the conflict worsens. The Holocaust was on everyone's mind.

To lift our spirits and add to the warmth of the afternoon, was the personal friendship between the Marks family and the Gerbers, who visited Rhodesia last year. Coffee and cookies were enjoyed at this stimulating and well attended meeting.

N.C. HEBREW ACADEMY AT CHARLOTTE

by Sue Brodsky

The N. C. Hebrew Academy at Charlotte has been conducting a series of community service programs. The programs, which are in the form of a series of teas, are geared to helping young Jewish couples aide their children in developing a Jewish self-identity. During the informal evening, a model Friday night Shabbat meal is simulated, emphasizing those things children can do to participate in making Friday night special. Free cassette recordings of the entire program were given to those participants in the first two teas, which were held at the homes of Gloria and Harry Lerner and Sue and Bob Brodsky.

On January 29 and 30, Rabbi Tucker attended the Solomon Schechter Day School Association Biennial Conference, which was held in Lawrence, New York at the Brandeis School. The topic for the conference was "Values: Theory or Design for Jewish Living." Over 300 educators from 38 different Solomon Schechter Day Schools throughout the country gathered to hear major addresses on various subject matters taught in the schools. Rabbi Tucker said, "The conference was a very valuable experience. The addresses were significant, and the exchanges among colleagues were important and productive. It is important to broaden one's perspective to see what other day schools are doing when faced with similar challenges; and conferences such as this provide that opportunity."

The N.C. Hebrew Academy at Charlotte was featured in the **Charlotte News** recently. The upper school's "Kid of the Week" project was highlighted in the article. The Academy also participated in the Federation family Day at the Jewish Community Center. Martha Brenner organized a lovely slide

and sound program and a display of Tu B'shavat materials. The kindergarten and the upper school attended a student performance of the ballet "Snow White", which was presented at Dana Auditorium.

Don't forget to purchase your raffle tickets for the Academy's Second Annual Great Tax Break Drawing. You may win \$1,000 cash by donating \$1.00 for each single ticket or \$10.00 for a book of 12 tickets. Write or call Rita Mund, 3400 Gresham Place, Charlotte, N. C. 28211, 366-6632.



EMANUEL NEWMAN—Mr. Newman has resided in North Carolina since 1971. Prior to that, he was a resident of Florida for twenty-three years. Mr. Newman is a retired attorney and a member of Congregation Beth ha-Tephila. He will be 88 years old this month.

ASHEVILLE COMMUNITY NEWS

by Emanuel Newman

Rabbi Kaplan, Debbie Chicurel, and Lea Karpen, of Congregation Beth ha-Tephila, attended a Jewish Educator's Workshop in Greensboro. The Workshop was sponsored by the UAHC. The speaker was Rabbi Daniel Syme, the director of the UAHC Commission in Education. The meeting was co-sponsored by Temple Emanuel, where the session was held. Rabbi Kaplan, Debbie and Lea were inspired by an atmosphere of fellowship, and stimulated with new teaching

methods.

Anne Dosier and Charlotte Rubinstein are donating their time, taking inventory and cataloging the Temple library books.

A family covered-dish Sabbath dinner was held in Unger Hall.

The Sisterhood of the Temple has selected three worthy causes as a Congregational project; Meals on Wheels, Senior Opportunity Center, and Brooks Howell Home. The Congregation is co-operating in this worthy cause.

The Brotherhood Club's monthly open meeting and social program, was held. A brief business meeting was followed by an address by Mr. Max Crohn, a Brotherhood member. Mr. Crohn gave an illuminating talk on the Past History of the Temple. A social hour followed, and refreshments were served.

A Purim Carnival has been scheduled—a Cultural Series Program in April, and the Institute on Judaism Program in May.

JEWISH COMMUNITY CENTER OF TIDEWATER VIRGINIA

by Sue Shaffer

The Jewish Community Center of Tidewater Virginia will become a miniature Israel for four days in April to celebrate its 25th Anniversary in Norfolk, Virginia and the 30th Anniversary of the State of Israel.

The exposition, to be called "Hear, O Israel . . ." a PANORAMA of Israel, will be held at the Center at 7300 Newport Avenue, and will be open to the public April 9th through April 12th, 10:00 a.m. to 10:00 p.m. each day.

A replica of the Western Wall, an archeological dig, an Israeli marketplace and a supermarket will be shown, in addition to displays of arts and crafts from Israel, a wide selection of Israeli foods and all aspects of present-day Israeli life. Israeli clothing, jewelry, books and foods are

among the many items to be sold in the bazaar.

In addition to the exhibits on the history and products of Israel, there will be a variety of cultural and entertainment programs including films, a night club featuring Israeli entertainment, and a fashion show featuring all Israeli clothing.

According to Chariman Lois Einhorn and Center Staff Coordinator Sue Shaffer, "PANORAMA is expected to be the largest event ever sponsored by the Jewish Community Center of Tidewater."

RABBI KRANTZLER OF CHARLOTTE TO RECEIVE HONORARY DEGREE FROM HEBREW UNION COLLEGE

CINCINNATI—Hebrew Union College—Jewish Institute of Religion will award the honorary degree of Doctor of Divinity to Rabbi Harold I. Krantzler of Temple Beth El, Providence Road, Charlotte, North Carolina.

The honorary doctorate will be conferred by Dr. Alfred Gottschalk, president, during Founders' Day exercises of the Cincinnati School of the college on March 15.

Active as an educator, lecturer and writer, Rabbi Krantzler has occupied the pulpit at Temple Beth El since 1976. Previously he was the rabbi of congregations in Denver, Massapequa, New York, and Austin, Texas.

While the rabbi of Denver's

Temple Micah, he taught Judaica at Regis College, a Jesuit institution, and during his service at Temple Beth Israel in Austin, he lectured at the University of Texas.

Rabbi Krantzler is a member of the executive board of the Central Conference of American Rabbis and a member of that organization's continuing education committee. In Charlotte, he serves on the local board of the National Conference of Christians and Jews and on the board of the Charlotte Area Clergy Association.

Rabbi Krantzler earned the Bachelor of Arts degree at the City College of New York and the Master of Arts in Education at New York University. He did graduate work at the University of Texas and at Burton College, receiving the Doctor of Theology degree from the latter institution in 1958.

The Temple Beth El rabbi trained for the rabbinate at Hebrew Union College's New York School, where he was ordained in 1953.

TEMPLE ISRAEL—CHARLOTTE

January and February have turned out to be very busy months for Temple Israel.

On January 11, Rabbi Harold Krantzler of Temple Beth-El presented a delightful program for the monthly Sisterhood meeting. Dr. Arnold Shapiro took "A Humorous Look at the Jewish Mother" at the February 8th meeting. The congregation honored the Sisterhood at special

Sabbath services on Friday night, January 13.

Sunday, January 22nd saw people coming and going from the Temple all day. In the morning, the Men's Club served a delightful lox 'n bagels breakfast, followed by a very illuminating exchange by our own Rabbi Rocklin, Father Jerome Dollard, and Dr. Claude Broach. They discussed "The Role of the Clergy in Furthering Jewish-Christian Relations".

That evening, Sisterhood sponsored its annual Art Auction. An outstanding success, the event began with a wine-and-cheese party.

The social event of the year, a Champagne Ball, was held on February 18th in the social hall. A delicious sit-down dinner was served—complete with hors d'oeuvres, champagne and orchestra. The evening's entertainment was a roast of Aaron Gleiberman, with Bill Gorelick acting as master of ceremonies.

Our youth, too, have been very busy. On February 5th, Kadimah and TI-Y held a party for over 200 handicapped children. Fred Kirby, the Carolina Clowns, and Granny Cobb added much to the afternoon's festivities.

On January 29th, Temple Israel Kadimah hosted a conclave of Kadimah groups from Greensboro and Columbia.

On February 23rd, a very excited group of young people left Charlotte for a Kadimah convention in Orlando, Florida. They also took a trip to Disney World, accompanied by Education Director, Jerry Leeson and Mrs. Elaine Schefflin.

Mazel Tov to Dr. Dave and Pat Somerstein on the Bar Mitzvah of their son, Rodney, on January 21st.



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"Heddy and Children"

CHARLOTTE B'NAI B'RITH WOMEN NEWS

by Estele Goozner

There was a beautiful presentation of the 1977 Anti-Defamation League's Human Relations Award to Sister Mary Thomas Burke at High Tea in the Radisson Plaza Hotel's Gold Room.

It was well attended by the many sisters of Belmont Abbey, Bishop Begley of St. Patrick's Church, Father Tom Burke from Waynesville, North Carolina (brother to Sister Mary Burke), Commissioner Liz Hair, Mayor Pro-Tem Betty Chafin, Can Ben Canaan (Regional Director of Anti-Defamation League), and many other dignitaries too numerous to mention.

Arlene Shapiro, our BBW president, gave her opening address welcoming everyone and mentioned that the ADL Human Relations Award of N. C. goes every year to a person who is outstanding above and beyond his regular profession or duties. This past year it's been Sister Mary Thomas Burke.

Faye Green was mistress of ceremonies for the day and co-chairman with Joan Laurie for a well planned program. Dr. Lloyd Witherspoon, professor at UNCC gave the invocation.

In the audience we had Human Relations Award winner for 1966, Elizabeth Kendrick; for 1973, winner Evelyn Sklar; for 1975, winner Steve Caruthers.

Our guest speaker, Can Ben Canaan, the Regional Director of ADL, said it was a great privilege and pleasure to pay tribute to Sister Mary. He also brought out that anti-semitism is anti-humanism; that limited housing and employment to Jews and minorities can be corrected in three ways: education, legislation, and vigilance.

Betty Chafin, Dean of students at UNCC, and Mayor Pro-Tem, represented Mayor Ken Harris of Charlotte who believes, like Sister Mary, in the philosophy that people

should have equal opportunities and unity. Sister Mary, working beyond professional pay duties, has touched so many lives that Mayor Harris has declared not only February 26th, but 27th and 28th Sister Mary Thomas Burke Day. The audience gave her a standing ovation.

Dr. Jonny McLeod, Associate Professor, College of Human Development at UNCC, in her address, said that Sister Mary is both black and white like her habit, displaying no grey areas. She pointed out that Sister Mary never put anyone in a box and only through her love, understanding and power has given another person the esteem to strive for performance and power.

Joan Laurie, our past president of BBW and also Co-Chairman for the day, presented the beautiful plaque to Sister Mary. Written on the plaque was: Anti-Defamation League, February 26, 1978, to Sister Mary Thomas Burke for outstanding Human Relations. Everyone in the audience again gave Sister Mary a standing ovation.

Sister Mary, in her speech, said, "... with deep humility and gratitude, I accept this special award. Because of special friends and being an affirmed person, I feel enriched with renewed energy and strength. She thanked BBW for their generosity in preparing for this special occasion.

The Commissioners of Mecklenburg County gave Sister Mary a gift of the Mecklenburg symbol—a hornet encased in a glass paperweight. Faye Green, in her speech, said that Sister Mary is full of good deeds (mitzvot) and also a beautiful human being. Rabbi Kranzler gave the benediction, and Arlene Shapiro gave her closing address, thanking everyone for coming for this momentous occasion.

Sister Mary was born 48 years ago in County Mayo, Ireland, and grew up in a small farming community. Her studies took her to

Cleveland and Washington. Here in Charlotte she is head of Guidance and Counseling in the College of Human Development and Learning at UNCC. Outside her UNCC work, she has led workshops for public and private schools, civic groups, agencies, churches, and synagogues. She's been consultant for Open House, the Drug Education Center, Planned Parenthood, the Junior League of Charlotte, and other groups. She has been on a wide assortment of educational, professional, and human relations boards over the years.

To date we have 67 paid-up members for 1978-79, declared Barbie Wiener at our last board meeting. We have a new slate of officers for 1978-79 that was presented and voted upon at our meeting at Temple Israel when we had our paid-up membership luncheon. On the program, we had the Coplan Fashion Show and the special presentation of the National Col. Elliot Niles Award to Sally Schrader.

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RABBI LEO J. STILLPASS DIES AT 60

Dr. Leo J. Stillpass, rabbi of Temple Beth Or in Raleigh, died on Tuesday, February 21, 1978, at the age of 60. Dr. Stillpass died in North Carolina Memorial Hospital in Chapel Hill. He was in the hospital for treatment of phlebitis and died, apparently from a heart attack.

Rabbi Stillpass was born in Fort Wayne, Indiana, on May 27, 1917. He was ordained at the Hebrew Union College in Cincinnati in July of 1943. He then served as a Naval Chaplain in World War II in Bermuda, Florida, and the Philippine Islands.

Rabbi Stillpass came to Temple Beth Or from Johnstown, Pa., in 1961. He was former president of the Raleigh Ministerial Association and was chairman of the Greater Carolinas Association of Rabbis. He was also a member of the North Carolina Historical Association, American Jewish Historical Association, B'nai B'rith, the Zionist Organization of America and the Jewish Chautauqua.

Rabbi Stillpass is survived by his widow, Mrs. Bettie Bretz Stillpass; a daughter, son, a granddaughter, a brother and a sister.

N.C. Association of Jewish Men

"A PRISON CHAPLAINCY"

by Rabbi Reuben Kesner

My frequent visits to the Prison Units in Southeast North Carolina have given me a closer insight into the hearts and minds of those incarcerated.

The many hours of conversation and observation have allowed me to draw some firm personal conclusions about the incarcerated ones. My interest as a rabbi in this particular group of humans is in their rehabilitation—preparing them again for life outside the locked gates.

My thoughts on rehabilitation call for bringing about changes inside the offender,—changes in the way he sees the world. This means changing his inner values instead of merely producing in him a few unreliable outward signs of conformity to society. The development of a religious fanatic is not my goal, but rather the development from an anti-social individual to a "good" human being. My approach to my friends in the Brunswick facility is simply one of straightforwardness, forthrightness. My hope is to help effect by this approach an offender's values and his thinking.

I long have felt that trying to teach him a trade or trying to remake him by giving him a brief pass outside the gates isn't enough. The total job must include changing his inner values.

The officials have been most warm in allowing me to pursue this voluntary program. I walk the yard, join them in their recreation program from the side lines, and, if someone feels like approaching me for a conversation or for a special request, I am there. I don't force myself on anyone. I am there whenever possible—volunteering to give service.

I deliver "emergency" messages

to parents and girlfriends. I pick up reading material of special interest for one and bring a wrist watch in for repair for another. We have occasional rap sessions during which we throw in some thoughts that might catch on and help toward that inner value change. My quest is to try to help them grasp the spiritual. That is not to say that prisoners do not have values. They want confinement close to their homes. In evaluating their paroles or release or placement in Honor Grade programs, they want emphasis to be placed on their personal growth and social attitudes rather than their sentence and charge.

The important fact that they want known is that they are fellow human beings.

"I'm crying and no one's listening." Those words were spoken by a grown man as he bared his soul to his rabbi in privacy. I gave him my ears for a morning. Except for the chow whistle, we might have sat on, he talking, this rabbi listening.

He has been in confinement for twelve years, two months. His young years have slowly slipped away without much productivity. He has developed a skill or two. He has learned how to "put in time;" he has learned how to be obedient.

"If you could have your wish for some material thing, what would you ask for?" I asked.

Without a moment's thought, he answered, "I think I'd like to have a toboggan. I know there's no snow or ice here, but I could sit on it and dream and the time would pass quicker."

"I'm not the same person that was arrested. I'm not the same person that was sentenced a dozen years ago. I'm different man. I'm a good man. I have learned the lesson that crime does not pay! I

have grown inwardly. I want the chance to prove it. I want another chance on the street." To know this numbered individual is to believe him.

To understand him and others who are quietly in a boat that remains at anchor, we should study the case of that death row prisoner who had taken over the headlines in his bid for the firing squad. He had reached the end of his upward spiral. It was only dizzy downhill now, and so death was preferable.

The time a man can serve must be given careful scrutiny by those in authority.

We hear talk of rehabilitation. If there is such a happening, and I believe there is, it's due to those lives behind the walls who will it. Rehabilitation is self imposed and self achieved.

When that point of achievement in the course of incarceration has been reached; release is the imperative answer. "Putting in time" beyond that point is when hell begins to take over and from that hell there is no return. It's vital to recognize that moment and act positively. Delaying tactics do nothing more than begin to process embitterment.

Several weeks ago, I asked to appear in court to plead in behalf of two felons now serving time in the North Carolina prison system. They were being charged with an additional crime and were being brought to court for further sentencing. Unable to hire attorneys, the State provided same. But they wanted more. They wanted a listener. Their cases were different, they said, and they needed someone to present them to the court in a more personal way.

For weeks, several hours at a stretch, I listened to their stories. After a couple of months, I felt I knew them enough to agree to present a plea. On the appointed day I stood before the judge prepared with my studied presentation.

I was so convinced that the two offenders were, in fact, no longer

serious risks to the well-being of society and that their potential for rehabilitation was better than good that I did plead both cases with all my heart.

The judge was apparently attuned not only to my lips talking but also to my heart ticking. He was most complimentary to me and kind to the offenders. He said something in that courtroom which deserves applause and admiration. He announced that he was inclined toward leniency for those two men because he had been given reasonably solid and studied information in helping him make a decision. He stated that professional evaluation is not always available to help the courts decide sentence.

I have had a long and intense interest in offenders of all ages and sexes. That judge's declaration is an answer to "why". I concur with him. If each offender were given simple, diagnostic tests, such as education, vocational, attitude and aptitude, before sentencing, and follow-up comprehensive test by psychiatrists and psychologists when necessary, plus the help of a clergyman, a teacher, a social worker,—even a parent,—or a family physician or employer neighbor, the court would then have better information which could improve sentencing decisions.

Assuming the task of presenting a plea in behalf of an accused requires getting to know the

individual. Getting to know requires time. I would like to suggest that citizens concern themselves with the justice system and give some time to helping and supporting offenders who cry out for help. If we don't give them time, the judge will. ☪

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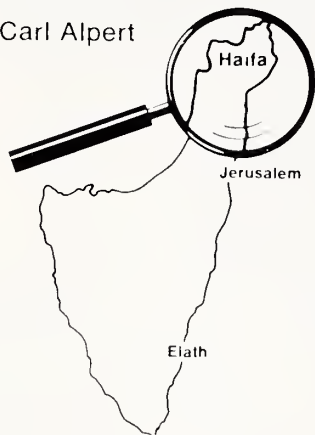
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Inside Israel

UNIQUE STUDY EXPERIENCE FOR THOSE WHO ARE SEARCHING

by Carl Alpert



JERUSALEM—At first glance this would appear to be a traditional yeshiva of the type so common in Jerusalem. As we entered the study hall there was the usual loud hum of voices as more than thirty students, in pairs and trios, engaged in animated discussion of delicate points which emerged from the books before them, each little group oblivious of the others around them. But the presence of young women, about half the group, at once set this apart.

Many of the students were obviously from the U.S., or elsewhere overseas, but it seemed clear that this is not one of those yeshivas that seek to steer hippies and drug addicts and cultists back to Jewish life.

What then is the Pardes Institute of Jewish Studies? For one thing,

initial intensive commitment to Jewish life is a pre-requisite. Machon Pardes is intended for that small minority of young Jewish intellectuals who seek to explore traditional Jewish thought and philosophy, not necessarily within the confines of strict sectarianism. If you are a university graduate, if you are concerned with thinking through the significance of Jewish survival and Jewish culture, this unique school may provide you with an opportunity to spend a couple of semesters together with like-minded students, and under the guidance of a brilliant and stimulating group of faculty members.


The students come from many backgrounds, Rabbi Laurence Lauer, the director, told us. Some are orthodox. Some come from liberal backgrounds. Some of the girls insist on being counted as members of the prayer minyan; some of the girls refuse to be so counted. Some have had secular education only. But all are motivated by the same intellectual pursuit of Jewish studies. The Institute provides no answers, but it does offer guidance to those who are searching and thinking. Faculty members, it should be added, are all traditional, and their willingness to meet with a mixed group like this is in itself a break with precedent.

Each student is an individual intellectual case, and hence the great emphasis on self-study. I spoke to a number of young people. One felt her knowledge of Judaism had been insufficient, and she decided to take a year off for study. Another told me that for years, in his studies, he had always seen references to the sources. Now, for the first time, he has the thrill of reading the sources themselves. Several are married, engaged in study while their mates followed other occupations for the year in Jerusalem.

The hours of study are long—all day, but the students still find time to do a bit of community volunteer work to keep them in touch with reality. From time to time there are trips throughout the country, Shabbat retreats, meetings with leading contemporary thinkers.

Almost every student this year has at least a Bachelor's degree, some of them in the natural or exact sciences. Machon Pardes provides no academic credits. It offers no answers, but does provide guidance for those who are looking. There are two levels, beginner and more advanced, but some fair knowledge of Hebrew is required, with opportunity to improve it here.

The various courses of study include Tanach, Mishna, Halacha, Siddur, Maimonides, tefilla, Jewish social ethics, rabbinic thought, concepts of Galut. Modern sources include Rosenzweig, Buber, Soloveitchik—in short, an intellectual feast for the intellectually discerning.

They are an elite—these inquiring, inquisitive, dedicated young scholars. Further information may be obtained from Machon Pardes, 10 Rehov Gad, Jerusalem. 

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Kosher Korner

MOCK KISHKA

by Norma Barach
(Copyright 1978, JTA)

As we look to the winter's end, we realize that the Passover holiday is not too far ahead. American Mizrahi Women has a new cookbook, The Passover Feast II. Beginning with a detailed description on how to set up the Seder plate to six varieties of

haroset, this cookbook with over 1000 recipes is a treat. It can be ordered for \$7.00 or \$7.50 for special (faster) handling from Mrs. S. Daner, 775 Pleasant Valley Way, West Orange, New Jersey 07052.

- 1 box matzot, crushed fine
- 2 carrots, grated
- 2 stalks celery, grated
- 1 stick margarine, melted
- 1 large onion
- 1 egg
- salt, pepper, and garlic powder to taste

Mix all ingredients evenly and well in a bowl. Shape like a salami loaf on aluminum foil. Wrap loaf in foil for several hours or keep overnight in refrigerator. Place foil in shallow baking pan. Open to bake to form a thin crust. Bake at 375 degrees for 45 minutes. Serve hot.

VEGETABLE-BEEF CHOLENT

by Norma Barach
(Copyright 1978, JTA)

For those of us who must endure rugged winter weather, nothing makes a bigger hit at the Sabbath lunch table than a steaming hot cholent, the traditional all-in-one dish that is cooked slowly overnight. This recipe makes use of a slow cooker.

- 1 medium onion, quartered
- 3 carrots, cut up
- 2 stalks celery, cut up
- 3 turnips, quartered

- 2 large potatoes, quartered
- ½ cup barley
- 2½ lbs. lean chuck steak, with bone
- 1 tsp. salt
- dash pepper
- 2 tsps. beef soup powder
- 2 cups boiling water

Put vegetables into a 5-quart slow cooker pot in the order given. Place barley on top, then chuck steak. Dissolve salt, pepper, soup powder in boiling water. Pour over meat. Set pot on low and cook about 18 hours. Serves 5.

CHUCK STEAK IN WINE

by Norma Barach
(Copyright 1978, JTA)

Chuck steak is a relatively inexpensive cut of meat. To ensure tenderness and flavor, pot roast in wine for several hours. Serve with fluffy mashed potatoes, and an avocado salad.

- 3 lbs. chuck steak (cut 1½ in. thick)
- 3 medium onions, cut in rings
- ½ lb. fresh mushrooms, whole
- 2 tbsps. vegetable oil
- 4 fresh tomatoes, cut in quarters
- 2 cups semi-dry red wine
- 1 large bay leaf

Brown chuck steak, onions, and mushrooms in hot oil in a Dutch oven. Add tomatoes, wine, and bay leaf. Simmer covered 2-3 hours, or until the meat is tender. If necessary, add another ½ cup of wine.

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Going Up to the Holy Land: Jewish Tourism to Israel

"tourists of other faiths, meaning mostly Christians but also Moslems, have for some years now outnumbered the Jewish visitors."

by Aryeh Louv
Ministry of Industry, Trade
and Tourism

In the times of the Jerusalem Temple, householders were forbidden to take rent from pilgrims, who however left them the hides of sacrificial animals as a token of gratitude. Hides are no more legal tender, nor is there a Temple today where animals are sacrificed, but Jerusalem continues to be the spiritual centre of Jewry the world over. "Next Year in Jerusalem"—the vow may be expressed for many years before being translated into fact, but Jews who neither voice it nor carry it out are a distinct minority.

The Torah (Pentateuch) stipulates several times that all males must go up to Jerusalem three times a year, on the three festivals of Passover, Shavuot (Feast of Weeks) and Sukkot (Tabernacles). This was interpreted to mean that the voyage to Jerusalem should be undertaken on those festivals whenever feasible, for obviously not the whole male population of the country—let alone all the Jews in the Diaspora—could converge on Jerusalem three times a year.

TEMPLE DESTROYED

Even after the destruction of the Temple in 70 C.E., pilgrimages continued, though the joy that had always characterized the event now made way for sorrow at the destruction and desolation of Judaism's holiest site. Instead of the Temple there was now the Wailing Wall.

Pilgrimages went on through the Middle Ages, even when the rulers of the land were hostile and the pilgrims subjected to taxes, discrimination and lack of facilities. Only in modern times,

between 1949 and 1967, when Jerusalem was a divided city, were Jews prevented from reaching the Temple Mount and the Wailing Wall.

With Jerusalem once again the unified capital of the Jewish State, and with stable and normal conditions throughout the land, much of the cause for wailing has disappeared, and the sanctuary is now known as the Western Wall.

AFTER 2,000 YEARS

Strong elements in attracting Jewish visitors since 1948 have been visits to relatives and the desire to witness the unique phenomenon of the resurgence of a Jewish State after two thousand years of exile. To the traditional festivals has been added Independence Day as a drawing card. Many Jews come to study Hebrew or other Jewish studies, to attend conferences of Jewish international organisations, to participate in or watch Jewish sport events such as the Maccabi and Hapoel games, to celebrate bar-mitzvahs, weddings and other family events. Youngsters attend summer camps in Israel. Donors come to see the projects they help to finance.

Jews are not averse to leisure holidays in the pleasant climate and beautiful scenery of the country, nor to delving into the remains left behind by a long parade of civilizations, just like tourists of any faith.

LESS THAN HALF

As a matter of fact, tourists of other faiths, meaning mostly Christians but also Moslems, have for some years now outnumbered the Jewish visitors. Whereas in 1948, the percentage of Jewish visitors in relation to the total number was 75, this has gradually

slid downwards to 45 in 1977. The absolute number of Jewish visitors has been increasing all along, but the rise in non-Jewish traffic has been bigger still. Of the one million visitors in 1977, the Jewish share was less than half a million.

From 1948 to 1977, the total number of Jewish visitors is estimated at 4.8 million. Jewish tourism is characterized by a high proportion of repeat visits, (51% in 1974, by air), with many Jews visiting 10 or more times.

LOWEST % FROM U.S.

Interestingly enough, the smaller the Jewish community, the higher the ratio of its members who have been to Israel. Based on 1974 figures, per thousands of persons in the Jewish community of each country, there were 360 from Holland, 310 from Switzerland, 200 from Italy, 93 from the United Kingdom, 75 from France and only 24 from the U.S.A.

ANNIVERSARY CELEBRATIONS

The year 1978, in which Israel celebrates its thirtieth anniversary, is expected to beat all records in both types of traffic. The exciting range of events scheduled for the year, designed to bring home the meaning of the country in past and present, is attracting top bookings. A first visit to Israel is, for a Jew, unlike a trip to just any other destination. Every person has his own individual reaction, but this first encounter hardly ever fails to have a strong emotional impact. This was expressed most poignantly by Nahman of Bratslav, an early Hasidic leader, who visited the Land of Israel in 1798-99. His visit left such a profound impression on him that when he returned to Poland, he said: "Wherever I go, I am still in Eretz Israel."



After forty centuries, it's great to be thirty.

This year Israel is celebrating its 30th anniversary. Which is why there's never been a better time to see our 40 centuries of history. There's never been a better time to be overwhelmed by the beauty of Jerusalem. Or to stand on biblical Mount Carmel and see spectacular Haifa. There's never been a better time to shop, dine, and dance in hustling, bustling Tel Aviv. Or to swim in the Red Sea. Or float in the Dead Sea. Or relax in the hot springs of Tiberias.

There's never been a better time to meet the men and women who turned wasteland into farms, desert dunes into cities, barren hillsides into green valleys. To feel the energy and see the vision of the people of Israel firsthand. Come stay with us awhile on our 30th birthday. And return home with 40 centuries of memories.

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Editor's Photos Taken At 29th Zionist Congress



Ex-Prime Minister Rabin attentively listening to opening remarks.



Ex-Prime Minister Golda Meir, a very special lady.

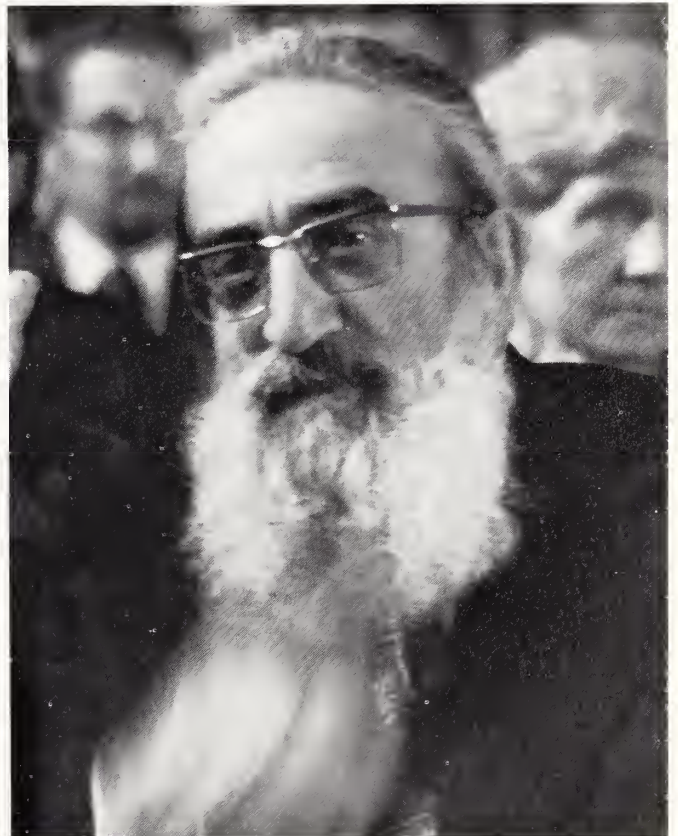


Ron Unger with President Katzir.



Gideon Hausner (Prosecutor of Adolph Eichmann) Liberal Party Member of the Knesset.

The black and white photos were taken at the opening of the 29th Zionist Congress. Your Editor was privileged to be next to Golda Meir, Chief Rabbi Goren, Members of the Knesset during the opening of the Congress.



Chief Rabbi Goren gave opening comments.



View of Knesset Members attending opening of the 29th Zionist Congress.

The Times Outlook Goes Back To Israel

EDITOR'S NOTE:
THE FOLLOWING IS A 6 PAGE COLOR PHOTO ESSAY AS VIEWED THROUGH THE EDITOR'S CAMERA DURING HIS RECENT TRIP TO ISRAEL:



▲ Condominium in Jerusalem

▼ Archaeological digs inside the Weste



▲ Panoramic view of Jerusalem

◀ Approaching the Knessett

New archaeological finds outside the Western Wall ▶





the Western Wall

▲ Arab housing on the West Bank



◀ Panoramic view of the Western Wall

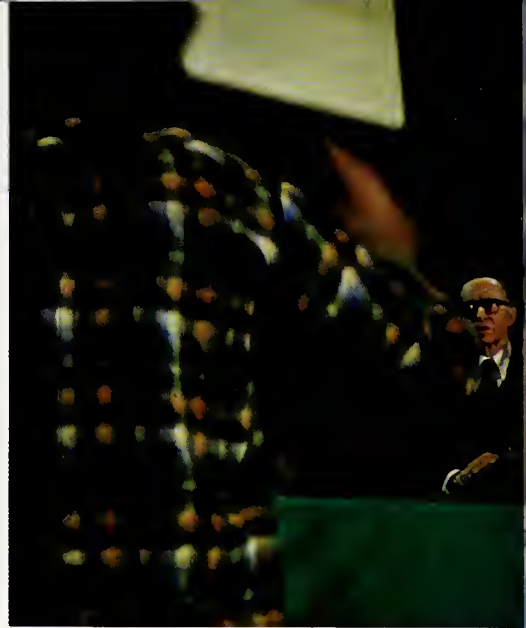
▼ Restored wall in Jerusalem outside the Western Wall



◀ Camel dreaming



▲ Jean Stromberg Unger, Bob and Sally Schrader at Prime Minister's Press Conference



▲ Ron Unger questioning Prime Minister



▲ Ron Unger and Prime Minister Begin



▲ Times Outlook crew and Abba Eban



▲ Housing at the settlement of Sadot



▲ New construction at the city of Yamit



Bedouin Village



▲ City center of Yamit



Immediately outside of Yamit what the area looked like prior to settlement



▲ Agriculture construction at Sadot

Tomatoes grown at Sadot ►

Greenhouse at Sadot





▲ Vendor on Shabbos



▶ Night view of Tel Aviv

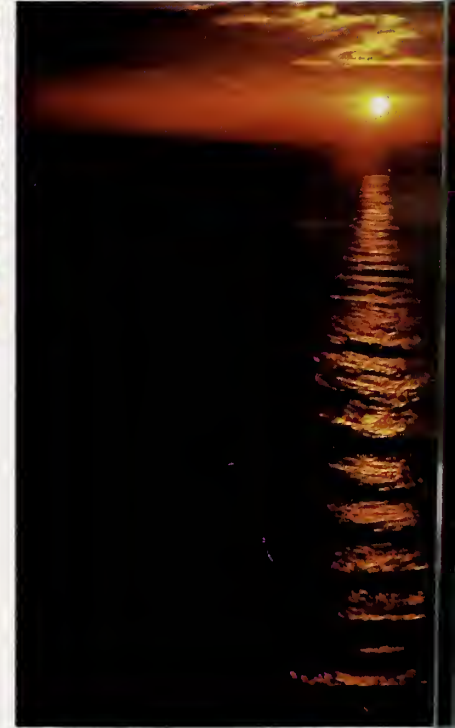


▲ Tel Aviv on Shabbos



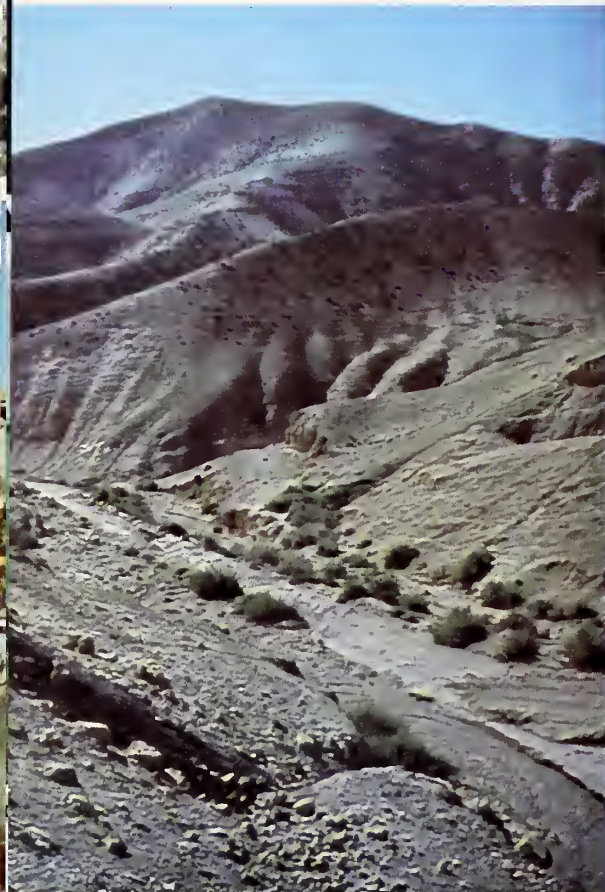
▲ Inside Old City

▶ Sunset on Mediterranean



◀ Enroute to the Dead Sea

▼ Monument to the 1948 War
photo taken on Jerusalem
Highway





Enroute to Caesarea

▲ Enroute to Haifa

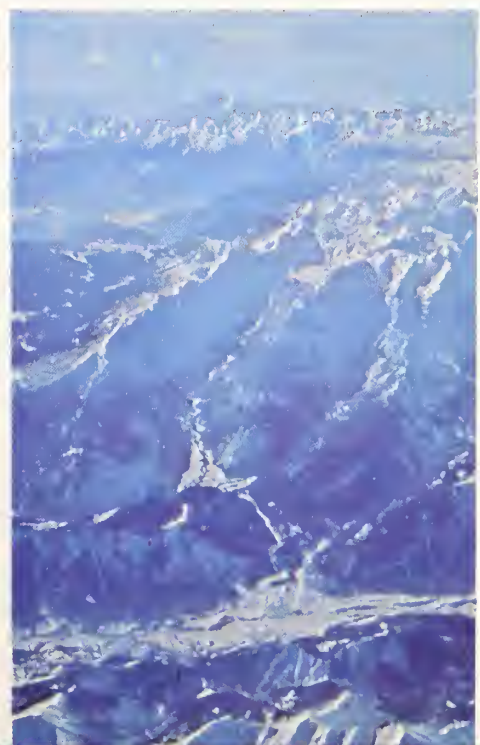


◀ Enroute to Jerusalem

▲ Ruins at Caesarea

▼ Picturesque view at Caesarea

▼ Flight over Yugoslavia



Fortunately, some things never change.



The ancient traditions remain, generation after generation. And today, we observe Passover as our forefathers did thousands of years ago.

For almost a century, the old-fashioned goodness of Manischewitz has ushered in festive holiday dinners in Jewish homes all over America.

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ARCHIVES TREASURES: THE POOL OF THE SULTAN

--(series)

JERUSALEM—*The Pool of the Sultan (Birket-Es-Sultan), just outside the walls of the Old City of Jerusalem, where animals are traded and sold on Fridays. In the background is the modern Church of St. Andrew.*

RELIGIOUS NEWS SERVICE PHOTO



CONSTRUCTION CONTINUES ON SINAI SETTLEMENT

YAMIT, Occupied Sinai—*Men work on site for new housing in town of Yamit in Northeast Sinai. Construction continues in existing settlements, but no new towns are planned.*

Jeff Benjamin, an immigrant from Albany, New York, who runs Yamit's Postal service, said that he was aware that the U.S. held the Sinai settlements illegal, adding further strain to the settlers' uncertainty when they learned of Mr. Begin's plan for them to live under Egyptian sovereignty. Summing up his feelings, Mr. Benjamin called the situation, "Our depression".

RELIGIOUS NEWS SERVICE PHOTO



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Susan Merson

Growing Up Jewish on Stage

by Martha F. Brenner

Actress Susan Merson grew up hating her formal Jewish education. If she went to synagogue it was only to hang around her first boyfriend, a macher at Shaare Zedek in her native Detroit.

In her early fantasies she was as blond and flat-chested as friends from her neighborhood, the Precious Blood parish. And to her, upper middle-class Jewish life incited escape: the kids were spoiled rotten; the adults, ingrown.

Yet Susan Merson's Jewishness and especially the problems of being a Jewish woman are the powerful subjects of a one-woman dramatic show she wrote and performs, "Reflections of a China Doll: One Young Woman Growing Up Jewish in America." The reflections are not all negative, either.

Merson, 27, an accomplished off-Broadway actress, came to the Charlotte area for an eight-week residency ending in April. As an Affiliate Artist at Spirit Square, the city's new uptown arts center, her appearance was sponsored by the National Endowment for the Arts, the Sears-Roebuck Foundation, The North Carolina Arts Council and other local funds.

With a mixed program of excerpts from "China Doll", Shakespeare, James Agee, black poetry and Yiddish songs, Merson undertook a rigorous schedule of free performances before the Rotary, schools, church groups, social clubs, and Jewish organizations. She acted, then talked about acting as a craft. Full productions of "China Doll" were presented at Davidson College and Central Piedmont Community College. On weekends she commuted as far as Michigan to perform her one-woman show.

Relaxing for a few moments after an appearance before the Chai seniors group at Charlotte's Jewish Community Center, Merson reflected on the reasons she, a professed alienated Jew, created "China Doll".

"I needed economic as well as artistic independence," she said frankly, recalling her days in New York's actor-filled unemployment lines. "A cousin of mine who was an opera singer and is now a cantor suggested I get some material together for Jewish groups, but I didn't like anything available.

"Also, I found it necessary to explore the single Jewish woman phenomenon," she continued, adjusting her shawl against the chill of the Center's foyer. Unlike

her childhood fantasy image, Susan Merson's hair is glistening dark brown and she ran her fingers through it often as she talked.

"For a long time I've been angry at being identified by the accepted portrayals of Jewish women, like those in the novels of Philip Roth and others," she explained. "Sex roles in Jewish society need to be examined. So I decided to tell my own story. As it turns out, it's everyone's story."

It wasn't until 1975-76 when she had a steady paycheck from appearing in an off-Broadway hit, Lion Theater Company's "Vanities" (the story of three girls from Texas who grow old but not up, according to New York) that she had the "head security" to sit down and start shaping her Jewish memoirs. A friend and fellow Affiliate Artist, Barbara Tarbuck, directed her efforts and helped the play develop from a one-act to a full evening.

"Barbara is Presbyterian," commented Merson. "She had an eye for universality in my material and she encouraged me to be honest."

The honesty, most "China Doll" audiences find, is totally enthralling. Merson skillfully blends narration with dramatized episodes from her life cycle: a child's view of synagogue services, squabbling and singing family club meetings, the strangeness of sleeping over at a Christian friend's house, first love and more sexually sophisticated romances, the death of her father, her mother's depression, and acceptance of her singleness and life as an artist.

Despite her alienation, Merson shows in "China Doll" that she treasures the sweetness and warmth of her Jewish upbringing. The sensual experiences of Jewish life—the music, the foods—are particularly appreciated and their memory enriches the play's evocative prose. When such concrete details combine with the play's unsentimental insights and the actress's powerful performance, "China Doll" seems like a

searing, perhaps too revealing personal odyssey.

How does Merson, the woman, handle reliving these private moments—some of them painful—on stage?

"The stories I chose for 'China Doll' are not so much the most deeply emotional events in my life," she answered. "They are stories chosen because they reflect universal experiences. Yes, they are based on things that happened, but I've distanced myself from them."

"The only episode that was rough to do concerns my mother's collapse and my reaction to it. ('Rock yourself in despair. It's okay to be weak.') My mother, who's fine now, is still squeamish about seeing this part. Closer to the time of the experience, it was hard for me to do in front of her. But my perspective has changed. I wouldn't be saying the same things to her today."

"The situation works in the play, though, and will remain. My mother once told me that 'it is life, you have to tell it', and I try to tell it with love."

For now, says Merson, she is pleased that "China Doll" has worked so beautifully and affected people so deeply. She takes note of audience reaction, from those viewers who find it too frank to those who think it comes just short of what needs to be touched. And while there are a few things in the play she would change, she is now looking for a publisher.

Of special pride to Susan Merson though is the fact that positive responses to "China Doll" come from all kinds of audiences: "Jews think 'China Doll' is about being Jewish. Non-Jews think it's about growing up."

For more information on Susan Merson's "Reflections of a China Doll" write Allison Vogel, Podium Management Associates, 75 E. 77th St., New York, N. Y.

Poetry Corner

THE VASE FOR MY FLOWER

by Debora Ruth Hanno

I saw this vase sitting on the shelf
And I wanted it, I thought, for myself.
It didn't sit on the shelf alone
But was among friends (one the color of bone).

It was the color of sun-kissed wheat,
And its shape could not complete
With all the neighboring perfection.
Scarred by flaws during its completion,
It stood with a muted dignity.

Why was there such beauty in this mistake?
Why hadn't the artist hurled it to the floor to break?
What special aura saved it from the cold cement?

I found a message in this piece of clay,
And I'm trying to tell what it had to say,
We all have our faults and imperfections;
We harbor both truths and misconceptions.
But you can't hide beauty from those who see it;
And you can't hide love from those who seek it.

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Women in politics

Four hold key positions in Hodges Senate campaign; offer opinions on Luther, women's involvement



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On Luther:

"He has a strong technical background in economics and finance—background necessary to deal with the most pressing problems facing us, such as unemployment and inflation.

I think he has a great concern for the people of North Carolina and their needs. Through his professional record with NCNB and his involvement with the Manpower Development Corporation he has demonstrated a commitment to helping people get decent jobs and decent wages. He's worked hard to improve the job market in North Carolina and to boost the favorable industrial climate which North Carolina offers to the nation.

He has a strong and deep social consciousness. His commitment to the Equal Rights Amendment is indicative of his philosophy that all people should be equal in the eyes of the law..."

On Politics:

"Women have traditionally been the core of any political campaign, the trench workers. Women have learned from the inside the mechanics and strategies of elective politics, and have recently begun to become actively involved in planning such...

There is still a way to go for women in gaining the acceptance into those deep, inner circles of king-makers, the smoke filled rooms etc, but we're getting there. Women are now clearly a formidable force in political campaigns."

On Luther:

"Having worked previously with manpower programs for over five years I had the unique opportunity of observing Luther's performance as board chairman of the North Carolina Manpower Development Corporation. He exhibited to me the kind of leadership that is vitally needed to solve our many complex problems of employment, job training and upward mobility...

MDC is now one of the most outstanding manpower organizations in this country due to Luther's guidance. There were many creative innovations incorporated by Luther that are now being utilized by many other state manpower programs...

I have come to know Luther on a more personal basis during the Senate campaign and this has given me more insight into Luther's aspirations, ideals and abilities for guiding North Carolina in the future...he is a man with deep convictions and love for his state and its people..."

On Politics:

"Traditionally women have played only minor roles in the political structure. However, over the past decade women have increased their positions in this sector... But I see a need for more involvement by women—especially in the so called hierarchy of the structure—in order to gain the experience which is desperately needed. Having been denied such an opportunity for involvement for so long, there is a need to catch up...

Those women who are now situated in the political structure have proven themselves capable of handling the multi-faceted problems of the world. They have exercised the discipline, the dedication, the honesty and the truth which we need in our leaders..."

On Luther:

"I believe Luther Hodges to be a man for the times. By heritage, by training and by experience he is uniquely fitted to work for and speak for North Carolina in the Senate of the United States.

At this time in our history our state and nation need men and women of good will, men and women who can look to the future with hope and high purpose, men and women who can work together for the good of us all. Luther Hodges is such a person. With his election to the U.S. Senate, North Carolinians will be able to take increased pride in their state..."

On Politics:

"Women have come into their own in politics. Time was when we worked pretty much in the background or just with women's groups. But now women are right out front as well as behind the scenes, taking part in every level of the political process with every segment of the populace.

Luther, in his bid for the Senate, has given major assignments to women on his staff, and women are working hard as volunteers to insure his victory in the May primary and November election. Women can and do make a difference in campaigns, and I'm proud to say that women rank high in both numbers and importance in the Hodges campaign..."

On Luther:

"The man is simply without peer. He is a truly brilliant administrator. I like to see a finish to things, and Luther Hodges sees to it that things get done. He makes his decision and moves to the next thing, he gets action. There is never any dilly-dallying around, he's never afraid to make the tough decision...

At the same time he's a quietly compassionate man. I watched him behind the scenes in the bank, putting in programs for working people...programs that really have helped and are helping citizens of this state. He has never received personal credit for this type of thing, but he had the power to do it and so he exercised that power... There is a basic shyness about him I love. The compassion of the man is something that is not always apparent to those who don't know him, but it is there and it runs deep.

These are the reasons he made an excellent banker and executive, and these are the reasons he will make an excellent Senator and indeed they are the things that make him an excellent man."

On Politics:

"To come into this campaign I gave up a great job at NCNB. I gave up security, a stable future—and I'm not 25 years old anymore. But I gave that up by choice because I firmly believe in the political process. I want to see more than just white males involved...

I'm actively trying to make government better, as are many other women today. Everyone doesn't have to be a candidate. You can play a significant role through your own channels. I want to encourage women to get involved. If my sacrificing security and acting out what I am preaching will help others to do the same then I'm delighted..."

Photos by Todd H. Huvard

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Luther Hodges Democrat United States Senate

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Names of "Thousand Grand Builders" will be placed on a big plaque to be erected so that future generations will know who stood up to be counted when the Home was built. Get a friend, whose name does not appear to become a GRAND BUILDER and "over the top" we go.

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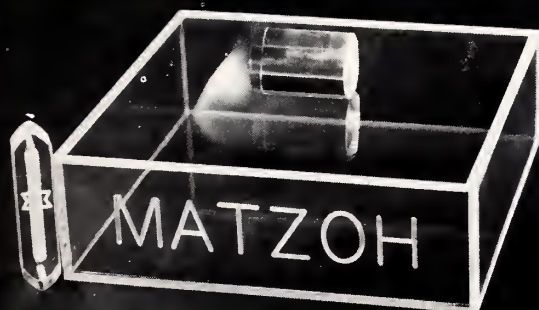
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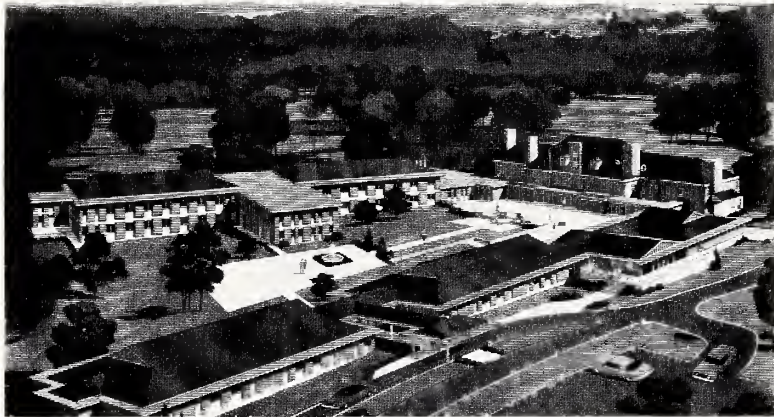
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PURIM

The story of Purim, as told in the Book of Esther, reads like a fairy tale. It takes us back some twenty-four hundred years to the land of Persia, ruled by a king named Ahasuerus, where there lived a wicked man named Haman who tried to exterminate the Jewish people.

At that time, the Queen of Persia was Esther, a Jewish lady who had been brought up by a cousin named Mordecai. Together, Esther and Mordecai were instrumental in overcoming Haman's evil plan.

On Purim eve in the synagogue, it is traditional to read the Book of Esther (in Hebrew, the Megillah). At every mention of Haman's name, the children stamp, clap and make all manner of noise with their Purim greggers (noisemakers). In this fashion, they symbolically blot out Haman's name and the memory of his evil. The next morning when the reading is concluded, the Jewish people, with prayers of thanksgiving, express their gratitude that faith proved triumphant over

hatred.

PURIM IS—

Purim is a festival of joy and good fellowship. It commemorates the victory over Haman, prototype of all the persecutors of the Jewish people in every country and age. Its story affirms the indestructibility of the Jewish people and directs attention to the miracle of our eternal survival.

"There is a certain people scattered and dispersed among the peoples in all the provinces of thy kingdom and their laws and diverse from those of every people . . ." This is the way Haman, the arch anti-Semite, pictured the Jews to Ahasuerus, the King of Persia, in the Fifth Century B.C.E. (Before the Christian Era).

Haman's charge against the Jews strikes a familiar chord. In Jewish history it was heard repeatedly as the tried and tested formula of all anti-Jewish plotters. Therefore Purim is most significant for the Jews and the observances connected with it are particularly

meaningful. For Purim reflects not only one period of Jewish history, but all periods; it represents a story that is forever new because those who persecute the Jews will not permit it to grow old.

THE PURIM STORY

The main characters of the Purim story are: Ahasuerus (King Xerxes), who ruled over Persia from 485-464 B.C.E.; Esther, his Jewish Queen; Mordecai, her sage and devoted cousin; and Haman, the Grand Vizier, the embodiment of evil. Around these principals, the following narrative is related.

During the third year of his reign, Ahasuerus deposed his Queen Vashti, and instituted a search for a successor. From among the many beautiful maidens brought before him, he selected as his bride, Hadassah, a Jewess, who was known as Esther.

At this time, Haman, the Grand Vizier, was exasperated by the consistent refusal of Mordecai to bow down before him, recognizing in Mordecai and his Jewish co-

religionists a stubborn and unyielding devotion to their God that would not permit them to pay him divine honor, Haman arranged for their destruction. The King, following his minister's advice, ordered their extermination and the confiscation of all their possessions. Haman, who had cast lots (PURIM in Hebrew) in order to ascertain the most favorable date for their destruction, set the time of the mass-extermination of the Jews for the 13th day of the 12th month, Adar.

Mordecai, fearful and dismayed at this turn of events, alerted Esther to the danger and asked her to intercede with the King on behalf of her people, to save them from this cruel fate. To present her plea, Esther invited the King and Haman to dine with her on two successive nights.

During the second banquet, Esther made an impassioned plea for her people. Ahasuerus and Haman then learned for the first time that Esther was a Jewess. The King whose anger was aroused by Esther's story, ordered Haman to be hanged in Mordecai's place. Mordecai was then appointed Grand Vizier. He issued an edict granting the Jews the right to defend themselves against their enemies. In this way the Jewish community was rescued from destruction.

To celebrate this turn of events and the happy deliverance of the Jews, Mordecai and Esther sent letters to all Jewish settlements urging them to establish an annual Feast of Purim, to be observed on the 14th day of the 12th month, Adar. The previous day, which had been designated by Haman as the day for massacre, became a fast day known as the "Fast of Esther".

OBSERVANCES

Purim is not only an eagerly awaited day of communal fun and follification; it also offers a welcome occasion for family celebration. During the afternoon of Purim day, the family joins in

eating the *Purim Seduah*—a thanksgiving feast in commemoration of the great deliverance.

At this time, the special foods connected with the holiday are eaten. They include *Haman-taschen*, three-cornered pastries filled with poppy seeds or fruit preserves, and *kreplach*, small three-cornered meat-filled cakes—both fashioned after Haman's triangular shaped hat, which was the symbol of his high office. Legend also has it that *Hamantaschen* (literally, "Haman's pockets") are so named to remind us that he was prepared to pay out of his own pocket (*tasch*) for their annihilation.

In the State of Israel, the Purim festival has been revitalized as a national day of merriment. The entire family sallies forth to watch an endless procession of clowns and funsters, jugglers and jokesters. *Purim-shpielers* and masqueraders cavort through the streets, entertain the populace, and bring an atmosphere of revelry to the new-born state. In the major settlements and cities, particularly in Tel Aviv, the Purim carnival is known as the *Adloyadah*.

POPULARITY OF PURIM

Purim was always a popular holiday, bringing renewed hope to Jews who were constantly exposed to criticism of their heritage on the ground that it entailed a stubborn and hostile isolation. During cruel centuries of persecution, it was on this holiday that the Jew escaped from the grim realities of his environment by identifying himself with Mordecai of old and by gleefully recalling the fate of Haman. Purim held out the promise that the Jewish tragedy would, once again, be relieved, and that it would be true, as the verse from the Book of Esther put it: "The Jews had light and joy and gladness and honor!"

Because of its promise of divine release from life's oppressive tensions, Purim became so dear to the Jewish heart that one of our

Sages was led to affirm that: "If even the Prophetic Books of Torah were to be forgotten, the Book of Esther would still be retained." Another Rabbi, impressed by Purim's message of hope, maintained that: "Purim is as great as the day on which the Torah was given."

It is no wonder, then, that for Jews throughout the ages, gratification at Haman's downfall was accompanied by song and dance, food and drink, plays and parodies, pranks, bonfires, pageants and masquerades.

PASSOVER

PESACH

To find the beginnings of the story of Passover (Pesach in Hebrew), we must travel back thousands of years to the land of Egypt. There, the Book of Exodus tells us, the Jews were enslaved by a heartless Pharaoh. Taking pity on His people, G-d chose Moses to lead the Jews out of slavery. Moses implored Pharaoh to let the Jews worship G-d in freedom. But Pharaoh refused.

The Eternal One then sent one plague after another upon the Egyptians until the reluctantly allowed the Hebrews to leave. He then commanded the Red Sea to open so that the Hebrew slaves might escape the pursuing Egyptians and go on to a new life. Once safely encamped on dry land, the thankful Jews offered up praise to G-d for their deliverance. Having tasted the bitterness of slavery, they thrilled at the challenge of liberty.

So important is the emancipation story that the whole Passover ceremony is built around it. Among Orthodox and Conservative Jews, the Seder (which means "order" in Hebrew) is held on both the first and second nights of the eight-day holiday. Reform Jews, who observe a seven-day Passover, hold their one Seder on the first evening. Many synagogues now also conduct a Seder for the entire congregation.

PASSOVER—THE SEDER

April 21, 1978

15 - 22 Nisan 5738

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, conducts the Seder (the ritualistic story of the Passover).

At the place where the person conducts the Seder, there shall be a Seder or Haroset plate, Haggadahs are 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 $\frac{3}{4}$ 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 the Temple.

SAROAH—a bone that has been burnt, reminder of Paschal lamb.

MAROR—some bitter herb, as ground horseradish.

KARPAS—a sprig of parsley.

HOROSSET—a scoop of mixture of apple, nuts and wine.

Sufficient matzoths and bottles of wine are 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 shall 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 sprig of parsley, dips it 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 work meaning dessert) should be eaten after the meal.

Magid—start retelling the story of Exodus. During this narration a high point comes when four questions are asked, usually by the youngest at the tables.

The traditional feeling is touched off with 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 symbolized the embittered life in those days.

Rochtzo, all then go to wash hands, a second time.

Motzi-Marzoh, the Leader breaks the upper matzo and distributes pieces to all at the table who join in making the blessing, upon the 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 praises 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 second Seder is conducted on the following evening, in the same way, except that Counting of the Omer is started. Mr. Sam Jacobson will lead the 2nd Seder. "Omer" means a measure of barley. The Counting of the Omer is continued daily to span the time between the first day of Passover and the barley harvest, celebrated on "Shevouth", 50 days later, that is seven weeks from Passover. Shevouth or Feast of Weeks, as a religious holiday celebrates the granting of the Torah at Mt. Sinai.

The preparations leading up to Passover are arduous and extensive.

After Passover, several days have to elapse before routine is established again. The Passover articles have to be gathered together, cleaned and stored. Substitution of the "Chometz" or regular articles has to take place as time and convenience permit, so that sometimes the Passover meal arrangements may continue for an extra day or two.

Many relatives will join the

Residents making this a real family Seder.

BLUMENTHAL JEWISH HOME OPENS 2ND FLOOR

February 6, 1978, the Home was able to expand its services with the opening of the second floor of the new wing.

The further expansion gives staff the flexibility to enhance and refine quality and provide in-depth levels of care. It also provides space to enable consideration of additional applicants for residency. This is an exciting and challenging era for the Residents and Staff of the Blumenthal Jewish Home.

The quality of care we have established and for which we have been recognized is not good enough to remain our standards.

We continually seek to upgrade—to improve, refine, and expand services through in-service training, work shops, seminars, et cetera, for all departments thus enriching the life styles of our Residents.

Another exciting expansion project is the development of the first six cottages of our Retirement Village. Construction should be underway shortly. This is but the first phase of the "Gerapolis", a multifaceted concept of living providing a choice of "life-styles"



Valentine King and Queen: Mrs. Rose Block and Mr. Abe Fine

consistent with the ability and needs of each individual. More information relating to this phase of construction will be presented in subsequent issues of this publication.

VALENTINE PARTY HELD !!!

Tuesday, February 14, the day for sweethearts everywhere was also a day for celebrating at the North Carolina Jewish Home. Approximately 50 Residents gathered in the brightly decorated auditorium to pay tribute to the festive occasion and also to wish "Happy Birthday" to all February celebrators. Those celebrating birthdays were: Isadore Deckelbaum, Leon Kaufman, Beulah Beamer, and Betsy Kaplan.

Highlights of the party was exchanging of Valentines—some homemade—some bought, the election of a Valentine King and Queen, Mr. Sam "Cupid" Cohen, and of course getting to eat such delicious food. First of all, the Residents had a chance to make Valentines for each other at the previous Valentine workshop and with the help of "Valenteers", got to exchange their greetings.

Since Valentine's Day is the occasion for love and friendship, the Residents elected a King and Queen for the event. Nominations were made at the party and by loudness of applause, the Royalties were elected. Final count found Mr. Abe Fine, our King, and Mrs. Rose Block, the Queen. Congratulations to these two fine representatives. Another fine representative of the sweethearts affair was our own Mr. Sam "Cupid" Cohen. He arrived dressed in attire suited for any Lover's Holiday! For details, see the picture. He was a sure hit with the Residents as he spread happiness around to everyone. And of course, a party just wouldn't be complete without the delicious food prepared by our kitchen. Overall, the Residents seemed to have enjoyed celebrating such a "lovely" occasion!



Valentine Party—Hearts and Flowers



Mr. Sam "Cupid" Cohen

VALENTINE WORKSHOP

On Tuesday, February 7, the Workshop was the scene of Hearts—stuffed hearts, paper-hearts, hearts of lace—and plenty of smiles as Residents constructed the items with such care and love. Many Residents made hearts to send to their families and friends everywhere. Much appreciation goes to the O.T. Shop for closing down their regular day of work to take time out to help with this special project.

RESIDENTS COUNCIL MEETS

On February 6th, the North Carolina Jewish Home assembly of the Residents Council met at 2:30 in the Sosnik Lounge. Mrs. Rose Block, President, conducted the meeting. There was a good turnout for the meeting which made for a lively discussion of events. Several points of interest were made concerning the Maintenance Department. A separate meeting

was set up with the Maintenance Department to discuss these concerns. The meeting was held February 20th. Other business discussed was a change in the Dietary Department. Also, a discussion of the flu ban was held. Residents were helped to more fully understand the concern. The idea of a Welcome Committee was suggested and with lots of explanation and discussion the Residents decided to organize one. Upcoming special events were also announced—the Valentine Workshop, and the Valentine-Birthday Party. The meeting was adjourned at 4:00 by Mrs. Block.

WELCOME COMMITTEE ORGANIZED

As a result of the February Residents' Council Meeting, a Welcome Committee has been formed here at North Carolina Jewish Home. Responsibilities of the Committee would be to extend a special Welcome to all new members of the North Carolina Jewish Home. Four Residents volunteered to organize the Committee and serve on it for 3 months. The Residents who are serving on the Committee are: Hannah Kirshner, Rose Block, Marie Witten and Fannie Frank. The Committee met on February 28th to decide upon the rules for the group. They decided to visit each new Resident the day after their admission. They started compiling a list of items to review with each Resident, but decided to welcome several new Residents before writing a final copy. They also decided to send get-well cards to any Resident who goes into the hospital. These members seem really enthusiastic about the Committee and hope that it will be a success.

ENTERTAINMENT

On Sunday, February 26, 1978, the Temple Youth Group, Temty, of Temple Emanuel, Greensboro, visited our Home and entertained our Residents with song.

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Blumenthal Jewish Home
P. O. Box 38, Clemmons, North Carolina 27012

The group participants were:

Lori Daren—Group Leader
Shari Kaplan—President
Gary Karesh
Stephen Davis—Vice President
Jo Ann Colin
Beth Colin—Vice President
Judy Ricketts
Debra Kriegsman—Treasurer
Joan Ricketts

Lori Daren accompanied the group with guitar, as they sang six Hebrew Folk Songs, both in English and in Hebrew.

Debbie Kriegsman and Judy Ricketts led the Residents with the last musical number.

There were 28 Residents and 10 visitors in attendance. The music and songs were enjoyed very much by all.

THAT COSTLY ADDRESS CHANGE

Each month the Blumenthal Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

Susannah Jones
Rebecca Lipsky
Robert Rogers
Sarah Shapiro
Esther Solomon

WELCOME

May you enjoy a long, happy and healthy life:

Roy Deal
Della Freed
Samuel Freed
Lucy Clark

We mourn the loss of Mrs. Gussie Levine, age 82, who was with us 14 days. May her loving memory bring comfort to her loved ones.

We mourn the loss of Dr. Louis Levy, age 90, in residency 3 years, 5 months, and 28 days.

Gifts

The prayers and thanks of our Resident are expressed for the contributions made

to the Home from February 1, 1978 to March 3, 1978.

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Times Outlook

May 1978



FC296
A51

From The Desk Of The Editor

My grandmother died in March. It was for me an unusual funeral. Her body was flown to New York from Florida. Not being a member of a Temple at the time of her death, her eldest daughter's husband made the funeral arrangements. It was a private family funeral with exchange of dialogue and prayers taking place at the Riverside Chapel in Manhattan. Having not seen my father's side of the family for almost two decades, it was also a time to reacquaint myself with a long forgotten side of my family. My grandmother had lived a full life, playing Mah-Jong right up to the end.

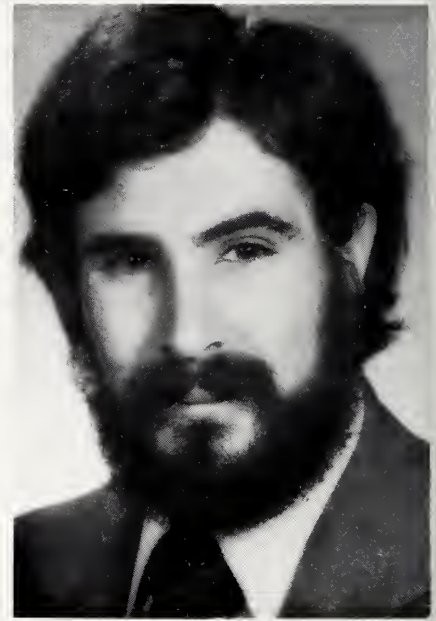
It was perhaps sad that it took this occasion to reunite us all after such a long period of time.

It was also unusual for me to be attending a service with a Rabbi, since it had been some 8 years since I had last seen my grandmother in a synagogue. The Rabbi felt like a family friend reminiscing about days gone by and about my grandfather, who had left this world early in my youth.

Having a funeral in New York is a risky proposition. It was snowing this particular day and an ordinary 20 minute drive to the cemetery seemed to take almost an hour and

a half. Passing through Harlem we were hit by a cab—how often limousines are hit by cabs I'm not certain—but funeral processions—I can hear my grandmother now, "even in death I have no peace." When we finally did arrive at the cemetery it was a marvelous moment for me—for I stood at the grave of my grandfather Abe Unger who I had not seen for over 20 years and spent time talking to a man who was memorable only as the head of the Passover Seder and as the fella that had lots of toy soldiers in the trunk of his car. How fortunate my grandmother, Ruth, was to be married to such a man and now to be buried beside him for ever and ever.

Heading back into the city we all reminisced and shared our experiences with grandma and grandpa. I also learned of the successful lives my blood relatives were fortunate enough to be blessed with, and yet I felt that success as a human being was more important than the fine clothes and fancy cars one equates by our standards as successful. I thought of all the marvelous people I am blessed to know and of the good fortune I had of sharing some of this with my grandmother just a



few months prior to her death.

We all experience attrition in our family lives—we all express our losses differently—for me it was a beautiful experience to see one pass through life, having lived life fully, each hour of each day and enjoying the spirit of life to the end. We will miss you grandmother—

A handwritten signature in black ink, appearing to read 'Ron Unger'.

Ron Unger,
Editor



ABOUT THE COVER:

Featured on this month's cover is a statue of Moses. It was taken by Peter Rubin of Jerico, New York, a 14 year old boy. Peter took this shot during his recent vacation in Rome, near Saint Peter's Basilica.

ABOUT THE BACK COVER:

The antique Ivory silk-satin Matzoh bag is part of an exhibition at New York's Jewish Museum. It is painted, appliqued, embroidered with polychrome silk, and bears an 1804 inscription date. The bag was photographed by the Religious News Service.

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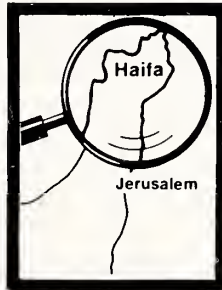
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JEWISH TIMES-OUTLOOK

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Anwar Sadat: An Exclusive Interview (Part Two)

"Let's bring down the barriers of suspicion"

by Trude B. Feldman
White House Correspondent

Sadat revealed that originally he had thought of asking the five big powers to go to Jerusalem with him for a conference of states so that he could give every guarantee possible to Israel.

"I had expected to tell Israel at that time. Here are the five big powers. Whatever guarantees you need, I'm ready to fulfill."

"But, for certain reasons, my initiative changed," he said. "One reason I revised my thinking was because Israel always had asked for direct negotiations, and I thought that if I brought the big five, it might be construed that I was trying to hide behind them. So I preferred to go myself, to deal face to face with the Israelis and tell them, 'Let's bring down the barriers of suspicion.'"

He added that to this day, the problem is 70 per cent psychological and only 30 per cent substance, and emphasized that it would take only a few days to reach an agreement if the "spirit of my initiative would prevail."

Commenting on the political risks in his peace initiative and the possible results of its failure, he said, "I've chosen my fate, and I'll either go forward or leave the whole thing for someone else to deal with. If I'm proved wrong, someone else will take my place. But at this moment, I haven't been proved wrong. Hundreds of millions of people around the world tell me so."

"Even though Israel hasn't received my 'message' I am not prepared to throw up my hands in despair. I like the challenge posed for the search for peace," he explained. "When there is a

challenge, you'll find me in the highest spirits."

Sadat denied recent charges that he is attempting to dictate the peace terms. "This is always the way with the Israelis," he said. "Before last April, they wanted only to define the nature of peace. When I met that demand with the Jerusalem initiative, they began escalating their demands by asking for sovereignty over some of my land."

Asked whether Israel's offer to return the Sinai doesn't constitute a sizeable concession, Sadat replied, "No, it's nothing because this is my land."

I asked President Sadat whether it is necessary to promise the Palestinians an independent state at the end of a given period, in order for them to join the negotiations now.

"So long as there is a provision

for self-determination within a certain time, I'm ready to be flexible on this, on one condition—that the Palestinian be included in the agreement," he said.

When asked what three wishes he would like fulfilled in his lifetime, he replied: "One, the signing of peace; two, the signing of peace; three, the signing of peace. These are my three wishes."

Sadat noted that President Carter and the United States Government can play a key role in the realization of these wishes. "I asked President Carter to join the Israeli-Egyptian talks as a partner, not as a mediator," he added. "The U. S. is the only major power dedicated to playing a constructive role in the peace process."

He pointed out that while Israel has a special relationship with the U. S., Egypt has developed important personal relationships



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with President Carter and Secretary of State Cyrus Vance. "Until this moment, Carter has been even-handed, but he is, to a certain extent, on the Israeli side," Sadat said.

The Egyptian President indicated a sensitivity to Israel's security problem on the West Bank, also known as Judea and Samaria. But he charged that the Israeli leaders were using the security issue as a pretext for holding onto captured lands. "No party—either Egypt or Israel—should trespass on the sovereignty or the land of others," he said. "Apart from this I'm ready to go to whatever ends are needed for the Israelis to be secure.

"Whenever they ask for part of my land, they say it's for their security. I'm sorry. I'm not ready to submit any sovereignty under that pretext," he said.

Sadat then outlined six points, which, he said, would provide

Israel with "more security than it ever dreamed of." The six points: Withdrawal of most Egyptian forces to the west of the Mitla and Gidi passes; United Nations authority over the Sinai east of the Two passes; United Nations control of Sharn El Sheikh (at the entrance of the Straits of Tirau); Interim agreement on semiautonomy for West Bank Palestinians with the future possibility of self determination; a joint Israeli-Egyptian military commission to work out the timetable for troop withdrawals; and a formal peace treaty with Israel following an overall agreement with other Arab states.

Drawing on his ever-present pipe, and with a broad smile, the meticulously dressed Sadat concluded the interview by talking about the lighter side of his Camp David weekend with the Carter family and his wife Jehan.

"Camp David was a new

experience for me," he said. "To live in a cabin in the mountains with the snow was marvelous. You know, we don't have snow in Egypt. I loved the snowmobiles and the brick fireplaces. And we had a treat when the Carter daughter Amy played the violin for us at lunch. Her mother even held the music for her."

Sadat added that he welcomes that type of serene and relaxed atmosphere "because I like privacy where I can sit alone and think about life and quietly observe the people around me."


How does the 59-year-old Egyptian president want history to remember him? "As one who lives for peace and would die for principles." B



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Kibbitzing—Community News

N.C. HEBREW ACADEMY AT CHARLOTTE

by Sue Brodsky

The North Carolina Hebrew Academy at Charlotte is sponsoring a Gala Benefit Evening with Abba Eban on Tuesday, May 2, 1978 at Temple Israel, in honor of the 30th Anniversary of the founding of the State of Israel. Preceding Mr. Eban's speech, entitled "The Future of the Middle East", there will be a Patron's Dinner. Anyone wishing to become a patron and to attend the dinner with Abba Eban should contact Dr. Gerson Asrael, 6508 Trenton Pl., Charlotte, N. C. 28211. The cost of the dinner will be a \$100 per couple donation.

Tickets for the speech, which will begin at 8:30 p.m., are available at Temple Israel, Temple Beth El, and at the Jewish Community Center.

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The cost of the tickets are \$5.00 in advance, and \$7.50 at the door. One may also obtain tickets by contacting Mr. Bob Brodsky, Ticket Chairman, 919 River Oaks Lane, Charlotte, N. C. 28211.

His Excellency Abba Eban is an internationally recognized statesman and a brilliant orator. He has played a very important role in Israel's foreign affairs since the establishment of Israel in May, 1948. He became Israel's Permanent Representative to the United Nations when Israel gained membership to the U. N. on May 11, 1949. In September, 1950, at the age of 35, Abba Eban was named Israel's Ambassador to the United States. In 1958, Ambassador Eban returned to Israel to become President of the Weizmann Institute, Israel's famed center for scientific research. In 1963, Mr. Eban was named Deputy Prime Minister, and he became Foreign Minister of Israel in 1965.

Mr. Eban is also widely known as a writer and lecturer. He is the author of three books, **The Middle East in World Politics**, **Voice of Israel**, and his most recent work **Abba Eban: An Autobiography**. Autographed copies of **Abba Eban: An Autobiography** will be on sale during the evening of May 2nd at Temple Israel.

CHARLOTTE B'NAI B'RITH WOMEN

by Estelle Goozner

BBW had a paid-up membership luncheon March 1st. On the program we had the Coplan Fashion Show, and also the special presentation of the National Col. Elliot Niles Award to Sally Schrader. It was held in Temple Israel Social Hall.

Estelle Rosen out did herself again, making the beautiful baskets of flowers and bird centerpieces for each table. We

had as a guest, Kitty Hoffman from (NCCJ), North Carolina Organization of Christians and Jews. Also in attendance was our Vice Chairman of the Mid-Atlantic Region Ann Langman, Sally Schrader's family Bob Schrader (husband), Kim Schrader (daughter), Fannie Schrader (mother-in-law), Luella Morris (mother), and Mrs. McKinnon (friend of the family). Arlene Shapiro, President of BBW, gave her opening address welcoming everyone.

As a ceremony, the BBW seven branch Menorah was lit. 1. **For the Foundation of BBW**—Fritzie Frucht lit this first candle as a long standing member. 2. **For the Future of BBW**—our new member Lillian Alfin lit this candle. 3. **For the Continuation of BBW**—honoring BB senior women membership this candle was lit by Elaine Shefflin, senior women's leader. 4. **Leadership in BBW**—was lit for our past presidents in attendance: Susan Bruck, Janet Jaffa, Ann Langman, Joan Laurie, Miriam Wallace, and Rita Mond. 5. **Service in BBW**—this candle was lit by Sally Schrader, winner of Col. Elliott Niles Award for outstanding service. 6. **Youth**—a candle was lit by BBYO leader Janet Jaffa. 7. **Continuity**—our life members who were present: Janet Jaffa, Joan Gordon, Miriam Wallace, Rita Mond, Arlene Shapiro, and Beverly Greenwald.

The invocation was given by Rabbi Kranzler of Temple Beth El; then followed a lovely buffet luncheon.

Barbie Wiener reported 145 paid-up annual members. An announcement was made that we had met our 1977 allocation.

Some of our BBW headed by Gail Green, along with BB Lodge members will go out to Salisbury to give the Veterans their annual party. A lot of goodies and reading material will go with them.

Miriam Wallace spoke on Life Membership—that it's an answer call to people who need you in social service. It perpetuates the organization, helps fight bigotry, supports the Children's Home in Israel, and it helps adults to develop skills.

Joan Laurie read our new slate of officers for the year 1978—1979 brought from the nomination committee. It was also accepted by the membership.

President—Loretta Barman
Pres. Elect and Program Vice—
Pres.—Beverly Greenwald
Fund Raising Vice-Pres.—Phyllis Fielding
Membership Vice-Pres.—Terri Cathcart
Treasurer—Sonny Besnoy
Financial Sec.—Lynne Lippman
Corresponding Sec.—Vickie Hopkins

Recording Sec-to be filled
Council Reps.—Susan Bruck, Joan Gordon, Joan Laurie

Rabbi Rocklin honored Sally Schrader in reciting "Am I My Brothers' Keeper?" Indeed Sally is how she extended herself, with love beyond her family to service to the community. Many telegrams were received congratulating Sally on winning her award. One was from our National BBW president, Kagey Kash. Vice Chairman of BBW Mid-Atlantic Region, Ann Langman presented Sally Schrader the highest regional award certificate for being the most valuable person in 1976—1977. Sol Jaffa of BB Lodge presented Sally the National Col. Elliot Niles Award. This award is given annually by BB internationally to the outstanding volunteer of the year.

Her main volunteer interest in the past few years has been helping newly emmigrated Russian Jews get established in Charlotte. Sally is active at the Hebrew Academy, drives senior women to and from the Jewish Community Center, worked in gift wrap, Rape Crisis, Human Rights Plea for Soviet Women, United Jewish Appeal,

etc.

Everyone in the audience gave Sally Schrader a standing ovation. Sally thanked everyone and said she was so happy to be with us today and loves working and doing for people. Joan Laurie, our immediate past president, presented her with a Chai charm as a gift from our local chapter.

We then had a wonderful time watching the lovely models from Coplans' put on the Spring fashion show. Lynne Schwartzberg presented Mr. Greenberg of Coplans a Children's Home certificate in appreciation for his show.

Arlene Shapiro gave her closing address, thanking everyone for coming. Our next meeting was the Installation of Officers, held at Valentino's.

MYRTLE BEACH COMMUNITY NEWS

by Mrs. H. B. Abeles

Purim was celebrated at the Temple Emanuel on Sunday, March 26th. A covered dish supper, including homentoshen prepared by the ladies of the congregation, was enjoyed by all. The reading of the Megillah followed with plenty of booing for the villian Haman.

Dr. Morey Sipton of Charleston, representing the National United Jewish Appeal committee, gave an inspiring talk about the situation in Israel and its needs.

Prizes were awarded for the best costumes. Door prizes were won by a lucky few. A number of bingo games were played.

The monthly sisterhood meeting was held at the residence of Mrs. Joseph Pom Pan. The following slate of officers were elected:

President—Mrs. Stephanie Wunsch
Vice President—Mrs. Brenda Rosen
Secretary—Mrs. Teasa Abrams
Treasurer—Mrs. Mary Jane Schwartz

The installation of the new

officers will be held on May 4th at a supper at the Caravelle Motel. At the Shabas services a plaque was unveiled honoring Mr. and Mrs. David Osterneck for their many contributions to the Temple. Thanks and best wishes from the entire congregation were extended to them.

Due to the initiative of Mr. Isidore Ward, the Temple library is now a reality. Donations of books relating to Judaism are welcomed. Mrs. Stephanie Wunsch, a librarian at the Conway library, is librarian in charge.

RITA BERMAN

Rita Berman is a freelance writer of features, interviews and book reviews for business and general interest magazines. In addition she reviews books for the **Durham Morning Herald** and is editorial assistant for **Pharmacological Reviews Journal** and **Vitamins and**



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She has received several writings awards from the Society for Technical Communication and the National Writers Club.

She serves as Treasurer of the N. C. Triangle Chapter of Women In Communications, Inc.

Born in London, England, Rita emigrated to the United States in 1954 and is now an American citizen. She and husband Ezra live in Chapel Hill with their daughters Jessica and Rebecca.



NEW BOARD ELECTED FOR SOUTHERN JEWISH HISTORICAL SOCIETY

by Rita Berman

The Southern Jewish Historical Society held a business meeting and election of new officers on Sunday, March 12 in Raleigh, North Carolina.

The membership decided to hold meetings approximately every 18 months. Nominations for the new board and officers of the Society were approved. The new board consists of Chairman, Rabbi Saul Rubin, members: Sam Proctor, Saul Viener and Abram Kanof.

Jack Coleman was elected President, Larry Caputo, Treasurer, David Goldberg, Secretary, and Louis Schmier, Vice President.

The Southern Jewish Historical Society welcomes as members anyone interested in the study of the History of Southern Jewry. Conferences, newsletters and

publications are a part of the Society's future plans.

Details about annual membership can be obtained from David Goldberg, 133 West Franklin Street, Chapel Hill, N. C. 27514.

A REPORT ON THE SECOND SOUTHERN JEWISH CONFERENCE

by Rita Berman

"Remember the past" was the theme of a two-day conference on Southern Jewish history held in Raleigh, North Carolina on March 11—12th 1978. In addition to the presentation of almost a dozen papers, the conference included a business meeting of the Southern Jewish Historical Society and the opening of a special three-week exhibit of Southern Jewish History at the North Carolina Building of Archives and History.

"Your special task is keeping watch on the passage of Jews through time, so we can remember," said Arnold Zahgreb, Assistant Secretary for Administration, State of North Carolina, in his welcome to conference participants.

The conference was sponsored by the Southern Jewish Historical Society, the American Jewish

History Society, Beth Meyer Congregation, Raleigh, Temple Beth Or, Raleigh and the North Carolina Department of Cultural Resources, with the support of the National Foundation for Jewish Culture. It drew more than 140 people from 15 States, some as far away as New York, Massachusetts, Ohio, Florida and Texas.

Faced with 35 pages of typed notes it is impossible for me to provide the readers of the **Times—Outlook** with anything more than an overview at this time and mention some highlights from the richly informative conference. A more detailed discussion of some of the papers heard will be written at a later date.

The participants were a mix of academicians or students of Jewish history, businessmen and women, housewives, retired lawyers, doctors, and teachers. I noticed, however, that other than those with a special interest in Southern history, there were very few people of college age, or a little older, present.

One young writer of a book about Jewish cowboys, told me she had come to the conference to pick up ideas for a new book. A student flew down from Boston to attend



the conference because, he said, "There is so little organized in the way of Southern Jewish history, so much of the history of this country is written and seen from the Northern aspect." This comment was also heard from the conference organizers and speakers.

The common bond that drew such a diverse crowd was that they all wanted to hear about the early Jewish settlers of the South. The papers were broken into three sections: Southern Jewish Literature; The Georgian Experience; and the Jewish Movement into the South. They provided a delightful glimpse into the colorful past of the Southern Jew and ranged from a discussion of the poems written by Penina Moises, to the political activities as exemplified by Herman Myers, Mayor of Savannah. A look at the Jewish immigrants and their reactions on moving to the South was wittily presented by Harry Golden. Elie Evans, author of "The Provincials" was the guest speaker at the Saturday evening banquet and he spoke in detail about the book he is now writing—a historical novel based on the life of Judah P. Benjamin.

The first paper was the only one presented about a woman. "Penina Moise, a Southern Jewish Poetess in the first half of the 19th century was the First American Jewish woman to achieve any fame in the field of American literature," said Mr. Salomon Breibart.

She lived in Charleston, South Carolina and most of her work reflects the limitations placed upon the female writer in that period of Antebellum South. "Moises was unusual in that she pursued a literary career at a time when it was considered unseemly for women, especially Jewish women to do so," said Breibart. "She was strongly influenced by her Southern environment, more profoundly by her Jewish heritage."

Dr. Daniel Walden discussed the early years of Judwig Lewisohn up

to the mid 1920's. "As a Jew Lewisohn passed from non-being to affirmation," said Walden and he documented the happenings in Lewisohn's life that led to this.

Mr. David Lieberman, from Morganton, N.C. questioned Dr. Walden whether it was the reluctance of the non-Jewish community to accept Lewisohn as he wished, rather than a sudden reawakening that caused him to affirm his faith? But Walden said it wasn't as simple as that.

Mr. Harry Golden, soft-spoken, articulate and humorous as always, was warmly received by a appreciative audience. Golden is best known for his book, "Only in America." He is now working on a new book to be called, "God Bless America."

Golden's remarks covered the years when the Jewish immigrants first came to America and their early attempts at adaptation.

"The Jews were the first ethnic group of immigrants who entered the American middle-class. In four thousand years, the Jews have assimilated to a fine degree. They have become more Roman than the Romans, more German than the Germans, and at present, more American middle-class than the American middle-class."

Golden said the Jewish immigrants were inspired by a great German Jewish poet, Heilmich Heilmich, who had warned, "Remember we must be twice as good to get half as much." They viewed education as the key for entering the middle-class in America.

"In the South the Jews more or less reflect the culture of the surrounding Gentile society, including their prejudices," Golden commented.

"America gave the Jews political freedom and economic freedom of opportunity. The Jews gave America complete devotion as well as intellectual advancement in commerce, science, medicine, and the arts. There was never a more even trade," Golden said.

The audience hung on Golden's every word, and gave him a standing ovation at the conclusion of his talk.

Before the banquet on Saturday evening, Dr. Abram Kanof, Raleigh, introduced the members of the Council of the American Jewish History Society (AJHS) who were present. David Pokross, Boston, President of the AJHS thanked all the many men and women who made the conference possible and he said, "Extended to us, not only Jewish hospitality but Carolinian hospitality."

Pokross urged that we should remember the days of old—but it is important that the general community shall know of that vital history. Speaking of the AJHS that is now over 90 years old, and has over 3000 members, Pokross said, "In our library on the Brandeis campus we have the largest collection of material in one institution on the history of the

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American Jewish community from the earliest colonial days. It is a unique unsurpassed collection of America's Judaica reflecting the significant roles of American Jews in the development of our country." A few items from the AJHS collection were on loan to the North Carolina Building of Archives for the conference exhibit.

Guest speaker, Elie Evans, tantalized the audience with a description of his new work in progress, a historical novel based upon the life of Judah P. Benjamin. "I felt that the Southern Jewish experience needed a work of fiction to ring true," he said. "After struggling with what character I wanted to write about I discovered Judah P. Benjamin, he was a kind of Confederate Kissinger if you will, an extraordinary man."

Benjamin was an oddity in American Jewish life for he had fought for the Confederacy. To the immigrants who came to this country the Civil War itself was an inexplicable thing, very difficult to deal with, said Evans.

Referring to Southern Jewish history, Evans told his audience, "It, like the South itself, has arrived. The South has lost its loser image. The story of the South is the story of fathers who built businesses for their sons who didn't want them."

Evans said this second meeting of the Southern Jewish Historical Society is an affirmation of our interest in the Jew in the South. "American Jewish history is being written all around us, we are a part

of it and we should capture it. Talk to your older relatives, make an oral history. There's so much to learn," he urged.

Earlier in the evening Evans had talked to me about the research and work that goes into the creation of a historical novel. "It's the next most difficult thing to that of writing a personal experience book," he said, explaining how he is attempting to put himself into the character of Judah P. Benjamin and produce credible dialogue in the book for meetings between Benjamin and Jefferson Davis, at which they were the only persons present and no records were kept.

"To get into a character particularly if one wants to write a psychological novel, one has to drop into his whole life, into everything that happened to him and to figure out the kind of a man he was."

Benjamin is a fascinating subject, he said. Despite the thousands of books that have been written on the Civil War, Evans is confident that this work, still uncompleted, will find a ready audience. Judging by the attentive reception given to him at the conference it appears Evans has another winner in the making.

When I asked some of the conference participants what they had gained by attending, the response was positive. "This let's me know there are other people interested that want to preserve the past," said Joseph Topek, a student. "One thing that is important is that you can't look at

Jewish history without looking at history itself," he explained. "One of the mistakes that has been made by some Jewish historians is that they write a Jewish history without investigating the history of the rest of the world at the time. They have isolated it." It was Topek's opinion that what happened in the South was a different experience to what happened in the North or mid-West, because of the presence of the black population.

"All our ancestors are in us, who can feel himself alone," said Dr. Abraham Goodman eloquently. Dr. Goodman, rabbi emeritus Temple Sinai, Long Island, shared his personal recollections of his grandfather, who came to this country at the age of 18 after leaving Russia.

"The story of the migration of every newcomer to the American shore has its elements of romance and drama, whether he ventured forth on the Mayflower or on a DC-10, whether he landed at Plymouth or Castle Garden at Ellis Island, or Kennedy airport. My own grandfather, David Greenfield, born in 1834 in a Russian-Polish village, crossed the sea in 1852. Now as I look back on his career 75 years after his death, the paths he pursued are covered over in large part and ill-defined."

Goodman recounted a familiar situation to many immigrants when he told how his grandfather changed his name from Pick to Greenfield on arrival in America. Greenfield made his way to Florida where there were only 3309 alien-born residents in the state at that time, he became a merchant, prospered, bought a number of plantations and other property. Later the family moved to Georgia, and Goodman, who was born in Boston, likes to think of himself as a Southerner, "one generation removed."

Oral history is certainly the wave of the future, said Dr. Louis Schmier, who had assembled the program for the conference and presented a paper on the first Jews

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who settled in Valdosta, Georgia. His paper, like Goodman's relied much upon oral history as a means of gathering the research data which he needed.

Six papers were presented on Sunday as well as the formal opening of the exhibit of Southern Jewish History material by Dr. Larry Tise, Director of Archives and History, Raleigh, North Carolina. After a tour of the exhibits, many of which were on loan from the AJHS, the final session of the conference was held in the Archives and History section of the State Library.

Before the program ended, thanks and gratitude were expressed to the Raleigh community for the marvellous way in which they supported the venture. One participant expressed the feelings of many when she said that, "The people of Raleigh had welcomed her so that it made her feel as if she had come from a long way away."

The conference concluded with a tour of the new Temple Beth Or building in Raleigh, "a unique structure which belongs in the history of synagogue architecture in this country," said Dr. Kanof.

Accompanying black and white photograph of exhibit provided by the Archives and History Department of the State of North Carolina.

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

March was one of the busiest months so far in spite of the changing weather. We DID NOT NEGLECT TO WISH THE LIPSHITZ a Bon Voyage as they left for Israel on the 6th of March; instead, we wanted to wait and make sure that they went in health and returned the same way. They did and in addition, HAD THE TIMES OF THEIR LIVES!!!

The Congregation held its regular meeting on the 9th of the month having been snowed out on the second. President Edward

Goldstein presided and the affairs of the community were discussed at that time. The regular meeting of the Ladies Auxiliary was held with president Beverly Silberman presiding and of utmost importance at that time was the discussion of the coming Spring Rummage Sale and the Annual Businessmen's Luncheon to be held the first Wednesday of May. Rabbi and Mrs. Gerber came on the tenth for their regular monthly visit. Following regular Friday evening services, the Oneg Shabbat was hosted by Mr. and Mrs. Hal Goldberg and Mrs. Betty Lee. Saturday morning, Rabbi and the Bar Mitzvah boys worked together followed by services for all, young and older, and in the evening, the Adults met for dinner followed by a discussion of "What About the Settlements in the Sinai, the West Bank and the Golan Heights?"

Visitors to Statesville included: Eric and Edith Adler visiting Howard and Hanna; Mrs. Zaiontz to Beverly and Hy Silberman; Phyllis and Ben Rosenfeld to Joanne, Larry and daughters Rosenfeld, following them came Joanne's brother and his family; Mrs. Bea Starr of Birmingham to Toby Gordon and her family and Ken Cantor, visiting his sister Karen Goldstein and her family.

Going other places were: the Rams to Columbus, Ohio for a family wedding; the Kalman Gordons to Savannah for a wedding; the Warren Winthrops to Boston for a Bar Mitzvah, Rona Gordon and sons to the Beach for Spring vacation, and the Ben Katz' to Atlanta to attend the naming of their second granddaughter, Rachel Erica.

Note: two corrections—Lauren Adler is the daughter of Howard and Hanna Adler and it was they who attended Parents' Week-end at the University of Georgia, and the Sorority she is now pledged; AND, our new family name is Michael Feldman, Mike for short and not Milt.

People in the news are: Allen

Rippe, our Artist in Residence from Danville, Virginia who appeared on WSOC in a program called Children's World, demonstrating the Saxophone and one of those present while the program was taped was Karen Leventhal, daughter of Marty and Marilyn; initiated into Alpha Omega Alpha, the Honorary Medical Society at Duke University was Stuart Adler, son of Howard and Hanna; Honor Rolls at D. Matt Thompson Junior High School saw Sammy Winthrop listed, and at Oakwood Junior High School, we noted the names of Robert Gordon, son of Rona and Alfred, Louis Gordon, son of Toby and Kalman, and Lauri Ram, daughter of Cecil and Judy; Richard Gordon, Robert's older brother made the Beta Club and Who's Who at Statesville Senior High School, and is playing sixth man on the tennis team; and Robert has also made the Tennis team at Oakwood Junior High.

And certainly last but not the least, junior and senior B'nai Brith groups made our month shine with a Spaghetti Supper and home baked Hamantaschen by the Kadima Group on the 12th of March. The well attended evening was preceded by a play written and directed by Judy Ram and produced by Joanne Rosenfeld with a cast from the Religious School on—PURIM!!! We all enjoyed so very much that we wanted a repeat, that very evening! The following week saw the three communities of Statesville, Hickory and Salisbury attend a B'nai Brith rebirth of Lodge 1962 with officers elected representing the three communities and Maurice Weinstein of Charlotte, the guest speaker for the evening.

For this reporter, another first—the compilation, the consultation and the producing of a model seder for adults and children, with the Reverend Layton Mauze as "Father" at the First Presbyterian Church. Our thanks to those who attended with her and acted as guides and choir for the evening.

**TEMPLE ISRAEL—
CHARLOTTE
COMMUNITY NEWS**

Undaunted by the terrorist attack a few days earlier, over forty members of Temple Israel traveled to Israel on March 14 for a two-week stay. Led by Rabbi Richard Rocklin, the trip was made even more memorable by Bar Mitzvah ceremonies conducted at the Wall and Bat Mitzvahs held at Masada. The young men becoming Bar Mitzvah were David Weiner, son of Mr. and Mrs. Richard Weiner; Gary Lerner, son of Mr. and Mrs. Sam Lerner; Michael Phillips, son of Mr. and Mrs. Robert Phillips; and Michael Newman, son of Dr. and Mrs. Edwin Newman. Avi Rocklin, daughter of Rabbi Richard Rocklin and Marilyn Perlman, and Marcelle Gorelick, daughter of Mr. and Mrs. William Gorelick became Bat Mitzvah.

The group shared their experiences with the congregation after Sabbath services on March 31.

Cantor Frank Birnbaum and the Temple choir performed a cantata, "Israel, Ours Again", for the Couples Club.

On Sunday, the Social Hall reverberated with the happy sounds of children and their parents at Temple Israel's annual Purim carnival. Food, costumes, games and prizes insured a gala time for all.

Rabbi Rocklin spoke on "Everything You Wanted to Know About Pesach and Were Afraid to Ask" at the Sisterhood luncheon.

Continuing a tradition, the Pressman community seder was conducted at Temple Israel on the second night of Passover, April 22.

A large cast of children, with great doses of help from the adults, culminated months of rehearsal when their play "Shushan of Bust" was presented. The play was a fund-raising success for the Religious School.

The first weekend in April found the Temple Israel USY chapter



Miriam Wallace of Charlotte, North Carolina (right) at the B'nai B'rith Women international convention held recently in Los Angeles, where she was elected for a two-year term to the BBW Executive Board. With her is Evelyn Wasserstrom, newly elected international president.

supervising Candidate Member Training (CMT) weekend, during which rising eighth graders were prepared for induction in the chapter. A delegation from Greensboro also participated.

Kadimah, the pre-teen group, hosted a Kinus during the April 7 weekend. They were joined by over thirty out-of-town guest.

Mazol Tovs to:
Mr. and Mrs. Simon Wojnowich

on the marriage of their daughter Lyba to Harold Rousso, son of Mr. and Mrs. Al Rousso, March 5;

Mr. and Mrs. Bert Fleishman on the Bar Mitzvah of their son Eddie, March 11;

Rabbi Richard Rocklin and Marilyn Perlman on the Bat Mitzvah of their daughter Avi, April 15;

Dr. and Mrs. Paul Reiss on the birth of a son, Brent.



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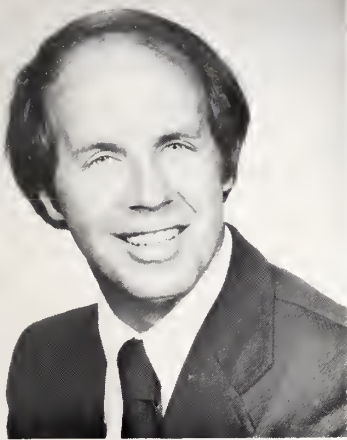
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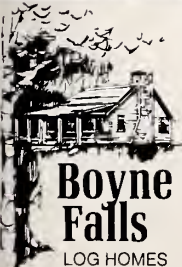
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IN MEMORY OF GAIL RUBIN

by Lillian S. Rottmann

The death of Gail Rubin, fine young woman and gifted nature photographer, saddened the weekend here in N. Y., and all over the civilized world, no doubt, with its senseless, bloody violence. There is grief as well, for the more than thirty Israelis who died with her in this cowardly, dastardly war against women and children!

In memory of Gail Rubin, whose face in pictures, seems to me, the face of a gentle dreamer who dreamed of a better world for the endangered species she captured for posterity with her sensitive art, let us now establish a Gail Rubin Fund for the preservation of these species, to make, perhaps some tiny bit of sense in her death. For, this young woman with a glowing future before her, did actually die, in the pursuit of trying to aid these birds and animals made almost extinct by another facet of the ignorance and greed of man, so-called "superior creature!"

Poetry Corner

SEATED AT THE RIGHT

by Bro. Gabriel Zeis, T.O.R.

From small areas, as a child, smoke rose
In separate clusters, then formed a singular cloud.
It made the room immense and deep
So that the many voices could not escape.

And there was the smallest, the last age,
Smaller than the flickers of light
Extended from the tips of words, burning
Where the foreign voices blended loudly, and I alone.

Then came the sudden movement of a hand
Toward the left, a slight motion to come closer:
I am pulled toward strength, my future,
Of which its image is now revealed.

The depth of love watching in their eyes;
The past speaks and the future listens.
What is present is here: the grandeur of graying hair
Softens in my unspoken innocence

The air is still,
Words linger in the ashen whispers of dream.
I emerge, the father of secrets spoken to the dark,
And become another ancestor for this chosen way.

THE TRAGEDY OF THE ROOSTER

by Herman Cohen

Once upon an Easter morn,
Little Ms. Virginia Beggs
Found a score of highly colored
Somewhat gaudy Easter eggs.

Some were pink
Some were yellow
Some were red
Some were blue
Some were striped with purple
While others were dyed a crimson hue.

In a nest
Out in the barn-yard
While the old hen stretched her legs
The mischievous Ms. Virginia
Placed the pretty Easter eggs.

Came the rooster
Proudly crowing,
Strutting, as a rooster should;
Of anticipated parenthood.

By the nest he drew up proudly
There his handiwork to view.

He knew his mate was setting,
He knew the hatching date was due.

Ah! Sad the day,
Sad the moment,
Sad his terrible surprise!
Joy fled from his heart in horror
At the sight before his eyes.

For there, in the nest of his loved one
Whom he would have sworn was true,
There were eggs of pink and yellow,
And red, and brown, and blue!

Long the rooster stood in silence,
And then he decided bitterly
There was ought to do
But to avenge his violated sanctity!

With the boldness of an eagle
Next door did that rooster fly.
Battle-ruffled were his feathers,
Blood was in the rooster's eyes
His mind was firm determined,
His jaw was set and grim,
And the next door peacock
Got the Hell beat out of him!

DO NOT GO FROM ME

by Lillian Rottmann

If I seem angry with you
 it is only that I am angry with myself;
 If my words are harsh and mocking
 I mock my own failures and
 faults—not yours.
 Therefore, do not go from me when my
 tongue lashes you with stinging words,
 for that is when I need you most—and
 if I could love you more—that is when
 I love you best!

JEWISH SURVIVAL

by Tovia Posner

We all must participate	That all our
The need for us	People shall remain
Is really great	Entirely free
A holocaust	our Jewish youth
In distant past	Throughout the nation
A remembrance	Must keep
Shall always last	Our faith alive
To be proud	If we
Of our Jewish identity	A people
	Are to survive.

A FIRST TEACHING

by Bro. Gabriel Zeis, T. O. R.

Do you know what pain is, child?
 Well if so, then count it on your fingers,
 On both hands,
 But know that within each
 There flows a more important truth:
 Greater than numbers is the joy of reaching
 Seen in the final outcome to be touch.

Do you know what pain really is, child?
 If not, then take your breath with every day
 And breathe your life out further into a year;
 Chance each breath, but know that in each
 There is a current of air,
 A free-flowing expanse of life—
 It conquers you by day.

Do you know what pain is, child, all of it?
 If so, then count every step you take;
 Mark this way as yours—
 You are the time of departure
 And the blessing of each return,
 When both are realized then you are free
 To call this your destiny,
 As it frees your time to now become a choice.

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THE AMERICAN
 JEWISH TIMES-OUTLOOK

N. C. Association of Jewish Men

One of the most delightful events in the circuit calendar is the annual Tu Bishvat Seder. Although the fifteenth of Shevat is only of one day's duration, we of the circuit stretch it out so as to encompass five cities with its joy. So Tu Bishvat becomes a day spread over several weeks in Shevat. Time pauses for us who seek only to perform mitzvos; and we reap the reward of a mitzvah which is the resulting joy.

In Goldsboro, Lumberton, Myrtle Beach, Wallace, and Whiteville, we tasted wines and the fruits and nuts of our motherland as we celebrated the birthday of the trees.

Our joy increased in the month of Adar. The Megillah was read in Myrtle Beach, Whiteville, and Goldsboro, fulfilling our religious obligation. The purpose of this Purim ritual is to learn how a Jew should behave in the present. We discover as we read, that Judaism is indestructible, for Jews not to rely on political power, wealth, or friendship for protection. Our hope and help is in the Lord, "Not by might, but by right."

Just as the Jews of Persia in the days of Haman, and the Jews of Germany in the days of Hitler, discovered that assimilation does not work, so too, must the American Jew of today recognize that the lesson of Purim is that indifference, intermarriage, and total loss of identity, means self annihilation.

Purim is a time for self evaluation and for strong resolve to survive as Jews. The circuit riding rabbi project is dedicated to that end by providing a genuine Jewish format for the children and adults under its wing.

Our circuit children continue to add to our stature by the personal achievements in the secular area. To Diana MuKamal of Whiteville, daughter of Dr. and Mrs. Ronald MuKamal, goes our heartiest congratulations upon her entrance

into the Whiteville High School Honor Society.

For achievement in the Jewish scene, we doff our hat to Dana Leder of Goldsboro, daughter of Mr. and Mrs. Arnold Leder, who brought honor to herself, to her family, and to her rabbi by her excellent Bas Mitzvah performance at Temple Oheb Sholom.

On April 7 at the Shabbos Evening Worship, Dana was also awarded the Girl Scout Menorah Award. On that same evening, Elliot Weil, son of Mr. and Mrs. Louis Weil, and Albert Paley, son of Mr. and Mrs. Jack Paley, received the Ner Tamid Awards given by the Boy Scouts of America. These three young people were feted at a reception which followed by the congregation and their respective Scout troops.

The month of Adar was dimmed by the loss of Ida Firnbacher of Goldsboro and Jake Shocket of Fairmont.



Helaine Osterneck and Robin Weinstein view the Tu Bishva't goodies at Temple Beth El, Lumberton, N.C.

Mr. & Mrs. Larry Sloan enjoy a Purim game at Temple Emanuel, Myrtle Beach,



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Questions and Answers Regarding the Issue of Israeli Settlements

"... Egypt would have full control over 99.6 percent of Sinai."

by Joseph Polakoff
(Copyright 1978, JTA)

Within the past several weeks, and particularly since President Anwar Sadat of Egypt visited Washington earlier last month, the matter of Israeli settlements has become greatly intensified by American official statements.

President Carter himself in two recent news conferences, a State Department chronology, a White House communique on the Sadat-Carter talks, a speech by Sadat at the National Press Club here and then a news conference by Secretary of State Cyrus Vance following Sadat's visit have contributed to raising the matter into a major issue between the United States and Israel.

The U.S. statements came at a time when the White House and the State Department were urging "quiet diplomacy" and "a lowering of voices" to help the political process in the negotiations between Israel and Egypt.

Q. How important are the settlements in the Israeli-Arab political process and how great an "obstacle to peace" are they?

A. The settlements issue is basically invalid. Successive Israeli governments, including that of Premier Menachem Begin, have said consistently, privately and publicly, that issues between Israel and its neighbors are negotiable. Therefore, the demand by Egypt and other Arab states and their supporters that the settlements are blocking the road to peace is logically untenable.

It is made an issue apparently to put Israel on the defensive in world opinion and mask the true issue which is Israel's right to "secure and recognized borders" which are explicitly provided in United

Nations Security Council Resolutions 242 and 338 adopted after the Six-Day War and the Yom Kippur War, respectively.

Q. But why do the U.S. and Egypt place so much emphasis on them now and why does Vance insist on Israel's withdrawal from "occupied territories" on "all fronts?"

A. Even such an Israeli dovish leader as former Foreign Minister Abba Eban, who is currently a member of the Knesset, gives only the tiniest shred of credence to the settlements as an issue. He has said that if Israel were to draw up a list of 100 problems that it faces, the settlements problem would not even be on the list. Sadat would like to have Israel agree in advance of negotiations that it will evacuate all the territories it won in the Six-Day War—including East Jerusalem Hospital grounds, the Golan Heights and the Sinai salients.

Sadat demands Israel's withdrawals, but he has made no concession on the substantive issues even though Israel has shown that total withdrawal would essentially mean a death warrant for the Jewish State. It appears, therefore, to be pressing Israel hard to satisfy Sadat and possibly induce other Arab leaders to enter the negotiations. The U. S. apparently is favoring the Arab perception at the expense of Israel.

Q. How many settlements are there and how many Israelis live in them?

A. There are now nearly 100 settlements in the occupied areas. Their sizes vary from camps to villages and the beginnings of towns. Perhaps 8000 people live on the West Bank among 750,000 Arabs. The Rafah salient has about 3000 people.

Q. Don't those settlements displace Arab families and their communities?

A. No. They are located mainly in areas that are unpopulated and undeveloped. The settlements have helped in the improvement of the areas.

Q. Why does the Carter Administration contend that under Article Four of the 1947 Geneva Convention civilian settlements cannot legally be established in occupied territory, a contention which also seems to be projected by European governments as well as the Arab state?

A. Israelis point out that those who drafted the 1947 Geneva

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Convention had in mind what Nazi Germany did in World War II Europe. This concept in no way applies to the Middle East because its modern borders have never been clearly defined.

Q. Hasn't the Begin government pledged to Egypt "sovereignty" over all Sinai?

A. Yes. He made this major concession to Egypt. However, while Egypt would have sovereignty over Sinai, Israel seeks "arrangements" such as Naor has noted to make sure that the same territory never again will be used for aggression. Israelis say the same arrangement, by negotiation, can be made regarding the Golan Heights whenever Syria is prepared to negotiate.

Q. How much of Sinai and the Golan would Israel want to control for her security?

A. The Rafah salient in Sinai is less than one-half of one percent of Sinai. Specifically, it is four-tenths of one percent. So Egypt would have full control over 99.6 percent of Sinai. On the Golan, the Israelis would want to hold a minimum of the Heights they need to prevent the kind of harassment and killing raids the Syrians had conducted for 19 years before the Israelis won the Golan.

Q. How about the West Bank?

A. The Israelis do claim sovereignty over Judea and Samaria but the Begin government has offered "self-rule" for the inhabitants there which is more than any other government has given those people for centuries. Israel says it will hold the West Bank issue subject to review at the end of five years after a negotiated settlement between Israel and Jordan. So the basics for negotiation and reasonable compromises are there. Israel is ready to talk about them but without preconditions that Sadat wants and, apparently, Washington now wants as well. 

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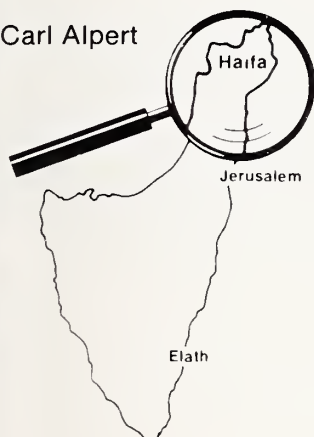
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Inside Israel

BATTLE OF THE GENERALS

by Carl Alpert



Haifa—Menahem Begin is the undisputed head of his government, but it is no secret that he is finding it increasingly difficult to maintain harmony and cooperation among at least three of the generals who are members of his Cabinet. The differences between them are due to their disagreement on basic policies, their dissimilar political backgrounds, their clash of personalities, and possibly also a conflict in their ambitions.

All three are loyal to the chief. All three are sincere in their desire to assure Israel's security, but there is divergence in their ideas of how such security can be achieved.

Ezer Weizmann is the most optimistic of the three. He has faith in Sadat. He believes Israel should display a bit more flexibility, in order not to lose the opportunity for peace. He opposes flamboyant gestures and displays of strength which can only antagonize the other side and undermine confidence in Israel's sincerity. With respect to Sinai, he urges that decision on the future of the settlements in the Rafiah salient should be deferred to a future date. Final action should be taken only after a period of normal relations between Egypt and Israel, and he believes Sadat would agree. With respect to the

West Bank he, like the others, opposes any move that would result in setting up a separate and independent Arab state. On this there is no compromise.

Arik Sharon is the mistrustful one. He has little faith in Sadat's gestures, and while it would be impolitic to reject Cairo's peace offers outright, Sharon would not have Israel change its predetermined policies in any way. Knowing of this general's impetuosity, yet desiring to have him in the Cabinet, Begin had him appointed Minister of Agriculture, an apparently innocuous position. But at the same time he was made chairman of the inter-ministerial committee on settlement, and he took this position very seriously, with all its political implications. It was he who set in motion the tractors to clear new land for settlements at the very moment of delicate political negotiations.

Moshe Dayan is pessimistic about peace prospects if the negotiations continue on the present Egyptian terms. He believes it would be wiser to limit the goals, and rather than full peace, seek at least a partial understanding at this time. He stands firm on Israel's need for bases in the Sinai, but is more compromising on the West Bank. He would be ready to place much of the area under Jordanian rule and would make every effort to bring Hussein to the conference table. As between Weizmann and Sharon, he is more sympathetic toward the latter.

There is a fourth general in the Cabinet, the Deputy Prime Minister, Yigael Yadin. His may be

a restraining influence, and he leans toward Weizmann.

Menahem Begin seeks to keep the peace between his generals. He agrees with Weizmann that we should seek to achieve a complete peace. He likes Sharon's spirit and maximalist views. He expected much from Dayan when he appointed him Foreign Minister, but in effect Begin has been conducting his own foreign policy, and Dayan has been pushed somewhat to one side.

It's not easy to be the general commanding generals. ☞

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A Full Circle: The Search for an Israeli Architectural Identity



by Amiram Harlap, Architect,
Head, Design Directives Dept.,
Israel Ministry of Constriction
and Housing

When architect Barski was faced, in 1906, with designing "Gimnasia Herzliyah"—the first Hebrew high school in Palestine—he recognized that this was a significant milestone in the rebirth of Hebrew culture in its own old-new land—and historical landmark that should be an appropriate architectural tradition to draw, given the fact that the Jewish settlers in Palestine simply had no architectural tradition which they could

call their own.

It was natural then for Barski to seek an architectural style the Jews themselves might conceivably have developed, had they not been driven from Palestine two thousand years before. Logically, he turned for inspiration to the traditional urban architecture of the region to solve his problem.

BAUHAUS

European architects began arriving from Europe in the early 1930's—especially from Germany—bringing with them the new 'functionalist' theory of the "Bauhaus", a theory that before

long became dominant in Israel. Its accent on leanness of expression and forthrightness in the use of techniques and materials seemed appropriate to an egalitarian, puritan and spartan society. Its stress on internationalism of expression suited a society essentially western, which began to feel cut off from the mainstream. The 'functional' philosophy carried on well into the 'fifties' when it was 'grasped' as a valid ideology by those engaged in housing the masses of post Independence War immigrants. The building of thousands of identical low-cost

housing units was reinforced by the desire to merge various immigrant groups by uniform buildings. By the mid-fifties, Israeli architects, particularly the young generation, were appalled by what they saw: monotonous rows of concrete cubes, potential slums. These young Israelis, born in Israel, took their region for granted, and, conceiving of Israel as a progressive state, they did not see why they should fall back upon the architecture of sixteenth-century societies around them.

Many of the young architects of the sixties took a second look at the local traditional architecture. This time, however, they looked not just for outward forms, but rather for solutions to the age-old problems, such as combatting the strong sun and building with few materials. They looked not only at single buildings, but rather at a pattern of buildings and the spaces in between.

Already in 1958, Y. & O. Yaar's housing project in Afula was a drastic change from the hitherto prevalent bland sprawls of houses. In Yaar's project a sense of a specific community in a specific locale was achieved by means of white rows of houses terraced downhill, with each row nestling along the site's contours, overlooking the row below it; the total effect conveying a distinct Mediterranean character.

In Beer Sheva, an experimental neighborhood, planned for the Housing Ministry by a team of architects headed by Yaski and Alexandroni in the early sixties, was conceived as a tight fabric of one and two-storey houses each with its own walled-in patio, flanking a pedestrian walkway. The upper floors were extended sporadically over the passageways, providing cover from the sun and shaping the passageways into cooling ducts for the neighborhood. It was a solution for desert conditions and it resembled the traditional 'casbah'.

In short: a modern version of the

traditional bazaar.

TERRACING

In A. Ventura's 1967 hillside neighborhood in upper Nazareth, the architect, cautious not to destroy the harmony of the surrounding hills, turned to a solution of tightly clustered units, appropriate not only because of its economy, but also because it solved the problem of landscaping in rocky soil, while at the same time fusing into the landscape itself. The result a 'casbah'-like project in character with the Arab hillside dwellings of nearby Nazareth.

In the above examples, as well as in many others, we see features characteristic of the old architectural local idiom:—the breaking up of large masses into smaller clustered units; buildings hugging a hilly terrain; interior courts and pedestrian alley-ways; rooftop terraces; bay windows and arched windows. We see con-

sideration given to the definition of streets, squares, yards et cetera as urban outdoor 'rooms'. We see the treatment of an urban segment with all its components as an integrated whole.

In spite of all kinds of influences and 'isms' ('Functionalism', 'Internationalism', 'Brutalism', 'Expressionism', et cetera) and notwithstanding the use of modern technologies, part of Israeli architecture has withstood the temptation of indiscriminate application of universal forms, and come full circle. In its search of identity, it started with the notion of an 'oriental' style and is, seemingly, gaining identity now by gradually coming back to it. E

Profit by the mistakes of others. You won't live long enough to make all the mistakes yourself.



Kosher Korner



DELUXE CHEESE CAKE

by Norma Barach

(Copyright 1978, JTA)

This recipe comes from an expert on the subject, Mrs. Bernice Lyons of University City, Mo., who is a member of the family which owns Raskas Dairy Co. of St. Louis, a large-scale manufacturer of cream cheese.

Graham cracker crust
2 tbsps. graham cracker crumbs
2 8 oz. packages cream cheese
1 tsp. vanilla
1/2 cup sugar
3 eggs
1 pint sour cream or dairy dressing
1 tsp. vanilla
1/4 cup sugar

Lightly butter a 9-inch spring form pan. Use your favorite graham cracker cracker crust recipe. Press into pan evenly. Beat cheese two to three minutes on electric mixer until smooth and fluffy. Add vanilla. Gradually beat in the 1/2 cup sugar, then eggs, one at a time; beat until light and creamy. Pour over crust in pan and bake at 375 degrees for 20 minutes. Remove from oven and let stand 15 minutes. Turn oven to 475 degrees. Stir sour cream or dairy dressing with vanilla and the 1/4 cup sugar. Spread evenly over cheese cake. Sprinkle 2 tbsps. crumbs over top. Bake 10 minutes at 475 degrees. Cool, then chill until serving time. The sour

cream topping will be soft while hot, then becomes firm when cool. Makes 8 to 10 servings.

CHOCOLATE CHOCOLATE CHIP CAKE

by Norma Barach

(Copyright 1978, JTA)

This chocolate cake—dark, rich and moist—will be a favorite with any chocolate lover. It is the best non-dairy chocolate cake recipe I have ever tried.

2 cups sugar
3 eggs
2/3 cup cocoa
1 cup plus 2 tbsps. corn oil
1 1/2 cups ice water
3 cups flour
1 1/2 tps. baking soda
1/3 cup miniature chocolate chips
Beat all ingredients together

well, except chocolate chips. Fold in chips. Pour into a greased 9x13-inch pan. Bake for 40 minutes at 350 degrees.

COFFEE PECAN ICE CREAM PIE

by Norma Barach

A delicious, home-made frozen dessert always makes a big hit with guests, winter or summer. This is one of my favorites.

1 graham cracker crust (for 9-inch pan)
1 cup dessert whip
4 egg yolks
1/2 cup white corn syrup
1 tsp. vanilla
2 tps. instant coffee (not freeze dried)
1/4 cup chopped pecans
4 egg whites
chocolate sprinkles

Whip dessert whip. Add egg yolks. Mix well. Add corn syrup, vanilla, coffee and chopped pecans. Beat until well mixed.

In another bowl, beat whites stiff. Fold egg whites into dessert whip mixture. Spread in pie shell, swirling top. Decorate with chocolate sprinkles. Freeze overnight. (Do not keep more than two weeks.) Remove from freezer 15 minutes before serving. Serves eight.



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Our tentative agenda is as follows:

Saturday, May 27th	Arrivals (after noon)
	7:00 p.m. Cocktails
	8:00 p.m. Banquet
	9:00 p.m. Cadillac Drawing
Sunday, May 28th	9:00-9:30 a.m. Continental Breakfast (lobby adjoining meeting rooms)
	9:30 a.m.-12 noon Business Meetings
	12:30 p.m. Luncheon
	2:00 p.m. Departure

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- Room Rate: \$29.00 plus tax double occupancy, \$23.00 single occupancy. Motel accommodations to be made directly with The Velvet Cloak (See clip box lower left).
- Check-in time is after 12 noon on Saturday and check-out time is 2:00 p.m. on Sunday.
- Events: May 27—Cocktail Party and Banquet \$15.80 per person
May 28—Continental Breakfast, Meeting and Luncheon \$9.85 per person
- Kosher meals are available—please indicate on the form if you would prefer a kosher meal, otherwise it cannot be provided.
- Tax and Tip for Food and Beverages have been included in the price as stated above.

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The Melting Pot in Israel's Kitchen

"Every type of international cuisine is available at all price ranges."

by Sybil Zimmerman

There's a passage in the Book of Numbers which explains how the Children of Israel longed for the fish which they ate in Egypt, as well as the cucumbers, melons, leeks, onions, and garlic, when all they had in the Sinai desert was mana. So they gathered it and ground or beat it, cooked it in pots, and make cakes of it.

This description is one of the best examples of how Jewish cooking has developed throughout the years. Wherever Jews lived, they adopted the local cookery and adapted it to their dietary laws. They retained the cooking style which had come down to them from their forefathers and passed it on, as a distinct tradition, to the next generation. And in the thirty

years of the modern State of Israel's existence, a similar development has taken place.

Israel cooking is very much a blend of two main streams which have become synthesized into a third. The two old streams are Ashkenazi and Sephardi. Ashkenazi Jews lived primarily in Christian lands, originally France and Germany, but later also Poland, Hungary, Lithuania, Rumania, and Russia. The Sephardic Jews, who originally lived in Spain and Portugal, moved on to the Moslem countries of the Middle East and North Africa as well as Italy, Greece and Bulgaria.

While still clinging to the traditional recipes of their own families, the people who came to Israel from over 100 nations were stimulated to create a third strain—Israel cooking.

KOSHER

Jewish cooking adheres to the dietary laws, but it can be prepared in kitchens kosher and otherwise. The word "kosher" means fit or proper in Hebrew, and in connection with food has come to mean "ritually proper"; dietary laws are spelled out in the Bible and relate to certain types of animals which one may eat, how food may be cleaned and prepared, and which foods may not be eaten.

ASHKENAZI

Typical Ashkenazi foods were also divided into their countries of origin, but it is this cuisine, which, in America, is referred to as "Jewish" food. From Germany and Austria, for example, come sweet pastries, yeast cakes, strudel, cheese cake, and filled pastries. From Russia is *kasha* (buckwheat groats), *borscht* (beet or cabbage-meat type). From other countries of Eastern Europe came *tzimmes* (sweetened stewed carrots

sometimes with meat and/or prunes added), gefilte fish (chopped fish balls), salt herring dishes and salads, cholent (a bean and meat stew simmered from Friday night to Saturday night), roasted and potted meats, soup dumplings, and *kugels* (puddings of potatoes or noodles).

SEPHARDI FOOD

Among the Sephardim are those whose origins are in the Middle East and North Africa. Some typical Sephardi dishes are: '*bourekas*', an unsweetened turnover-type of pastry stuffed with cheese, potatoes, spinach, or meat, originating probably in Turkey; '*haminadas*' (browned hard-boiled eggs) are used; and pastries filled with fruits and nuts.

WHAT TO EAT WHEN

Visitors to Israel can taste all of these delicacies and more. An Israel hotel breakfast consists of tomatoes, cucumbers, olives, green peppers, onions (plain or in salads), fish, eggs, cheeses, butter and jam, bread and rolls, yoghurt, and of course coffee or tea.

Lunch is usually the main meal of the day, consisting of an appetizer, soup, meat or fish, rice or potatoes, salad or pickled vegetables, and dessert.

Dinner is often light and consists of omelets or other types of eggs, salads, cheeses, bread, yoghurt, coffee or tea—in short, another breakfast.

So what is Israel food? One might consider the snack-type street foods as typical Israel cooking. *Humus* (chick pea dip), *tchina* (sesame seed paste), *pita* (Arab pocket bread), and *felafel* (fried chick pea balls) are all typically Arab Middle Eastern dishes which have become Israeli by adoption.

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practically the mainstay of Israel diets.

Because of the austerity of Israel's first years as a fledgling state, meat was normally not eaten daily in Israel. But nowadays with a system of agriculture that is ultra-modern, highly sophisticated and much copied by the rest of the world, Israel produces good meats, bountiful chickens and turkeys and some of the most delicious fruits and vegetables in the world: citrus products, including the famed Jaffa oranges; delicious melons and watermelons; pears, apples, peaches, luscious strawberries, massive grapes—and the biblical dates, figs and nuts. There are even unique varieties, such as the Pomela (a large citrus fruit indigenous to the Jericho area) and the Fijoya, rather like the Australian passion-fruit.

WHEN YOU GO

And the visitor to Israel will find

the same influences in the mass of restaurants in Israel. Every type of international cuisine is available at all price ranges—French bistros or “grands restaurants”; Bierkellers; Pizza parlors; hamburger joints; Indian, Chinese, Japanese restaurants—as well as a mass of Middle Eastern (called “Oriental”) and “traditional” Jewish restaurants.

Israel, just as it was in Biblical

times, is still the land of apples, almonds, cheese, corn, dates, figs, grapes, nuts, pomegranates, leeks, squash, onions, garlic, fish and spices. What the messengers of Moses found when they returned bearing the cluster of grapes between two poles is still true—“We came unto the land whither thou sendest us, and surely it floweth with milk and honey; and this is the fruit of it.”

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How Jewish Secret Agents Discovered an Arab Plot for a Massacre in Jerusalem

"This was supposed to be a Bloody Friday in the Arab Holy War against the Jews"

by Boris Smolar

(Copyright 1978, JTA)

(Editor's note: This is a chapter from Boris Smolar's book "In the Service Of My People" soon to be published.)

It is no longer a secret and can now be made public.

During the Arab riots, which broke out in 1929 and recurred in 1936, the underground Jewish defense organization, the Haganah, set up its own network of secret agents in the surrounding Arab countries. For the Jews in Palestine it was important to know the moods of their Arab neighbors.

Haganah members who spoke fluent Arabic and looked like Arabs would don traditional Arab clothing and slip across the border into Jordan, Syria and Lebanon. They engaged Arabs in conversation and later sent reports to the Haganah leadership in Jerusalem.

On one of those tense days in 1936, one of the Haganah agents rushed back from Jordan with unsettling news. It was Wednesday morning when he reported that a large group of armed Jordanian Arabs were planning a pogrom in Jerusalem. They were ostensibly coming to Jerusalem on Friday to pray at the Great Mosque, but under their flowing robes they planned to carry the necessary weapons for the massacre. The pogromists were to meet at the Mosque (which is next to the Western Wall), participate there in Friday's prayers, hear an inflammatory harangue by the Grand Mufti, and then rush excitedly out of the mosque with rifles, revolvers, and knives to attack the Jews. This was supposed to be a "Bloody Friday" in the Arab "Holy War" against the Jews.

The Haganah secret agent also reported that the Grand Mufti of Jerusalem had sent agitators to Jordan to arouse and inflame Jordanian Arabs to carry out the pogrom in the streets of Jerusalem. Palestinian civilians were not allowed by the British Mandatory government to bear weapons, but the Mandatory government did allow Arabs in Jordan to carry guns. In Jerusalem, on the other hand, there were not enough British soldiers to prevent the infiltrating Jordanian Arabs from carrying out the planned pogrom.

At a secret emergency meeting, the leadership of the Jewish Agency, after hearing the report, immediately resolved that Moshe Shertok—then the Political Secretary of the Agency who later became Foreign Minister and Prime Minister of Israel and changed his name to Moshe Sharett—would telephone Dr. Weizmann in London and have him alarm the Colonial Office. He was to ask that British military divisions be sent overnight from Egypt to Jerusalem to prevent the bloody catastrophe.

* * *

Shertok and Weizmann spoke in Russian, in the expectation that even if somebody was listening in, he wouldn't understand their conversation. It turned out, however, that their conversation was tapped by an Arab. This Arab also held an important post as an official of the Palestine government.

A Jewish friend of mine, who was also an official in the Mandatory government, secretly informed me of the Shertok-Weizmann long distance conversation, adding that

the talk had been overheard by an Arab who was a high official in the government. I felt that this was not merely a matter for journalistic reporting which would only provoke panic in the Jewish world and decided instead to telephone Shertok immediately.

"Moshe," I said to him on the telephone, "I must see you urgently about your overseas call today." I did not tell him specifically that I meant his call to London, but he immediately understood what I meant.

"Come over right away," he said. "But come quickly because curfew begins in an hour and you won't be able to go out on the street."

I told him that I had a curfew pass that allowed me to be on the street at any hour.

* * *

When I arrived at the Jewish Agency Building, I found that not only Shertok was waiting for me, but the entire Executive of the Jewish Agency, headed by David Ben Gurion.

Everyone was silent and waited for me to speak.

"It is customary," I began, "for a journalist to ask questions. However, now I've come not to ask you anything but to tell you something which I think is important for you to know. Instead of soliciting news from you, I've come to give you news. At four p. m. today, Moshe spoke to Dr. Weizmann in London over the telephone. They spoke in Russian, apparently so that no one would understand if the conversation was overheard. But the telephone was tapped by, of all people, an Arab who knows Russian well! This, I think, should be made known to

long as we keep the entire matter a secret. I also want to thank you for telling us that our phones have been bugged by an Arab. We suspected it and now you have confirmed it."

Shertok finished and then Ben Gurion turned to me as chairman of the Executive: "Moshe has already expressed our thanks for your action," he said. "Now I would like to ask you a few questions. First, I would like to know whether the man who gave you this information is a Jew, Arab, or British."

"He is Jewish and holds a post in the Mandatory government. He keeps himself remote from the Jewish Agency, however," I replied.

"Do you think he would be willing to meet me and talk to me?"

"I am not sure. But I'll ask him. If he agrees, I would be only too

you."

I then gave those present the substance of the telephone conversation as I had received it from my friend and added: "I'm not asking you whether such a call was actually made. I only felt it necessary to inform you that your most secret telephone conversations are being bugged, no matter what language you speak. This information came to me from a very reliable source."

When I finished, the members of the Executive remained seated around the table in a deadly silence. The first to break the silence was Shertok.

"I want you to know," he said to me, "that every word you quoted from my conversation with Dr. Weizmann was actually said. I also want to thank you on behalf of the entire Executive for assuring us that this news will not leak out as

happy to bring you two together."

After a few more questions, Ben Gurion assured me that he appreciated everything I had done. "You could have sent the story abroad without even getting in touch with us!" he added as we parted.

From that time on, the Jewish Agency never used the telephone in communicating with London. Another communication system was set up for contacting people abroad—a system that neither the Mandatory government nor the Arabs could bug. The Jerusalem pogrom did not take place because at Dr. Weizmann's request, the British government sent military units from Cairo to Jerusalem at once. They came overnight, in time to be on the streets Friday morning and head off the planned violence.

Ⓜ

ARCHIVES TREASURES: WHERE JEZEBEL MET HER DEATH

A little boy threshes grain at a farm village in Palestine where, according to tradition, there stood more than 2,000 years ago the ancient palace of King Ahab of the Omri dynasty, and his wife, Queen Jezebel, whose name today is synonymous with wickedness. An example of Jezebel's evil doing is found in the tragic story of Naboth's Vineyard (I Kings, 21). Here also Jezebel came to her horrible end. When Jehu, son of Nimshi, entered the city the Queen heard of it and "painted her face and adorned her head and looked out at a window" . . . and Jehu said "throw her down, so they threw her down . . . and he trode her under foot" (II Kings 9:30-37) and it came to pass that the dogs ate her body as prophesied in II Kings 9:10.

RELIGIOUS NEWS SERVICE PHOTO



Women in politics

Four hold key positions in Hodges Senate campaign; offer opinions on Luther, women's involvement



Lillian Woo
Logistics Director



Joyce Michaux
Office Manager



Becky Kirby
Asst. Camp. Director



Pam Brown
Scheduling Director

On Luther:

"He has a strong technical background in economics and finance—background necessary to deal with the most pressing problems facing us, such as unemployment and inflation...

I think he has a great concern for the people of North Carolina and their needs. Through his professional record with NCNB and his involvement with the Manpower Development Corporation he has demonstrated a commitment to helping people get decent jobs and decent wages. He's worked hard to improve the job market in North Carolina and to boost the favorable industrial climate which North Carolina offers to the nation.

He has a strong and deep social consciousness. His commitment to the Equal Rights Amendment is indicative of his philosophy that all people should be equal in the eyes of the law."

On Politics:

"Women have traditionally been the core of any political campaign, the trench workers. Women have learned from the inside the mechanics and strategies of elective politics, and have recently begun to become actively involved in planning such.

There is still a way to go for women in gaining the acceptance into those deep, inner circles of king-makers, the smoke filled rooms etc., but we're getting there. Women are now clearly a formidable force in political campaigns."

On Luther:

"Having worked previously with manpower programs for over five years I had the unique opportunity of observing Luther's performance as board chairman of the North Carolina Manpower Development Corporation. He exhibited to me the kind of leadership that is vitally needed to solve our many complex problems of employment, job training and upward mobility.

MDC is now one of the most outstanding manpower organizations in this country due to Luther's guidance. There were many creative innovations incorporated by Luther that are now being utilized by many other state manpower programs.

I have come to know Luther on a more personal basis during the Senate campaign and this has given me more insight into Luther's aspirations, ideals and abilities for guiding North Carolina in the future. He is a man with deep convictions and love for his state and its people."

On Politics:

"Traditionally women have played only minor roles in the political structure. However, over the past decade women have increased their positions in this sector. But I see a need for more involvement by women—especially in the so called hierarchy of the structure—in order to gain the experience which is desperately needed. Having been denied such an opportunity for involvement for so long, there is a need to catch up.

Those women who are now situated in the political structure have proven themselves capable of handling the multi-faceted problems of the world...they have exercised the discipline, the dedication, the honesty and the truth which we need in our leaders."

On Luther:

"I believe Luther Hodges to be a man for the times. By heritage, by training and by experience he is uniquely fitted to work for and speak for North Carolina in the Senate of the United States.

At this time in our history our state and nation need men and women of good will, men and women who can look to the future with hope and high purpose, men and women who can work together for the good of us all. Luther Hodges is such a person. With his election to the U.S. Senate, North Carolinians will be able to take increased pride in their state."

On Politics:

"Women have come into their own in politics. Time was when we worked pretty much in the background or just with women's groups. But now women are right out front as well as behind the scenes, taking part in every level of the political process with every segment of the populace.

Luther, in his bid for the Senate, has given major assignments to women on his staff, and women are working hard as volunteers to insure his victory in the May primary and November election. Women can and do make a difference in campaigns, and I'm proud to say that women rank high in both numbers and importance in the Hodges campaign."

On Luther:

"The man is simply without peer. He is a truly brilliant administrator. I like to see a finish to things, and Luther Hodges sees to it that things get done. He makes his decision and moves to the next thing, he gets action. There is never any dilly-dallying around, he's never afraid to make the tough decision...

At the same time he's a quietly compassionate man. I watched him behind the scenes in the bank, putting in programs for working people programs that really have helped and are helping citizens of this state. He has never received personal credit for this type of thing, but he had the power to do it and so he exercised that power. There is a basic shyness about him I love. The compassion of the man is something that is not always apparent to those who don't know him, but it is there and it runs deep.

These are the reasons he made an excellent banker and executive, and these are the reasons he will make an excellent Senator and indeed they are the things that make him an excellent man."

On Politics:

"To come into this campaign I gave up a great job at NCNB. I gave up security, a stable future—and I'm not 25 years old anymore. But I gave that up by choice because I firmly believe in the political process. I want to see more than just white males involved...

I'm actively trying to make government better, as are many other women today. Everyone doesn't have to be a candidate. You can play a significant role through your own channels. I want to encourage women to get involved. If my sacrificing security and acting out what I am preaching will help others to do the same then I'm delighted."

Photos by Todd H. Huvard

Reprinted from the March edition of Luther Hodges Campaign News.

Luther Hodges Democrat United States Senate

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Kf

Unexpected at the Seder

"I could see by Kim's face that he was in the midst of an adventure."

by Michael Zimmerman

Passover this past year in Jerusalem reminded me of another, also for from my family's home in Chicago. Both evenings found mostly Americans gathered. The seder dinner ten years earlier, however found me serving on active duty as a U.S. Army lieutenant in an infantry division in Korea.

In those days, GI units in South Korea were fleshed out with KATUSA troops (Korean Attached to United States Army). Most KATUSA's were well-educated draftees, and spoke, or at least understood some English. In my D-Company, everyone like PFC Kim. I recall that Kim's face was unusually expressive and slightly flushed with animation. Only when Kim playacted the expected Oriental characteristic did his face stand stoic. Usually his American comrades thought they understood their easy-going ally.

In Corporal Mannie Maniwitz, Kim found a fast friend. The two soldiers went everywhere together. Mannie was a M-60 light machine gunner; Kim was the weapon's ammo-bearer. When they had leave together, Kim would invite Mannie to his ancestral home near Taegu. They traveled by local ramshackle buses over dusty mountain roads to off-the-beaten track bath resorts on the Yellow Sea coast.

Kim introduced Mannie to university students—Korean college girls were difficult for GI's to meet Kim taught his "chingo" all about Korean customs, and in the little time available during a GI's 13 month tour of duty, brought Mannie relatively deep into the life of that poetic country. (I had concluded that South Koreans were a people akin to my imagination of an Oriental

amalgam of Irish and Jewish characteristics: deeply nationalistic, hard drinking, wonderfully literate and thoughtful, sensitive historically, and long suffering.)

Mannie, for his share, told Kim about Judaism. That he knew. About the "Land of the Big PX", as everyone called America, he did not know so much. Mannie's family had recently escaped as refugees from Egypt, and he had been drafted into the US Army soon after arriving in Brooklyn.

Just before Passover, a bulletin came to all units announcing services and a seder to be held away from the front line at the corps chapel near Uijonbu. Cpt. Maniwitz called on me, "Sir, do you think it'll be alright to invite my friend PFC Kim to the seder? I've been telling him all about Passover." I replied that it was a fine idea, checked with the chaplain and arranged for the First Sergeant to issue passes.

The Holiday arrived, and throughout the first service Mannie was whispering into Kim's ear, explaining. Kim seemed fascinated head nodding and eyes squinting up in understanding.

We sat at the head table with the chaplain. The men bantered and joked about what their ancestors might have been doing when word came from Moses for them to get to the Red Sea shore. Also, the mood was light as we were all happy to have two days off from army life. I could see by Kim's face that he was in the midst of an adventure.

The seder was ritually complete, but elements of the traditional elaborate feast were sparse, as only a few boxes of matza and jars of geflute fish were available. These had been shipped over from the States and were being shared by some sixty men. the unleavened

bread was broken into pieces, the fish divided, and each morsel received a speck of spicy horseradish. Mannie joked that we could use the somewhat similar-tasting local pickled "Kimche" if it was ground up and had a "U" on the ceramic jug.

When it was time to eat, the chaplain said, "Kim, you try the fish first. We're all curious whether you'll like it." Everyone paused; probably most expected to hear something like, "Yes, it's good. And this one bite is just enough."

Mannie's eyes twinkled. Kim turned on his Oriental blank look, and slowly, methodically savored a forkful. The rest of us watched his slow motions hungrily and curiously. Finally, he carefully wiped his mouth with a napkin, settled back in his chair, and announced to our astonishment: "It's not bad, but my grandmother in Taegu, she makes better!" *DM*

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An Opera that shows Man's Condition

"The changing of an easygoing, romantic people, delighted with their culture and horticulture, into killing brutes after the commands of their Fuhrer."

by Aubrey B. Haines

Opera plots frequently defy spirituality and morality, and they even lack sociological implications. For the last weeks of its spring season in 1976, however, the New York City Opera planned a small flurry of contemporary works, which included Joseph Tal's **Ashmedai** for three performances.

The opera depicts a nation's eventual doom based on the false premise that the citizens were essentially motivated by goodness. It was given its Pacific Coast premiere by the same company at the Dorothy Chandler Pavilion of the Los Angeles Music Center for one performance in December, 1977.

Based on an allegory derived from old Talmudic writings, the opera tells of King Solomon's being duped by the Devil through mortal curiosity. Ashmedai is the Devil.

The opera was one of Rolf Liebermann's many commissions for the Hamburg City Opera in Germany, where it was first performed in 1971. The libretto, by Israel Eliraz, is a political parable. In Talmudic lore Asmedai—

Asmodeus, a major devil—took on King Solomon's features, usurped his throne, and was accepted by his people as their ruler.

The peaceable king of an unspecified country has a lovable but fallacious belief in his subjects' essential goodness. Willingly and in order to enjoy a respite free from regal cares, from his ahewish wife and his amoitious, warlike son, he renounces his throne to Ashmedai for a year, convinced that no great harm can result. But it does.

So the opera ends with the characters gone to moral ruin. The venerable king is slain. His illegitimate daughter, a girl whose outlook veers from reality, laments for the departed, illuminated world into which she was born.

The theme is a big one: the changing of an easygoing, romantic people, delighted with their culture and horticulture, into killing brutes after the commands of their Fuhrer.

Eliraz' libretto—which may be as much about Israel as about Germany and which is not relevant to recent American history—contains the warning that all a poet can do is to alert people to impending doom.

Ashmedai represents a camp in what is happening in opera today. The Joseph Tal work may not rank as the masterpiece of contemporary opera, but the New York City Company's presentation brought an excellent convergence of elements such as drama, staging, and music.

Tal's medium selects what appears to be best in various methods and styles. He uses a given amount of atonality, extended themes, declamation, and electronics. While the outcome may not be as memorable as music per se, it nevertheless produces good effect in the total production. Spare, stringent use of the orchestral score and recorded sound allows the text to emerge with clarity. This indicates that Tal is decided dramatist with sufficient sense of pacing to maintain the momentum and to allow for contrasts.

Israel Eliraz, the librettist, warns us in the opera that fascistic mass manipulation may rear its unwanted, ugly head anytime and that man will follow blindly, despite the consequence of his leap into hell.

Music drama with purpose, aim and conviction and with moral and spiritual ramifications is what ought to be produced on today's operatic stages in America and throughout the world. When done with memorable distinction, it lifts grand opera out of the categories of mere entertainment and even of culture and elevates it to the realm of sacrament. E



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"Heddy and Children"

Cinema

by Herbert G. Luft
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—HOLLYWOOD

HOWARD W. KOCH, president of the Academy of Motion Picture Arts and Sciences, announces that film producer Walter Mirisch, head of The Mirisch Corporation, has been voted this year's Irving G. Thalberg Memorial Award by the Board of Governors of the Academy. Mirisch is the 22nd individual to receive the Thalberg Award since its inception in 1937 (shortly after movie pioneer Irving Thalberg died at the age of 37). Not a mandatory award, the plaque is given to creative producers whose body of work reflects a consistently high quality of motion picture production. Pandro S. Berman was the recipient last year.

WALTER MIRISCH, himself a past president of the Academy, was born in New York City, November 8, 1921; he has a B.A. from the University of Wisconsin and entered the movie industry with the Skouras chain of theaters; at the age of 30, he was appointed by Steve Broidy to the position of executive producer at Allied Artists. With his brothers, Harold (now deceased) and Marvin, he formed The Mirisch Corporation in 1957, producing such film classics as "The Magnificent Seven", "The Apartment", "West Side Story", "The Great Escape", "Toys in the Attic", "In the Heat of the Night", "Hawaii", "Fiddler on the Roof"—and in 1965-66 on locations in Israel, "Cast a Giant Shadow", the story of Col. Marcus. Most recently his World War II epic, "Midway", opened throughout the United States; he has now completed another naval picture, "Grey Lady Down", dealing with a disabled submarine; and currently before the cameras his filmization of the Broadway play, "Same Time, Next Year", starring Ellen Burstyn and Alan Alda. Originally headquar-

tering at the Samuel Goldwyn Studios, the Mirisch Corporation now has offices at Universal and releases through Universal Pictures.

Mirisch has been president of the Screen Producers Guild, is on the board of directors of the Motion Picture Producers Association of America and of Cedars-Sinai Medical Center in Los Angeles.

The Irving Thalberg Memorial Award will be presented to Walter Mirisch, together with the Jean Hersholt Humanitarian Award to Charlton Heston and all other awards at the 50th Annual Oscar Presentation, Monday, April 3, in the Dorothy Chandler Pavilion of the Los Angeles Music Center with the program televised live by the ABC Television network. Among the foreign-language films under consideration is Israel's "Operation Thunderbolt".

* * * * *

CARL REINER did it again! After presenting to us "Oh, God!", the most delightful film of the season with George Burns' whimsical portrayal of a forgiving and most understanding creator of the universe, the film director now has come up with a down-to-earth slapstick comedy, "The One and Only", dealing with the search for success of a wild and zany young man who leaves college to pursue his dream of stardom which comes true in the most unlikely of arenas, prize-wrestling on national television. If the chap is Henry Winkler, the one and only known to tens of millions throughout the world as "Fonzie" of the television series, "Happy Days", and as the hero of Universal's feature film, "Heroes", you have a treat waiting for you with his antics in the wrestling arena, matching wit and cunning with the brutal force of

other contestants. Yet, at times Winkler goes overboard in his persiflage, though his "Gorgeous George" cartoon is very funny. "The One and Only" was produced for Paramount by Steve Gordon and David V. Picker from Gordon's original screenplay tailored for Henry Winkler. Kim Darby, discovered as a youngster by producer Hal Wallis 10 years ago, contributes the romantic interest. Gene Saks, the award-winning Broadway producer of "I Love My Wife", who created the part of the rabbi in the original cast of "The Tenth Man", essays the key role of the sly wrestling promoter.

HENRY WINKLER, a New Yorker turned Californian, is the son of German-Jewish parents who came to America to escape persecution in Nazi Germany. "Fonz" is an original comedy talent, just as were before him, Eddie Cantor, Danny Kaye and Sid Caesar.

* * * * *

HAROLD ROBBINS' "The Betsy" has opened in key centers of the United States. An Emanuel L. Wolf presentation for Allied Artists, it introduces three generations of an industrial clan dominated by Laurence Olivier as the founder of (fictitious) Bethlehem Motor Corporation locked in a perpetual struggle for power and domination. The picture was produced by Robert R. Weston, directed by Daniel Petrie from a scenario by Walter Bernstein ("The Front") and William Bast and co-stars Robert Duvall, Katharine Ross, Tommy Lee Jones, Jane Alexander, Lesleyanne Down and Edward Herrmann. Joseph Wiseman renders a deeply moving characterization. **B**

The Honorable Way

"It was the nobles who had borrowed the monies and didn't want to pay back..."

by Serita Stevens

A storm wind blew down from Scotland that Friday morning, March 16, 1190. Reyna shivered before the merry fire, listening to the howling. Her father's home on Spun street, in the very best part of York, faced the river Ouse. The house was warm and protected but inside Reyna, herself, felt a chill.

She should be happy that it was almost Shabbos; that she had finished making the fish; that Papa would soon return from Lord de Malbys, where he had gone to see about the repayment of his lordship's loan but uneasiness filled her.

Reyna was nervous everytime her father tried to collect a debt—things had been so much worse lately—ever since September last when during Richard's coronation, their neighbor, Baruch had been murdered after the mob tried to convert him. Reb Jose had escaped but just barely.

Two days ago, a mob had broken into Baruch's home—killing his widow and two children, stealing what they could. It had been horrid.

Reyna bit her lower lip, trying to control the tears. There was still the challahs to finish and the cakes to prepare. This Sabbath, she and her father were being honored by the presence of the great Reb Yom Tov of Joisny. He had escaped only recently from France's terrors. To have him come to England, to their lovely city of York, only to face more fear was something Reyna could not understand.

Why couldn't the Christians just let them live in peace? She pounded the dough harder than necessary. It wasn't the common people. Reyna knew that. Most of them were her friends. It was the nobles who had borrowed the monies and didn't want to pay

back; it was the church men with their ermine robes and high hats saying that the Jews were killers of Christ, making their laws that forbid the Jews to do anything but lend money, and inflaming the populace.

She put the Challah into the ovens and then supervised the maid with the laying of new rushes. Reyna knew the maid thought it extravagant to have new rushes each week . . . but his lordship didn't have the Sabbath queen to welcome each week.

Several hours later, Reyna waited anxiously at the bay window. Her father still hadn't returned from Lord de Malbys. Time was drawing close. Soon he'd have to be at the shul.

She saw him, then coming down the street; his feet dragged, his head bent.

Forgetting everything, Reyna rushed out toward him.

"Father!" She cried, oblivious of the stares about her: she ran. Throwing her arms about his neck, she said, "You're late. I thought you should be home ages ago."

He patted her head. "Ah, my child. My darling Reyna. Shabbos is ready?"

"Yes, Father." She slipped her hand into his. "What is it Father? Lord Richard refused to pay again?"

"He will. He will." Issac's feet dragged as did his voice.

Reyna knew exactly what had happened. The story had been repeated often enough. Lord Richard de Malbys had summoned her father early that morning—even so he had received his morning prayers—saying that his lordship was now prepared to meet his obligations.

Father would set out, telling her

that he would be home very soon. Meanwhile, his lordship would be "called away". Her father would sit and wait all day, waiting when he could be doing business, waiting without food or water. Then, when his lordship returned, he would profusely apologize but say that "due to circumstances beyond his control" it was impossible for him to meet his debt just then. Would Issac be so good as to return in one week's time? His lordship would surely have the money then.

Agreeing, Issac would then slowly walk home. Sometimes, he would even have to leave before his lordship returned as the man always seemed to ask Issac to come on Fridays. Even with the mule, it took nearly a half hour to reach home and of course, Issac wanted to wash and change his robes before the Sabbath.

Reyna watched him go into the house and sadness overwhelmed her.

Usually as she lit the candles, Reyna would push all the worldly thoughts out of her mind and think only of the coming Shabbos but tonight all she could think of was Baruch's house. Her mother and baby brother had died in a similar mob attack less than two years ago.

Nevertheless, she managed to put on a cheerful face for greeting the men when they returned from the synagogue.

The songs they sang were sad ones. Reb Yom Tov seemed to know just the ones to pick but then he was wiser than any man Reyna had ever known. She watched the white beard bob up and down with the fervent vibrations of his cries: his voice brought tears to her eyes.

They were halfway through the soup when Betsy, the maid, broke into the room. She was breathless,

her hair tangled. "Mistress! Mistress Reyna, I be sorry like but I must tell ye . . ." She clutched the back of the empty chair always set out for Reyna's mother.

His deep voice smoothed over the girl's fear. "Go on, Child." Reb Yom Tov said.

"They be coming, your . . . your lordship," the maid said, not knowing how to address the learned rabbi. "Them men, Sir. They be frightfully stirred up."

Reyna bit her lower lip.

"Are you sure they are headed here?" Issac asked.

Betsy nodded, her blonde hair falling loose. Normally Reyna would have reprimanded her for not wearing a scarf but . . .

"Heard them, Sir. 'T' Jew Issac's, 'one cried . . . and then I ran t' you."

There were sounds in the driveway now angry shouts. Reyna took a deep breath to steady herself. She had no doubt what Betsy said was true.

Looking first to her father and then to Reb Yom Tov, Reyna said, "Thank you, Betsy. You had best go now. It wouldn't do for them to find you with us."

"No, Miss." The maid gave an awkward curtsy. At the door, she paused. "Aren't ya even gonna run?"

"We shall depart in good time, Child," Reb Yom Tov acknowledged her concern. "We appreciate your warning. Go in peace."

Betsy turned and fled toward the back of the hall. From the front, there were sounds of banging, of screams for Issac and his family to come forth; to accept Christ or forfeit himself.

Still the men did not move—except to finish their soup.

Reyna was unable to eat more.

All three stopped suddenly; the heavy oak of the front door had splintered.

Reb Yom Tov dabbed his mouth with the linen napkin. "I believe, my friends, we should seek some momentary safety. Is there a place we can go?"

Issac nodded. "The Castle. The

warden knows us."

There came further sounds of the wood crashing; Reyna took her father's hand and the three of them fled down the back stairs toward the river.

The Castle wasn't far but others it seemed had the same fears. Losing her father in the crowd, Reyna found Simeon and Mordechai—brothers, sons of her father's business partner.

"We'll take care of you, Reyna." The twins cried in unison; their sing-song voices made it sound as if they were still at the Sabbath table. Reyna began to cry.

They passed Baruch's house—now in flames. Everywhere about them she could hear the cries—"Kill the Jews!"

Somehow, they all reached the Castle. She found her father and Reb Yom Tov leaning against one wall—discussing Torah! But at least they were safe. The warden had agreed to let them stay the night.

Reyna paused to look about—nearly all her friends and neighbors were here—but some were not. She bit into her lower lip, hating to think of the people who had not made it to the Castle.

Outside, the crowd had gathered again—demanding to be let in, demanding that the Jews either take baptism or death. One voice among the others seemed to stand out. Reyna recognized it even if her father didn't: Lord Richard de Malbys. In Latin, his name meant evil beast; Reyna thought that a fitting name for his lordship.

The warden knew the castle was safe. It had, after all, withstood sieges from foreign kings. What could a mob do? But at the urging of Joscoe, he agreed to leave, to try to talk to Lord Richard and to calm the people down.

"Look," Joscoe pleaded, "we are suffering." One child, clinging to his mother began to cry. "Most have not even eaten their dinner. If the people have a logical grievance, we will speak with them on the morrow—at sunset. Surely,

they cannot expect us to listen to their cries of conversion when they hound us. Is that any was for a good Christian to act?"

The warden blushed, knowing what Joscoe said was true, looking uncomfortably at the door where sounds of splintering wood had reached his ears.

"Very well," he said. "I shall go and talk to his lordship."

Joscoe gave him a tired smile. "You are a good man, Warden," he said, returning to Reb Yom Tov and Issac.

The group was silent as they saw the Warden depart.

Reyna wished someone would say something or do something but no one moved. They all huddled about the fire like lost sheep.

It seemed hours before the knock on the door came.

"Who is it?" Reb Yom Tov sang out.

"I, The Warden. You are safe." Reb Yom Tov motioned one of the men to let him in.

There was a murmur among those seated. "How do we know he hasn't fooled us," one woman cried, clutching her infant.

"Yes, how do we know he hasn't let the mob in behind him."

So Reb Yom Tov asked the questions. The Warden, baffled, denied he had done anything like that. "You are safe, Jews. Open this door. Let me in. Go back to your homes."

One young man—his payot swinging—threw himself in front of the door—refusing to let anyone open it. "It's a trick."

No one moved to open the door.

"You'll pay for this, Jews," the Warden called. "This is the King's property! You shall pay for this insult to the King!"

He disappeared then.

Reyna bit into her lower lip, worried. She had liked the warden. Now she was truly afraid.

The mob returned, angrier than before. The Sheriff was there this time, demanding that the Castle be given up.

Reyna ventured to glance out the

window. She had never before seen so many people. The whole countryside was there—waiting for them. She glanced toward her father and Reb Yom Tov: talking Torah—as if none of this was happening.

Her stomach began to growl. She had eaten little; now she regretted it. Perhaps they would get home before the chicken became too overdone.

Almost immediately there was a crash from the castle door. The mob had broken it in. She heard the screams of her friends, murdered where they stood.

Paralyzed, she remained, watching the horror before her until Simeon, the twin, grabbed her hand. "Come on, Reyna, hurry."

Glancing about, she saw that her father and Reb Yom Tov, as well as Joscoe were shepherding the fleeing individuals through a narrow passage. They were going to the tower. With foreboding, Reyna followed.

Once more in safety on the very top of the wooden look out, Reyna saw Joscoe. His sad eyes counted those remaining. Of those who had first taken shelter in the Castle, only 210 were left. Reb Yom Tov formed the men into a minyon; kaddish was said for those just slain. Reyna, herself, said the words also, praying for the first that they would escape.

Simeon tried to comfort her. "We're well away from the castle, Reyna. Even if the mob does break into the tunnel, they can't touch us. It's just a matter of waiting, until they calm down."

Reyna nodded and tried to smile. She knew that her father and Simeon's father had often talked of marrying the pair. It was fitting that he should comfort her now. All night they huddled in the cold without proper clothing, without any food or warmth. Simeon gave her his cloak. Reyna tried to sleep but it was impossible . . . all she could think of was that it was Sabbath. They should be asleep in the warm, feather beds.

"Tomorrow," she thought, "I shall wake and get ready for Sabbat-Ha-Gadol. I shall find this has been a hideous nightmare."

Dawn's first rays, welcoming the Sabbath morning, Adar 4951, saw no improvement. The baby in his mother's arms cried while she tried to feed him what milk she could. Outside, the mob was stronger than ever.

Cautiously, Reyna went to the window. Several priests were there—including the hermit monk in his white Premonstratensian robes. Reyna could just hear his works as he repeated in a loud voice, "Those there, my people, are Christ's enemies. They are to be crushed, as ants under your heel." He held up a red-stained cracker—the host.

Sick, Reyna turned back to find Simeon with her. Her eyes were wide with fear. "They mean to murder us all," she said, hoarsely.

Unthinking, Simeon put his arm about her. Torah had taught him to love his fellow man; it had never taught him to deal with a situation like this. His soulful brown eyes looked into hers. "Then, if we are to die, little Reyna, it is G-d's will."

Reyna shook her head. She found it hard to believe that all these good religious people should suffer to follow the G-d of their hearts. She glanced about. "We have no weapons, Simeon. Nothing to defend ourselves with."

"One shouldn't think of such things on the Sabbath, Reyna."

Tears streamed down her cheeks. "But . . . it's our lives."

The Torah had not taught him to deal with women's tears, either. Instinctively, he drew Reyna close to him, feeling the warmth of her body and the wetness of her tears through the linen of his best Sabbath robe. If . . . no, when they left here, he would have his father make the formal announcement of their betrothal.

They were still at the window when Simeon saw the monk approach.

"Come down and accept Christ."

The white robe cried. "Give up your foolish notions, filthy Jews. Come, cleanse yourselves—come to the true life. All will be forgiven once you have been blessed by the holy water."

Suddenly from the crowd behind, a large rock was thrown up, nearly missing Reyna.

Something in Simeon stirred. It was the Sabbath but it was also their lives.

"This is your last chance, my friends. Accept the Lord Jesus whom you crucified or we shall crucify you. Our machines are in place.

Releasing Reyna, Simeon looked about. The boulder lay only feet away. Strength he never knew, now culminated in him. With a grunt, he lifted the rock.

Reyna tried to help. He pushed her away. The monk had come too close; he had said too much.

One of the mob's members cried out a warning, but it was too late. The stone tumbled down, crushing the monk, killing him.

Numb with horror, Simeon stared at the motionless body. What had prompted him to do such a thing? THOU SHALT NOT KILL, echoed in his mind

Stunned, he turned to Reyna. His brown eyes were wide.

Nervously, she bit into her lower lip. "It . . . it had to be done, Simeon." Taking his hand, she pulled him away from the window—in time to hear his lordship's cry, "Jews you shall pay for this!"

Reb Yom Tov approached the couple. "It was not wise, my boy. Things done in the act of anger never are—but it has been done. We shall make the best." He led Simeon away.

Reyna watched and withdrew to be with the women. Several of them glared at her. "Now we'll never leave here," hissed one woman.

A child cried that he was hungry. There was nothing for him to eat.

Reb Yom Tov called them all together. He told them all that Simeon had done the right thing



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C

he told them, "We shall protect ourselves in any way which we can."

Some disagreed with the learned Rabbi but only until the first stones came through the window; only until the first ladder was presented—and was toppled by her father and Reb Yom Tov.

Bravely, the Jews of York defended themselves—each thinking of the Sabbath they might have had; of the fact that the very next week was Passover. Trying not to think of the immediate problem of her hunger, Reyna listed, mentally, those items she still had to do before the house would be ready for the Seddar. No, it wasn't a very **Sabbath-dick** activity, but then she thought ruefully, this was no ordinary Sabbath.

By night, all were exhausted. Reyna's head ached from trying to work without food. It was worse than Yom Kippur. Her eyes teared. Would she yet see another Yom Kippur?

The mob had dispersed for the night, leaving only a handful of people, guarding the tower, a handful dancing around the fire-tasting the victory against the infidels in their mouth, calling to the imprisoned Jews—"Ye shall become Christians, my friends, and die in the holy faith."

Reyna, listening to them, shivered. Simeon offered her his cloak. Grateful, she smiled at him but refused it. He needed it, too.

Three stars appeared. Reb Yom Tov called them all together. "Jews of York, Ha-Shem calls for our decision—honorable death or dishonorable life. By dawn, THEY will be entering the tower . . ."

Reyna clutched at Simeon's hand as he sat beside her.

"Let us willingly return what the creator has given us."

There were murmurs of descent among the group.

Reyna, herself, felt numb. She stared at the great Rabbi—feeling that her ears had betrayed her. It

was a crime to take one's life, it was . . .

As if reading her mind, Reb Yom Tove said, "My people, the Lord is merciful. What we contemplate is no sin. It is preferred to die within the sacred law than without it."

Reyna found her voice. "But we have no weapons, no knives."

Reb Yom Tov stared at the group. It was true. Being that it was the Sabbath, none had brought anything when they fled—least of all weapons.

Suddenly young Shlomo, the son of the butcher, came forth. "I have knives." He said, breathless yet proudly. "I ran through the line just after the sunset, while they were dancing." His eyes were shining at the adventure he had had. "I took the knives from my father's workshop. Not one of those silly Christians saw me."

Reyna had to smile at the child's enthusiasm. To him, it was all a game. She shivered again while the others congratulated the boy on his brave effort.

Death . . . "Simeon," she whispered, "I'm afraid."

He clutched her hand. They were to be married; what did it matter at a time like this.

Simeon nodded. "Reverend Rabbi, Life is G-d's gift to us; what right have we to throw it away. I fear the wrath of the Lord more than I fear the Christian wrath below. If we tell them we will convert, then they will forget and leave us in peace. We need not go through with the sham."

There was a murmur in the group. Some agreed with Simeon; most did not.

Reyna couldn't believe what she had heard. True, she feared death . . . but could she agree to a conversion? her heart pounded; she felt lightheaded with the lack of food. There had to be some other way.

She hadn't listened to the Rabbi. Only when he said, "We shall choose lots . . . as did our brothers on Massada, in years gone by," did Reyna hear him.

"Me!" Cried Shlomo. "Me! I want to be the first. I brought the knife. I should be the first." Reyna could hear Shlomo's mother weeping, as she tried to pull him back . . . but it was too late.

Gasping, Reyna saw the knife flash in the hand of the **schochet** . . . and then his son lay dead. Tears were running down his face as the man then did the same to his wife and baby daughter. She felt Simeon at her side, taking her hand. "Come on," he whispered.

Numbly, she stood to follow him—away from the slaughter but not before she had seen her father succumb to the knife; not before she had seen the pleading look in his eyes. No, she'd not betray her people.

She began to go forward, towards the butcher and Reb Yom Tov both men crying as they took the lives offered to them.

Roughly, Simeon pulled her back. "Reyna! It is foolish to do



The advertisement for Valentino's restaurant features a black background with a white star at the top center. Below the star, the name "Valentino's" is written in a white, elegant cursive font. Underneath the name, the text "FINEST FACILITIES FOR LUNCHEON AND DINNER PARTIES, WEDDINGS AND BANQUETS" is displayed in a white, all-caps, sans-serif font. Below this, a list of menu items is presented in two columns: "FRESH VEAL STEAKS", "BROWN BAGGING", "FRESH SEAFOOD", "CONTINENTAL CUISINE", and "SERVED FAMILY STYLE" on the left; and "WINE BEER" on the right. At the bottom, the address "3014 E. INDEPENDENCE Next to Ovens Auditorium" and the operating hours "OPEN EVERY DAY 7:00 a.m.-11:30 p.m." are listed, along with the phone number "332-4129".

that!" She had never known him to have such strength and he held her. "Reyna. We shall live . . . someone must tell the story."

She turned to him, unable to believe that this was the religious Torah student who had captured her heart. "My father . . ." she began.

"Reyna," he hissed, as the killing about them continued, "we can live through this . . . when the Christians have had their one or two, they will leave the rest of us free."

Reyna was crying now; her head ached. She didn't know what to do. Finally, she allowed Simeon to lead her away.

The deed was done. 150 had died. Blood soaked the wooden floor. Before death, Reb Yom Tov and Joscoe had decided, "Better that the Christians not take our fine robes or the rubies upon our hands." So a fire was lit.

To no avail, the 60 left tried to stop the flames. Each resisted the smoke as best he could, climbing higher and higher to the very extremity of the tower. Simeon held onto Reyna the whole time—afraid that she would succumb, afraid to let her go.

By daybreak, the fire had died.

The mob collected again—prepared to storm the castle tower—and were greeted with

silence. Suddenly, two of the elderly Jews appeared at the gates.

"Most within are dead," they told the Christians. "They have taken their own lives." The charred body of little Shlomo was brought forth.

Among the Christians, not a word was heard.

In their wavering voice, the Jews continued. "We have survived the deaths and the fires. We have recognized the Christian truths; we wish to be united with you in brotherhood."

Stunned, the peasants gathered in a cluster. Most were joyous at their victory over the Jews, willing to accept them as brothers in Christ—after a proper baptism but one—the Lord Richard de Malbys was not moved by pity.

"The Jews lie," he counseled. "When have you known a Jew to speak the truth."

Lord Richard owned their lands; their lives. He must know, they reasoned. So speaking fair words, promising the grace of faith, they lured most of the Jews out.

Reyna began to move forward with the rest; her mind dazed by all that had happened during the night but Simeon still alert, held her back. "No," he whispered. "Don't trust them."

She allowed herself to be guided back into the tower.

Barely ten minutes later, she heard the screams of her fellow survivors—and the cries "Christ killers!" from the Christians. She knew Simeon had been right.

Weeping weakly upon his shoulder, she thanked the Lord that Simeon had been with her.

The pair remained cramped in the tower space the rest of the day while the Christians danced outside.

Finally, the stillness of the night woke them.

"Come, Reyna." Simeon rose, leading her out past the corpses of their friends, onto the empty field. Reyna shuddered, unable to look at the scene surrounding them. Jewish life in York was at an end.

Grimly, Simeon stared at the desecration about him. Their homes, too, had been destroyed. There was no sense in returning to them.

"Bristol," he whispered to her. "I've an aunt there."

Reyna shook her head, wanting to stay, wanting to see her father and friends buried with honor—as they had died with honor.

Simeon shook his head. It was impossible to stay. "We must trust in H-Shem, Reyna." He took her hand and she followed him . . . down the road to Bristol. B

Professional Sports' New Watchdog in Washington

"A basketball team representing Nome, Alaska, for example, should employ a high percentage of Eskimos, while a team representing Oklahoma City should employ a high percentage of Indians."

by S. Roger Keith

Washington's Equal Employment Opportunity Commission voluntarily states that it is now going after professional sports teams. "Now that major industrial com-

panies like AT&T, General Motors, and International Paper are taking affirmative action, it's time to look at the sports world," claims Commission Chairman Yenta Rodri-

quez. "Once we get the major sporting teams, the rest of private industry will soon fall in line."

True, many of EEOC's attacks on big business have been suc-

cessful, but Ms. Rodriguez, who is the first black, Jewish, female, and Spanish surnamed Commissioner, feels that discrimination in the sporting world is still a glaring violation of the EEOC rules.

"The irony," says Brick Bratt, owner of the Peoria Super Flamingoes, "is that the major league teams probably have the best civil rights results in the private sector."

Most observers have reluctantly agreed that Rodriguez has applied the EEOC rules consistently. For example, her stand in the National Basketball Association, where a majority of the players are black, was revealing. Here she ruled that each team must reflect the underlying distribution of the population of the city which it represents. This immediately gave Detroit, Philadelphia and Atlanta, cities with large black populations, a great advantage over such cities as Denver, Milwaukee and Portland. Denver was required by court order to limit David Thompson to fifteen minutes per game. The Milwaukee team was forced to trade Junior Bridgeman. Portland solved the problem by early retirement of Maurice Lucas.

According to the EEOC's long-range goals, the only way companies can completely satisfy the Commission is if their work force reflects a minority group population in the area it is located. A basketball team representing Nome, Alaska, for example, should employ a high percentage of Eskimos, while a team representing Oklahoma City should employ a high percentage of Indians. Spanish-speaking Americans must get a big piece of the action in the Southwest.

The Commission has not shied away from the controversial sex bias issues in professional sports. The landmark cases have appeared in the new professional tennis leagues which have both men and women players.

The first case was in the sensitive area of washroom facilities and hotel accommodations. The Denver Racquets were forced by court order to offer coeducational showers and bathroom facilities for both visiting and home teams. "The doctrine of separate but equal facilities was thrown out of court years ago," snorts Rodriguez.

This coeducational philosophy has led to rather subtle recruiting strategies for male tennis stars—namely female tennis stars selected for their nubility as well as their tennis ability. This male Chauvinism has led to a counter attack by the women. Now male stars also have to measure up on the critical compatibility dimension. It is rumored that Billie Jean King is actively recruiting Burt Reynolds for the New York Apple.

Not satisfied with the equality of the sexes in professional tennis, the Commission has also gone on record against discrimination on the basis of age. Realizing that 19% of the population is 55 and over, each team promptly adjusted its rosters to include at least 20% of their players in this age group. The League did initially balk at the under ten-year-old requirement (18% of the population is under ten years old). However, after the crucial mixed doubles match when 65-year-old Pancho Wynski and his ten-year-old great granddaughter, Hermione Chutpah, cinched the championship for Dallas, the resulting human interest playback publicity made the age requirement less onerous.

Whether the target teams decide to accede to the EEOC's demands or do battle in court, it is still going to cost them money. For while the teams can avoid heavy fines by complying with the Commission's demands, the EEOC always insists that such consent decrees include substantial amounts of back pay for players

and fans who have allegedly suffered discrimination. "Such agreements," says Rodriguez, "bring immediate, substantial relief and opportunities to thousands of sports fans who have been discriminated against."

Take the American Baseball League. To avoid protracted litigation and the bad publicity that would inevitably go with it, the twelve American League teams recently signed an agreement with the Commission that included a provision for an awesome \$31 million back pay for minority players and fans who allegedly suffered discrimination.

In addition, each team agreed to the following concessions:

- Half of the openings in the outfield will be filled by Mormons
- During the first year, 20% of all openings in the infield will be filled by women and 15% of openings for catchers will be given to homosexuals
- In the starting pitching and relief pitching areas, 25% of the openings will be filled by either disabled veterans or persons with Polish surnames
- The coach, the general manager, and the owners of each team must submit to a public flogging

"Now that the American League has caved in," speculated Brick Bratt, "it would not surprise me if the Commission's next target is the National League. I'm afraid that such drastic measures will tend to reduce the fun out of being associated with a professional baseball franchise."

Such recognition, however, is unlikely to come from Yenta Rodriguez, for she makes little secret of the fact that she intends to enforce the law as she sees it. "There are going to be quite a few trials and floggings during my term of office," she says flatly. **B**

A Torah arrives at Mitzpe Jericho

"The Settlers have been organizing for three or four years, drawing families from all over the country."

by Michael Zimmerman

Painted on the entrance door to the simple, rugged, low building which serves as kitchen and communal dining room at the new settlement of Mitzpe Jericho are the words of the Prophet Amos:

And I will plant them upon their land,

And they shall no more be plucked up

Out of their land which I have given them,

Saith the Lord thy God.

(Amos 9, 15)

The arrival of a Torah scroll at Mitzpe Jericho (overlooking the ancient town) on February eighth was marked by celebrating. Chief Rabbi Shlomo Goren, accompanied by notables and hundreds of well-wishers—who sang, clapped and danced, carried the scroll to the unpretentious synagogue which sits in a circle of comfortless trailers and one-room quonset hut-like homes alongside an army tent camp.

The event was livened up by the band of the Diaspora Yeshiva of Mount Zion playing modern-beat Jewish music which echoed off surrounding empty, barren hills. Women of the settlement served delicious date and nut cakes and soft drinks from tables set up in the open, sunny winter air.

The pioneers at Mitzpe Jericho are both orthodox and non-orthodox, once a rare combination but now increasingly common in the necessarily socially closely-woven new settlements. Contrary to the image presented in most Western media, these real pioneers are simple, good Jews with a high purpose: to provide a vibrant Jewish presence to portions of Eretz Yisrael long empty of Jews. They are solid types, sacrificing

easier town and city lives to live under rough conditions and develop this desert frontier. Although many are married with children, there is a sizable contingent of single people, and a half-a-dozen are from English-speaking countries including the United States.

Mitzpe Jericho is only a few months old. The settlers have been organizing for three to four years, drawing families from all over the country. Last Sukkot the government stopped the founders from settling closer to, or right in, Jericho. The settlers believe they are doing their part in carrying out an important national task. That is, of settling the still relatively empty corridor of land in the lower Jordan Valley, the parallel eastern slope of the Samaria hills (both of these regions according to the Allon Plan of the previous Labour Government), and the lateral corridors (the addition in Samaria of the Sharon Settlement Plan of the present Likud Government) linking with the militarily insecure and potentially ecologically-disastrous megalopolis along the Mediterranean seacoast.

Some Mitzpe Jericho settlers spend long hours commuting to their old jobs; others work at building up the facilities of the budding community. A field study school, local industry and winter farming are under consideration as economic enterprises.

For some months, Foreign Minister Dayan explained to the Knesset on February first, Israel has agreed in conversation with President Carter to place new settlements in Judea and Samaria only within the confines of military camps. At Mitzpe Jericho one finds soldiers from the base alongside

spending their free hours socializing with the settlers, and no longer feeling "in the desert."

From the settlement of Mitzpe Jericho (whose name means Lookout Jericho) located on imposing high ground, a panorama of sites important in Jewish history can be viewed. Across the Jordan River, a few miles to the east, is Mount Nebo, where Moses stood to view the promised land he was not to enter. The probable Jordan River ford where Joshua crossed is to Mount Nebo's north. Ancient Jericho, the mountain height site of Dok (where Simon the last of the Maccabee brothers fell), Kypros (built by Herod above his winter palace in Jericho), the bluffs over Qumran where the Dead Sea scrolls were found, are all in view. Mitzpe Jericho is located just south of Wadi Kelt, very near on the border of the traditional tribal areas of Judah and Benjamin.

Two historical centers of anti-semitism are also nearby. Noticeable in the desert below, on the opposite side of the Jerusalem-Jericho road, are the whitewashed domes of Nebi Musa (Prophet Moses), the compound of which is tucked into the folds of the rolling plateau. The shrine of Nebi Musa marks the spot where Moslems claim Moses is buried. During the Mandate years, building about the sepulchre served as a munitions base and rendezvous point (being near the Allenby Bridge crossover of the Jordan River from East Palestine, i. e., Transjordan) for pogroms by Arab rioters against the "Palestinian" Jews. Under Israel rule since 1967, the Nebi Musa shrine, nonetheless, is now a protected holy site.

Alongside the road back toward Jerusalem, near Maaleh Adumim



(Red Ascent in English, and locale since 1975 of another Jewish settlement), travelers notice a rough stone rectangular wall which encloses a large courtyard. Within is a covered well, still occasionally used by Bedouin. This old construction marks the site of the Inn of the Good Samaritan, which might well be described as an ideological focus of early Christian anti-semitism (deriving from the parable in Luke).

From Jericho to the Jerusalem suburb of Azariya (extending east from the slope of Mount Olives) is barren, mountainous, wadi-torn country. Near Azariya, expanding into the desert, however, is extensive illegal Arab building. New, expensive stone homes and business buildings erected without permits abound. This illegal building has been tolerated by Mayor Teddy Kollek, and may be an upcoming political issue in Jerusalem municipal elections. (The Israeli press has not yet focused on the issue.)

Few tourists visit the partially-

razed former Jordanian army camp in Aariya. There one may see Jewish tombstones which once hallowed Mount Olives. Between 1948 and 1967 the Arabs stole and desecrated thousands of Jewish tombstones from the sacred graveyard. At the Azariya Jordanian Legionnaire camp the Arabs paved latrine floors with them. From Azariya to Jericho the land is unpopulated desert except for a few nomadic Bedouin and the two Gush Emunim-supported settlements of Maaleh Adumim and Mitzpe Jericho.

The Jerusalem road to the Jordan River crossing on June 6th, 1967, was scene of a Jordanian armored column quickly charging uphill to support aggressing Jordanian army units in the then divided capitol city of Israel. (The morning the 6-Day War broke out on the Sinai front, Jordanian units opened general artillery and small arms fire in Jerusalem and elsewhere, and in the afternoon attacked and occupied the strategic hill south of the Old City

in the demilitarized area where then and now the UN has its Middle East headquarters. It might be noted that Israelis have long tagged that ground: The Hill of Evil Counsel.) Luckily, the Israel Air Force intercepted the advancing armored column on its short 15 mile journey from the Jericho basin. A few Jordanian Army armored hulks, US built and supplied, remain rusting between Mitzpe Jericho and Maaleh Adumim today.

Mitzpe Jericho is of strategic, as well as historical and religious, importance to the Jews, as is obvious to anyone who visits. It is well-situated on the first high, steep ridge above the wide Jericho plain. Rejection front Arab states Syria and Iraq, and the profoundly anti-Jewish Saudi Arabia, each borders on and has a good road network into the Kingdom of Jordan (whose mountains rise massive in view from Mitzpe Jericho across the Jordan River valley—a natural defense line) and are thus each and together active military threats to Israel from the east.

British strategists during World War II realized the importance of the heights overlooking Jericho, as well as of the Maaleh Adumim plateau (the next major step up before Jerusalem). When German pincers in the Western Desert and Southern Russia, directly and implicitly respectively, threatened the Suez Canal and Palestine in 1941 and 1942, the British built extensive defense trench and tanktrap systems in these hills (visible today) to defend Jerusalem and the West Palestine (now Israel) road network to Sinai and the Suez Canal. So too was Jerusalem defended here in Second Temple days two thousand years ago witness the Kypros archeological finds. Strategic terrain, especially high, easily defendable terrain remains a near-constant in political geography, regardless of military technology.

On the day the Torah scroll wa

ceived, one new settler at Mitzpe Jericho commented, "I feel it is a privilege to be here. We are making history and fulfilling prophecy." Strategic or national-historical thoughts may have been in some peoples' minds, but for most pioneers at Mitzpe Jericho, the religious celebration honoring the arrival of their first Torah scroll was a time of joy and togetherness with visiting friends. And through the warm afternoon, Mitzpe Jerichoviks kept reminding guests to watch their steps around the many young tree saplings recently planted in the long barren-appearing, fertile earth.

In addition to Rabbi Goren, who for many years was Chief Rabbi of the Israel Defense forces and a parachutist who participated in frontline actions, other prominent action-prone rabbis addressed the assembly at Mitzpe Jericho. Rabbi Shar Yashuv Cohen, married to the daughter of Rabbi Herbert Goldstein of New York's West Side Synagogue, had passed this way thirty years before at another dramatic time. In 1948, while fighting for the Jewish Quarter of the Old City of Jerusalem, he was wounded. When the Quarter fell, he was taken prisoner by the Jordan Legion down the road passing the

site of Mitzpe Jericho to Transjordan.

Rabbi Moshe Levinger, founder of Kiryat Arba in Hebron and one of the heads of Gush Emunim, and Rabbi Moshe Segel, once on the Irgun staff, also spoke. Rabbi Segel was arrested by the British in the early 1940's for trumpeting the shofar at the Western Wall on Yom Kippur. Later he was a founder of Kfar Habad and one of the first Jews to move back to the Old City of Jerusalem following its liberation in 1967.

And I will plant them upon their land . . .

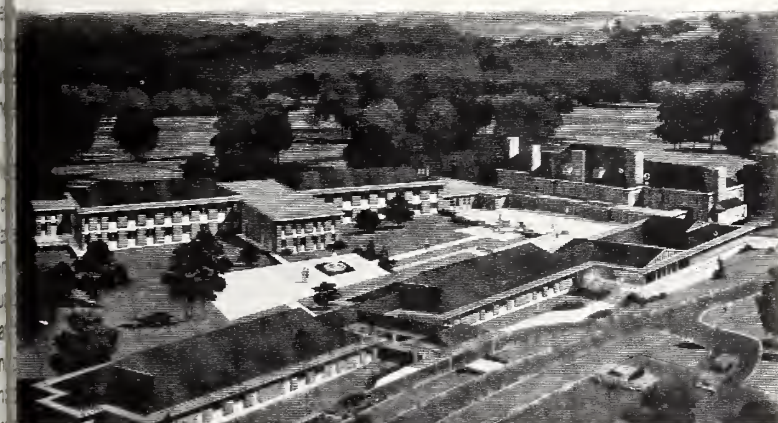
Saith the Lord thy God. ❧

BLUMENTHAL JEWISH HOME FOR THE AGED, INC.

(North Carolina Jewish Home)

Clemmons, North Carolina

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FOUNDING BOARD MEDICINE AND THE AGED

Current Congressional interest in delaying or abolishing the age of obligatory retirement is an expression of the growing political strength of our elderly, who now number 23 million over the age of 65. Population projections indicate that by the year 2030 they will number 50 million and their voice in national policy undoubtedly will increase. Through established political institutions they can markedly affect our youth oriented culture. But whatever their impact will be on our society generally,

their effect on medical care is already pronounced and will only increase.

Since the introduction of Medicare the elderly have become increasing consumers of medical care. Although they make up only 11 per cent of the rapidly growing national expenditure on health. In 1975 they accounted for nearly 42 billion dollars, or \$1,700 per person, as compared with \$490 per person for the rest of the population.

Need For Better Education In The Care Of The Elderly

Other countries have been ahead of us in recognizing the medical problems of the elderly. By contrast, the first endowed professorship of geriatric medicine has just been established in the United States at Cornell University College of Medicine compared with at least 10 professorships in foreign countries documenting differences in medical problems among the elderly as related to those encountered in young and middle-aged adults, e. g., increased incidence of rheumatic

diseases, diabetes mellitus, arteriosclerosis, heart disease, cancers, strokes, sensory and motor disabilities and dementia—to name a few with the course of common illnesses of adult life being more protracted and severe in the elderly. Convalescence is slower. Diseases in the elderly often manifested by less acute pain and fever may be altered since medical dosage schedules developed for the middle-aged patients could produce serious problems and may even negate benefits from other medicines.

The urgent need now is to start teaching about the health problems of the elderly to our medical students and residents. (Minimal teaching needs are documented in the New England Journal of Medicine—Vol. 297 #16 pg. 887—A. Leaf, M. D.) In areas of unusual longevity, the psychologic advantages of no retirement, high social status and an extended and supportive family structure were evident while our mobile, fragmented, industrialized society will have great difficulty developing such social and psychologic support for its elderly, but the problems are real, and the medical profession and related professionals in the care of the aging should be well informed so that they can provide leadership in seeking alternative solutions.

A major problem today is the public's unrealistic expectations of the benefits medicine has to offer the chronically ill elderly. Aside from antibiotics we have very few curative agents for the major chronic disabling illnesses that abound among the elderly—rheumatic disease, osteoporosis, arteriosclerosis, strokes, senile dementia and cancer—there is also a lack of general knowledge of specific therapy. More basic research is needed before we understand these ailments well enough to provide good rational therapies or prevention.

(To be continued). Reference A. Leaf, M.D.

ONE ENCHANTING EVENING With The Ayalone Israeli Group Singing and Comedy

We, the residents of the Jewish Home had the opportunity to see and hear the very good performance of the Ayalone Israeli Group, Sunday, March 5, 1978 at the High Point Theater.

Our Recreation Director, Teresa Charles, drove us there in the limousine. Only eight of us went, but I wish more of the residents had come with us. The performance started at 8:00 PM. I assure you, if you had been there, you would have had a very stimulating experience.

There were four israelis (Sabras) on the stage happily singing and dancing. One young man played the accordion beautifully. It all still lingers in my mind. In the performance, there were three mannequins posing in a show-window pantomime. The leading man did several imitations of accents from the southern and western states. He did them very well and brought lots of laughter from the audience. At 11:45 PM, we arrived back in the Home, tired, but in good spirits.

The moral of this story is: Get up and Go while you can. It is good for your Health and Vanity.

Alice Fruh

MARCH BIRTHDAY PARTY

On March 9th, several residents gathered together to honor all our residents who were born in the Merry Month of March. The residents came to the auditorium where they were entertained by Mr. Alan Mackover playing favorite tunes on the organ, and where they were fed a delicious and beautifully decorated Birthday Cake. After about an hour of merriment, the residents wished the celebrators big "Happy Birthday" and returned home.

These people celebrated their birthdays: Sarah Shapiro, Esther Solomon, and Robert Rogers.

CONTINENTAL DINNER

March 17 marked another "Happy Saint Patrick's Day", so the Blumenthal Jewish Home celebrated in style. Residents were served an Irish Kosher dinner prepared by the Dietary Department. The dining rooms were decorated with Shamrocks, springtime flowers, special made menus, and green tablecloths. The residents feasted in delight! Each resident was pinned with a paper Shamrock, so they also decorated for the occasion. Many high compliments were made about the event, and indeed everyone enjoyed this special Irish Holiday.

The menu consisted of:

Sherry Irish Stew
Irish Mashed Potatoes
Green Beans
Scones and Rhubarb Pie
Irish Coffee

RESIDENT'S COUNCIL MEETING

The Blumenthal Jewish Home Resident's Council met on Friday morning, March 10, 1978. Eleven residents and four staff members were present. Mrs. Rose Block, president, opened the meeting with the reading of the minutes of the last meeting. The minutes were approved as read. The major portion of business was concerning reorganizing the Resident's Council. Instead of a complete change over, the residents decided to appoint a Grievance Committee. Nominations were made and Mrs. Block is to talk to all the nominees to see who will serve on the committee. The definite committee will be announced at the next meeting. A suggestion was also made to put up curtains or a sun shield where the Social Hour is held. Mrs. Block asked for other business and there was none, so the meeting was adjourned.

ENTERTAINMENT AND ACTIVITIES

Purim

To help celebrate Purim a little early, the Residents of the Home enjoyed a surprise visit from Joseph Y. Groner and Cantor Sholom Baubgarten, who represents the Lubavitch Youth Organization from Brooklyn, New York. The two young men came on Wednesday, March 22 and presented the Residents with Purim food kits containing **hamantash**, candy, and two good luck pennies. Cantor Baubgarten also sang some beautiful songs for the enthralled audience. The two travelers spread happiness among the Residents and helped set a joyous mood for the Purim celebrations.

On March 23, the Residents were honored to have Rabbi Steven Schulman to perform for them. Rabbi Schulman, a fourth year student at the Seminary, entertained the Residents with a narration of the Story of Purim. He also sang some familiar humorous English ditties that he adopted about the Story of Purim. Many thanks to him for such a fine performance.

Following Rabbi Schulman's performance were children from the N.C. Hebrew Academy. They presented a play telling the Story of Haman and how Queen Esther saved the Jewish population from persecution. Bearded, crowned and gowned, these youngsters provided their own prepared masters of ceremonies to guide the flow of the plot of the Purim Play. Rabbi Tucker filled in the pre-taped background music to add to the professional atmosphere of the performance. Mesmerizing the audience, the young actors closed the program with three musical scores about Purim. After the play, the children distributed **hamantashen** and visited with the delighted Residents. Rabbi Sanford Tucker, Director of the N.C. Hebrew Academy directed the

God make me worthy of my friends.
It is my joy in life to find
At every turning of the road
The strong arms of a comrade kind
To help me onward with my load.
And since I have no gold to give
And love alone must make
amends
My only prayer is while I live

play and supervised the trip to the Home. Accompanying the children were: Ms. Amy Diamond and two parents, Dr. and Mrs. Fishman. These children participated in the play: Eric Linder, David Eisenburg, Aleisa Fishman, Vicki Pittman, Ari Tennenbaum, Steven Goldin, Benji Schrader, Daniel Brenner, Daniel Fishman, Ari Warren, David Asrael, Steve Barney and Aharon Berney. Many thanks go out to them for putting on such a fine performance and caring enough to share with our Residents.

The afternoon of March 23 found the Residents in the auditorium enjoying a Cocktail Party celebrating the happy occasion of Purim. Queen Esther came to life through Bonnie Arthan and Teresa Charles as they dressed the parts of the Queen and helped serve the Residents plenty of delicious food and drink. The Residents enjoyed the brightly decorated room and also devouring plenty of **hamantashen** made especially for this joyous occasion.

Friday, March 24, brought another surprise for the Residents. Ms. Bonnie Horowitz, neice of Miss Judith Wainer, one of our Residents, entertained an audience with an act of Belly Dancing. The Residents sat entranced as Ms. Horowitz, clad in an exotic looking outfit, danced to the music she had pretaped on a recorder. Ms. Horowitz lives in Baltimore, Maryland.

Florence B. Rancer, R.N. Princess from Heaven

On Monday, March 13th, 1978 at approximately 2:00 P.M., a beloved Mother and wife passed away. I don't know about other mothers and wives, but this one was special. Florence Barbara Rancer, wife of Herbert Rancer, 4000 Annie Laurie Drive in Greensboro and the mother of Karl Edward Rancer, Sandra Yolanda Koch, David Lawrence Rancer and Roger Ty Rancer, all of Greensboro died. People die every minute of every day, but Florence Rancer was a woman that no one disliked. She was a young kid of 54 years of age, ready to try just about anything that her husband or kids were there to tackle, from roller or ice skating to climbing trees, riding horses, midnight trips to the beach and to the highest mountains. Florence Rancer was a Registered Nurse and a graduate from Philadelphia General Hospital School of Nursing in Philadelphia, the oldest school in the country and a graduate of Duke Medical School in Operating Room Supervision. She worked in about every nursing capacity at Watts Hospital in Durham, and when her health was weakening she worked in the delivery room at Wesley Long Hospital, after coming to Greensboro in 1967. Florence Rancer was always there to help

when called upon and prior to August of 1977 helped with the Red Cross Blood Bank. She was a woman who had several active and successful careers during her life span of 54 years, starting with nursing, then taking off some years to have her children in Durham, where she lived for 20 years, coming to Greensboro in 1967. When her health was too poor to stay with nursing, she learned bookkeeping and came to work for the family business, BETTER BRAKE SHOP, where she was also an officer in the corporation. Trying to better her mind, she attended Guilford College in the school of accounting. Florence Rancer was a top Layman artist in Shell designing and production, she also did beautiful work in the painting of country scenes and water colors of beautiful flowers. One of the greatest achievements of her life was the valiant and stubbornly staunch battle that she fought against the killer disease, Cancer, which she fought for almost 18 years. She would not quit and kept driving her only enemy away from her for what appears to be a record fight. Florence Rancer was a beautiful woman who loved her family and never played favorites with her children. She loved her children, through the thicks and thins of life. Her loyalty and love for her husband never wavered. Florence Rancer, was a GOOD woman. Her husband and family will never forget her and her spirit will be with them for the rest of all of their lives. The family wishes to thank the hundreds of people that sent her cards and words. She appreciated every little word that was written and conveyed to her. It kept her going through the last 8 months which was her worst time. She will be cremated and her ashes will be dispersed over a special spot on the Beach at Captiva Island, Florida. She wanted me to thank all the people who were so kind to her in her time of need. The family requests that no flowers be sent,

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David Osterneck—Sol Levin, Co-Chairmen
WILLS, LEGACIES & ENDOWMENTS COMMITTEE
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but rather to make all donations in her name to the Blumenthal Jewish Home for the Aged in Clemmons, North Carolina.

THAT COSTLY ADDRESS CHANGE

Each month the Blumenthal Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

Ida Kadis
 Rose Mackover
 Jack Pearlman
 Estelle Pearson
 Mary Seigel
 Myrtle Sink
 Lillian Sweitzer
 Jean Tager
 Clara Goldstein
 Jacob Sultan

WELCOME

May you enjoy a long, happy and healthy life:

Freida Teichman
 Florence Rancer
 Mary Chizik
 Jacob Sultan
 Wiley Newsome
 Florence Cobentz

We mourn the loss of Mrs. Rache Hart, age 88, in residency 8 years 7 months, and 11 days.

We mourn the loss of Mrs. Florence Rancer, age 54, who was with us for one day.

May their loving memory bring comfort to their loved ones.

Gifts

The prayers and thanks of our Residents are expressed for the contributions made to the Home from February 1, 1978 to March 3, 1978.

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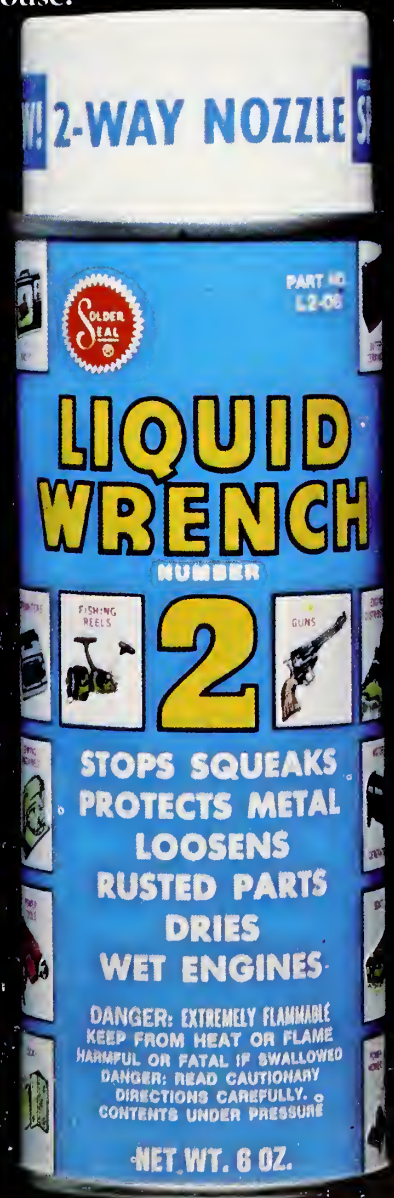
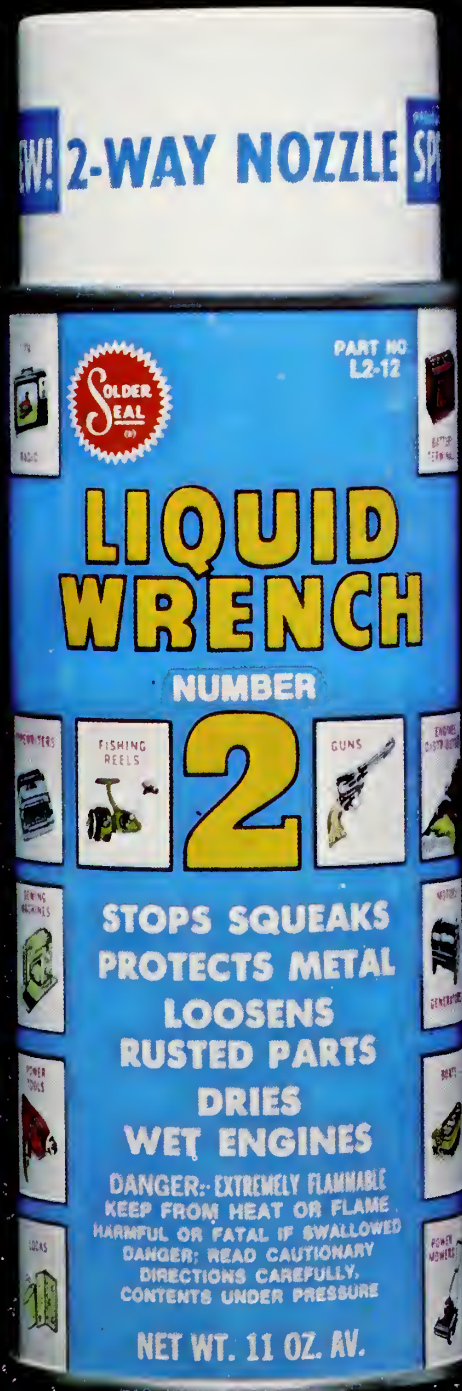
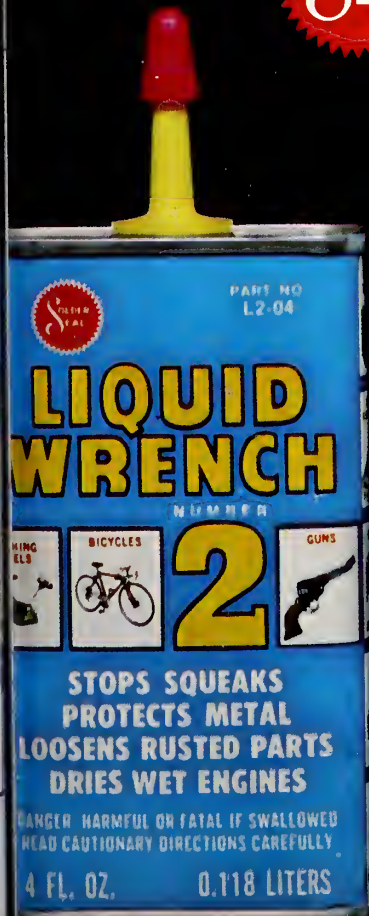
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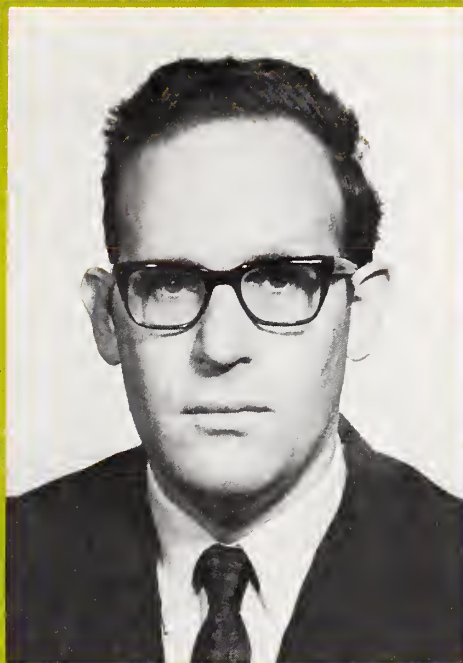
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Dr. Zvi Y. Gitelman
Ph. D. - Columbia University (Deans List) AB Summa Cum Laude. Phi Beta Kappa. Association Professor of Political Science University of Michigan.

FC296
A51

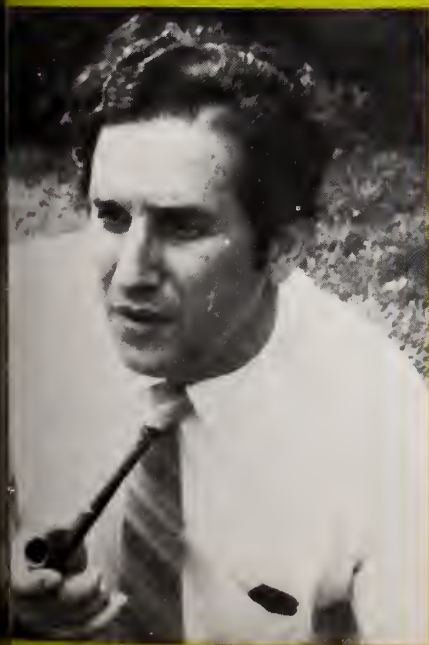
Dr. Arthur A. Goren
Ph. D. - Columbia University. Senior Lecturer in American History at Hebrew University. Chairman Dept. of American Studies at Hebrew University.



Ayalah Kadman Goren
Born to the Israeli folk dance. Daughter of Guret Kadman, founder of folk dance movement on Israel. Teacher Israel folk dancing and choreography at the Institute for Youth Leaders in Jerusalem.



Dr. Henry L. Feingold
Ph.D. - New York University
Professor of American Jewish History at City University of New York and at Baruch College.



the american jewish

**Times
Outlook**

June 1978

From The Desk Of The Editor

In conjunction with the 30th Anniversary of the State of Israel, the North Carolina Hebrew Academy in Charlotte sponsored on May 2nd a gala event, featuring a dinner and lecture with one of Israel's prominent representatives, Mr. Abba Eban. Pictured below are your Editor, Mr. Eban, our publisher, Mr. I. D. Blumenthal and Mrs. Jean Stromberg-Unger. The event was highly successful with an almost standing room attendance.

We remember May 14, 1948 as if it were yesterday when David Ben Gurion in Tel Aviv proclaimed independence for the State of Israel. As we celebrate three decades of nationhood, for the State of Israel, we are reminded of Chaim Weizmann's pronouncement that to be a Zionist you do not have to believe in miracles, but it certainly helps. We all recognize that Israel has been harassed throughout her history by Arab terrorism. In 1949 her population was 700,000 unequipped and

unprepared Israelis who suffered enormous casualties in securing Statehood and recognition by the United Nations. Today, with a population of 3 million Israel maintains an effectively trained and equipped military, able to defend her right to exist. She does, however, need stronger public relations in identifying her achievements and strengthening her world opinion. We must not be to swayed by commentators which act as her voice in attempting to tell us all.

This month's cover features the speaker of the 1978 B'nai B'rith Institute of Judaism held at Wildacres in Little Switzerland, North Carolina. The Institute of Judaism is a method of adult study, a group educational process in which the students and faculty join in a common quest for Jewish knowledge in the understanding of perils of Jews.

Mr. Barney Grodsky informed us at press time that this year's institute is sold out. Register early

for next year!

The back cover is a serene photo of a fisherman at Caesarea in Israel as photographed by your Editor during his recent visit.


Ron Unger,
Editor



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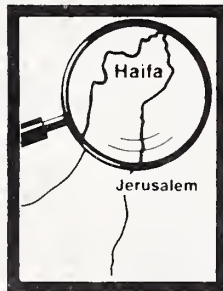
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JEWISH TIMES-OUTLOOK

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I. D. Blumenthal

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Ronald David Unger

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Janice Garris
Ilene Sheeler

Art Production
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Ad Production
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Loretta Hsieh

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Production Assistants
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National News

SOVIET KANGAROO COURT DOCUMENTED

The March 20th "parasitism" trial against Tibilisi's leading defense attorney, Dr. Grigory Goldstein, was a complete farce. The courtroom was packed by the authorities; no room was left for the

physicist's friends. He had no defense attorney, since his request for an Israeli lawyer--as a citizen of Israel--was denied, and he refused Soviet counsel. There was no prosecutor; the judge also as-

sumed that role. Defense witnesses were either excluded or had their testimony cut off. Evidence and prosecution witnesses were tampered with. During the trial, his brother Dr. Isai Goldstein was ejected from the court. 17 days later, Grigory's appeal of his one-year sentence was rejected, and he was shipped to a labor camp in Archangel, just below the frigid Arctic Circle.

Despite the efforts of the KGB, court documents and the trial transcript were obtained by the Student Struggle for Soviet Jewry, who have published it as a 14-page booklet, *The Grigory Goldstein Papers: Documentation of a Soviet Kangaroo Court*. Single copies are available free from the SSSJ at 200 West 72nd street, suites 30-31, New York, N.Y. 10023.



Letters to the Editor

Dear Sir,
I'm writing in hopes that you'll print a small ad in your paper for me. I would like to receive mail from people on the outside world. It's awfull lonely being incarcerated and not being able to communicate with people of the Free-World, so I ask for your help, hoping that someone will take time by writing a letter to someone who appreciates Pen-Pals.

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SHALOM!

"I would like to correspond with Jewish pen-pals, mostly girls from America, Canada, England and Israel. I am fifteen years old and studying in Tenth Standard at David Sassoon School. I am interested in table tennis, badminton, dancing, movies, reading, Jewish cookery and would love to know

about Jewish life in other countries I live at: Dr. Batiwalla Mansions, Rao Saheb S.K. Bole Road, Dadar, Bombay 400 028, India. My name is: Miss Betsy Solomon Ezekiel."

With all good wishes to you and your numerous readers.

Sincerely yours,
Miss Betsy Solomon Ezekiel

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Sincerely,
Mrs. Charmack
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Kibbitzing—Community News

KINSTON COMMUNITY NEWS

by Mrs. Sol Schechter

Congratulations to Mr. and Mrs. Andrew Chused on the birth of their daughter, Molly Dale, on 8 February 1978.

Mrs. J. Goldwasser reviewed "Abba Eban, an Autobiography" and "The Rabbi's Wife" at the last Sisterhood meeting.

At the recent B'nai B'rith Dinner in Wilson, NC, Dr. B. Resnik was a speaker representing Hillel at East Carolina University.

Susan Warshauer, 11th grade student at Rose High School, spent a week in Raleigh as a Governor's Page. She served in Howard Lee's office.

Brian Kanter, Nancy Page, Jonathan Page, Karen Kass attended a BBYO Convention in Winston-Salem.

Good wishes to Mr. and Mrs. Paul Breitman in their new home, at Greenville, NC.

Temple Israel was invited to an evening service and covered dish supper by St. Mary's Episcopal Church. The joint meeting was addressed by Rabbi Max Selinger.

Mazel tov to Gerald and Sharon Kanter on the occasion of their son Brian's Bar Mitzvah. He was excellent and will be a great asset to the Jewish Community. Friends and relatives honored him at a Friday cocktail party dinner and Oneg Shebbat, as well as a brunch on Sunday, given by his aunts and uncles. His parents entertained at a beautiful luncheon and dinner dance on Saturday.

Thanks are extended to Mrs. David Brody, Mrs. Paul Chused and Mrs. Sol Schechter who were chairpersons of the Brody Department Store Hadassah Fashion Show at Temple Israel, and to all the ladies

of Sisterhood who helped make it a successful event. Mr. D. Brody narrated, among the models were Mrs. P. Chused and daughter Jennifer. The typical Jewish foods, blintzes, home made challah, strudel, etc., were very well received by the non-Jewish Community.

Congratulations to Mr. and Mrs. David Stadiem on becoming grandparents of twin boys. Also to H. Stadiem, Inc., on their Seventy-Fifth Anniversary.

Dr. and Mrs. H. Wanderman and Rabbi and Mrs. M. Selinger attended a meeting of the southern Jewish Historical Society in Raleigh NC.

Mrs. Morris Foxman, Mrs. Mae Bowling and Mrs. A. Warshauer received their Hadassah Life Membership pins. Congratulations!!!

Art Auction—"Champagne Hour" was very successful, through the hard work of committee members Nan Page and Suretta Bronstein. The profit realized was shared by Hadassah and the Sisterhood.

Vivian Bagatelle was presented with a Bud Vase in appreciation of her services as President of Sisterhood-Hadassah.

Thanks to Phyllis Taylor for the gift of her handwrought beautiful work of art.

Photo Prize awards were achieved at the Greenville Art Show by Les Fuchs, 2nd; and by Michael Crane, 1st, High School Category.

Mr. and Mrs. M. Chused and their family attended the Bat Mitzvah of their granddaughter Bryna Bearman in Birmingham, Alabama. The family also was present for the wedding of Miss Cindy Fuchs, daughter of Mr. and Mrs. D. Fuchs, in New York.

The religious school had a purium

party in which the younger children presented original one-acters and the older children baked Haman Tashen. Thanks to Mrs. B. Resnik and to Mrs. M. Page.

The Congregation extends condolences to Mrs. Martin Cammitz at the passing of her mother, Rose Laskavy. To Mr. M. Heilig at the recent death of his sister, Celia Okonow; To Mr. Leo Brody at the loss of his brother, Dr. William Brody; To Mrs. Esther Brown at the funeral in Kinston of her brother, Sol Snyder; To Mrs. Hettie Pearson whose brother, Hyman Weiner, died in Bourne-mouth, England.

"May their souls be bound up in the bond of life."



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TEMPLE EMANUEL - WELDON NEWS

by Louise Farber

Temple Emanuel congregation looks forward to the spring and Passover with great optimism and faith.

Purim was observed by a play in which the children of the Sunday School participated under the direction of Harry Kittner. Rabbi Dami Zucker conducted the services and the program. The sisterhood served a traditional Purim luncheon.

Louise Farber is a patient at the Petersburg General Hospital, Petersburg, Va.

Sarah Rosenfeld is visiting in Saint Louis.

Ida Josephson is visiting her children, Dr. Ben Josephson and family in New Jersey.

Our Friday evening services continue to have excellent attendance. Local members as well as members from the towns of Empoine and Scotland (Meck) some twenty miles away, and Seaboard, some fifteen miles away are regular attendants. When the Rabbi is not here, Robert Livernan or Billy Kittner conducts the service and Ellis Farber delivers the sermon.

GREENSBORO JEWISH FEDERATION

by Sherman Harris

I am about to take a Leadership group to Israel, but I wanted to get this letter off to you asking you if you would be kind enough to carry a story about our Israeli Scholarship Program winners in your next issue.

Karen L. Abrahams, the daughter of Dr. and Mrs. Stuart Abrahams and Carol Cherson, the daughter of Mr. and Mrs. Arnold Cherson have been announced as the 1978 winners of the Israeli Scholarship Program sponsored by the Greensboro Jewish Federation.

The Israeli Scholarship Program is a concept to make available to two Jewish high school students from Greensboro, funds for a trip to Israel.

Many applications were received and a select committee composed of Mrs. Arthur K. Bluethenthal, Mrs. Herbert S. Falk, Sr., Mrs. Seymour Levin, Mr. Albert Jacobson and Dr. Sidney LeBauer went through a difficult process of selection. The final four contestants were interviewed at length by the Committee before a most difficult decision was made declaring Karen and Carol the winners.

Karen Abrahams is a junior at Page High School in Greensboro. She had been honored for having the highest academic average at Mendenhall Junior High School. She was confirmed at Temple Emanuel and is an Assistant Teacher at Sunday School. She is a Second Vice-President of B'nai B'rith Girls as well as being Spirit Chairperson and a Fold Leader. She participates as Head Cheerleader at Page High School, is a member of the Senioettes Service Club, the Greensboro Youth Council and is a nominee for the Governor's School. Karen will be going on the "Israel Summer Happening", a forty four day comprehensive teenage tour of Israel.

Carol Cherson is a junior at Grimsley High School in Greensboro. She was Bat Mitzvahed and Confirmed at Beth David Synagogue. She was selected for the

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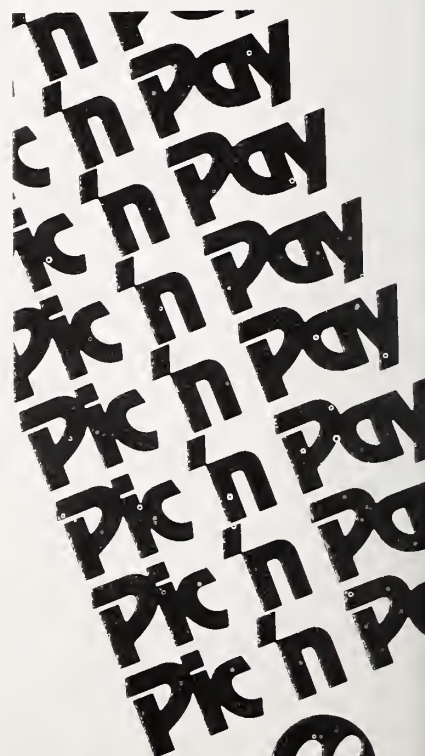
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History Honors Program. She was Cultural and Programming Chairperson for United Synagogue Youth and is a First Vice-President of B'nai B'rith Girls. She is a clarinetist in the Grimsley Symphony Band and was chosen to play in the 1978 North Carolina All State Central District Band Concert. Carol will be going on the B'nai B'rith Youth Organization Israel Summer Institute Program. This program lasts approximately seven weeks and includes a variety of activities including work, study and sight-seeing.

These girls are the first winners of the newly instituted Israeli Scholarship Program, which the community hopes to be able to continue and enlarge each year.

B'NAI ISRAEL SYNAGOGUE GREENSBORO, NC

by Ann Kabat

On Saturday evening, April 1st, B'nai Israel Synagogue held its seventh annual "Cadillac" dinner. The dinner is the main fund raising project for the school. When the dinner was first held, a Cadillac (or its value) was the grand prize. This year it was a trip to Israel for two.

The featured guest for the dinner was Sam Levenson. Following a poolside cocktail hour and dinner at the Holiday Inn, Four Seasons in Greensboro, Mr. Levenson made a delightful presentation.

The forty-eight students in the school have had a busy year. Besides the daily curriculum requirements, the children developed very elaborate Chanukah, Purim, and Passover-seder presentations. They were all featured by area television stations in their news broadcasts.

Ms. Ronnie Kutchei has been selected as the new director for the following school year. Ms. Kutchei presently directs the Guilford County Headstart program.

N.C. B'NAI B'RITH YOUTH NEWS

by Susan Schneider & Jeff Gorelick

BBYO is on the go in N.C.! North Carolina Council B'nai B'rith Youth just held their annual Spring Council Convention. The convention was held in the city of Greensboro. At this time the youth elected their new council officers for the upcoming year of 1978-79. The election outcome went as follows:

AZA President: Jeff Gorelick - Charlotte, N.C.
 BBG President: Susan Schneider - Raleigh, N.C.
 AZA Vice Pres: Lane Ostrow - Charlotte, N.C.
 BBG Vice Pres: Mickey Silverman - Raleigh, N.C.
 AZA Secretary: Mike Sandman - Raleigh, N.C.
 BBG Secretary: Amy Lind - Charlotte, N.C.
 AZA Treasurer: Mike Krusch - Greensboro, N.C.
 BBG Treasurer: Kathy Guld - Raleigh, N.C.

Membership Chairpeople:

Neal Kronover, Charlotte, N.C.
 Susan Guld, Raleigh, N.C.

Religious and Social Action:

Robert Gleiberman, Charlotte, N.C.
 Ira Sheldon, Greensboro, N.C.
 JoAnn Engle, Greensboro, N.C.

BBG Historian/Editor:

Marissa Barker, Greensboro, N.C.

The new members of the exec-board are very enthusiastic about the upcoming year. We are busy planning an exciting year for all of the members of North Carolina Council.

If you have any questions about our organization or know anyone interested in joining, please contact:

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STATESVILLE

by Mrs. Ben Katz

April extended itself from the usual Spring break for the children of our community to the Passover festival which this year stood proud and tall so to speak by itself as we are celebrating a Leap Year in the Hebrew calendar. Before the rush of the cleaning and cooking and expectations of visitors, we had much to do like...the monthly Congregational meeting at which time the following were elected for the year 1978-79; president, Marvin Gorden; vice-president, Dr. Cecil Ram, recording secretary, Hal Goldberg, and treasurer, Nat Lipshitz. Serving as Ritual chairman for the coming year, Howard Adler with Hy Silberman as co-chairman. The regular meeting of the Ladies Auxiliary was held on Tuesday, April 11th at the time, the report of the nominating committee being incomplete, one of the committee members asked for additional suggestions and the women decided that for the coming year the following would serve in these capacities: Co-ordinators, Mrs. T.C. Homesley and Mrs. Edward Gold-

stein; recording secretary, Mrs. Howard Adler, and treasurer, Mrs. Nathan Lipshitz. Also discussed was the completed rummage sale, chairman Bea Katz, and Joyce Lipshitz, the coming Businessmen's Luncheon, and the Rabbi's visit.

Syd Gerber accompanied Rabbi on this regular visit which started with dinner on Friday evening hosted by Mr. and Mrs. Ed Goldstein. Rabbi conducted regular Friday evening services and the Oneg Shabbat followed which was prepared by Hanna Adler and Bea Katz. On Saturday morning, Rabbi held Bar Mitzvah classes, Sabbath services and class for the Young Adults. Saturday evening, everyone met for a "Deli" supper at the home of Ruth and Leonard Polk and the adult education discussion which followed zeroed in on the eagerly awaited "Holocaust" series aired over NBC stations in this area. On Sunday morning, Rabbi "fathered" the annual Model Seder with all the children of the Hebrew and Sunday Schools present and participating. They were prepared for this by their varied teachers, principal Joanne Rosen-


feld and the repast prepared by the mothers of the children.

Going places: the Saul Gordons and daughter Susan to Myrtle Beach; the entire Ram family to the Beach to enjoy their condominium; the Ellis Gordons to Boone; the Warren Winthrops and sons Sammy and Russel to California; the Kalman Gordons attending a Scrap Convention; Rose Cruenhut to Atlanta for the Passover season to visit with son Steven, daughter-in-law Elaine and grandsons Michael and Jeffrey; and Rona Gordon going out of town to attend a family Bat Mitzvah.

In the News: Karen Goldstein presenting her "Second Down in Iredell" before the interested civic organizations in Statesville; Marilyn Leventhal successfully recovered from minor surgery; Judy Ram elected treasurer of the Iredell County Medical Society Auxiliary, and an Honorable Mention to Susan Gordon in competition at the annual Statesville City Schools Art Show.

Visiting with us for Sedarim and other times: favorite aunt and uncle of Joanne Rosenfeld; parents and brother of Karen Goldstein; Ruth Polk's sister Sarah; Mrs. Ram of Aiken, South Carolina, Dr. Ram's mother; a very special surprise for the Howard Adlers, son and daughter-in-law Mark and Linda from Cambridge, Mass., coupled with a lovely visit from Hanna's Uncle Willi of New York City; our many college young people home for the holiday including Stuart and Lauren Adler, Mark Gordon, Mark Katz and Barbara Jo Polk; and other visitors included the "Bubba" Taratoos from Dunwoody, Georgia to the Katz' and the Bobby Stern family from Winston-Salem to the Lipshitz'.

Even while the Matzah crumbs are still hampering the cleaning process around the house, we are preparing the "Omer" season, our luncheon, graduations and the various simchot of Sivan and May!



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MISS KRAMER WED TO MR. SHAWN



by Mrs. Harry Kramer

The wedding of Miss Natalie Irene Kramer and Mr. Howard Winthrop Shawn took place on Saturday, April 15, at eight P.M. at the Temple of Israel in Wilmington. The bride is the daughter of Mr. and Mrs. Harry Kramer of Wallace, N.C. Their daughter was married in the same Synagogue where her parents' wedding took

place. Mr. Shawn is the son of Mrs. Shirley Hurtig of Florida, and the late Dewey George Silverman of New York City. Officiating at the ceremony were Rabbi Mordecai Thurmond of Wilmington and Rabbi Reuben Kesner of Whitesville.

Mrs. Max Offerman and Mrs. Michael Fox, both sisters of the bride of Wallace, were matrons of honor. Misses Sheri and Lori Offerman, neices of the bride, were bridesmaids. All the attendants wore long gowns of pale blue chiffon and matching wide-brimmed hats trimmed with flowers like those of the bouquets they were carrying.

Mr. Stanley Myron Silverman, New York City, brother of the groom, was best man. Groomsmen were Richard Amron, brother-in-law of the groom; Lawrence and Kenneth Amron, nephews of the groom, all from New York City; Max Offerman and Michael Fox, brothers-in-law of the bride from Wallace; Craig Fox and Mark Offerman, nephews of the bride, Wallace, Junior groomsmen were Peter Dewey Shawn and Erick

Lieff Shawn, sons of the groom, New York City; and Larry and Joel Fox, nephews of the bride, Wallace.

The bride is a graduate of Goucher College; she has a Master's Degree from New York University in Business and Finance. She is currently co-operate loan officer of the Citibank of New York, New York City.

Mr. Shawn is a graduate of Massachusetts Institute of Technology. He received his Master's Degree in Business and Finance from New York University. He works as an investment counselor in New York City.

Following the wedding of Miss Natalie Kramer and Mr. Howard Shawn the parents of the bride entertained at a reception at the Gray Gables Inn in Wrightsville Beach. Following their wedding trip to Bermuda, Mr. and Mrs. Shawn will be at home in New York City.

WILLIAMSTON-WINDSOR

by Mrs. Irving M. Margolis

April Passover brought many visitors to our town.

Mr. and Mrs. Norman Meyers and daughter Andrea of Richmond, Virginia, visited their parents and grandparents, Mr. and Mrs. Frank J. Margolis.

Guests of Mr. and Mrs. Irving Margolis for the Passover weekend were their children Jackie and Michael of Lexington, Mass., and Dr. and Mrs. Gary Smiley and children Steven, Karen, and Suzanne of Spartanburg, S.C. Mrs. Fields and children remained a few days longer.

Also, Mrs. Jennie Novey of Bal Harbour, Fla., visited her sister Mrs. Margolis and Mr. Margolis during Passover, and then spent several days with her sister-in-

law Mrs. T.D. Levy in Rocky Mount.

Mr. Meyer Goldstein of Windsor joined the Margolis family for the seder.

Josepy Scheib, student at the East Carolina University, spent the Passover weekend in Windsor with his parents, Mr. and Mrs. Sam Scheib. Mrs. Hinda Scheib, who had major surgery several years ago, continues to be confined to her home in Windsor.

Mr. and Mrs. L.E. Raskin of Tarboro and Mrs. T.D. Levy of Rocky Mount visited the Irving Margolises during Pesach.

Mrs. Rose Shedlin of New York, and Mrs. Sylvia Bakst of Monmouth, N.J., enroute from Sarasota, Fla. to their homes, stopped over for a weekend with Mr. and Mrs. Frank Margolis.

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CHARLOTTE B'NAI B'RITH WOMEN

by Estelle Goozner

BBW had their installation luncheon at Valentino's. Arlene Shapiro, our President, gave her welcoming address. Rabbi Rocklin of Temple Israel gave the invocation and told of some Highlights on his recent pilgrimage to Israel. He praised the wonderful work of BBW "that we are indeed our brothers' keeper." Then the (motzi) was recited and a fine chicken luncheon was served. On every table was a lovely basket of flower centerpieces made by Estelle Rosen.

Beverly Greenwald announced that the Charlotte Chapter of BBW is starting its 27th. year and is happy to say that Joan Gordon was elected to the Mid-Atlantic Regional Board. Miriam Wallace was elected to the Mid-Atlantic Board, and most important, to the National Executive Board, where she is one of 12 women elected to govern this board.

In the audience attending the installation was Florence Green, Loretta Barman's mother who just got home from Hawaii to see her daughter be installed as the Charlotte Chapter's new President. Also in the audience was Marvin Barman (husband), Scott, Howard, and David Barman, Rosanne Sklar, President of Halialah, Ellie Katz, President of Temple Israel Sisterhood, Judy Perlin, President of Hadassah.

Chairperson of the nominating committee and past president

Joan Laurie helped the membership elect 5 people to the Avodah Council. 1. Susan Burck 2. Ann Langman 3. Arlene Shapiro, 4. Helen Fligel 5. Terri Cathcart.

Arlene Shapiro reported on the Biennial held in Los Angeles, where she and Miriam Wallace had a terrific experience being among 750 delegates (worldwide BBW has an organization membership of more than 150,000.) Simcha Dinitz told there is a great concern for peace in Israel. Governor Jerry Brown honored BBW for their wonderful work for mankind.

There were representatives from Bogatah Columbia, Paris, Israel, and Melbourne Australia. There was in attendance a US Astronaut. There were many workshops, discussions, and the delegates passed many laws and policies.

Miriam Wallace said that she feels so honored, excited and proud to be elected to the National Board. She loved the warmth and enthusiasm of everyone congratulating her. She pledged to bring all needs to North and South Carolinas' vital services, support the Children's Home in Israel, fight anti-semitism, enhance both young and old through workshops, and get involved in all issues about and for women.

Marvin Barman honored Loretta with a life membership to BBW.

Arlene Shapiro gave her year end report reflecting upon another successful year, true to the tradi-

tion of the Charlotte Chapter. Arlene received a plaque commemorating her year as President of the Charlotte Chapter. Joan Gordon installed the new Board in a lovely ceremony. Loretta Barman accepted her position as President with great dignity, and in her speech left no question of her commitment of an exciting and productive year with her officers and board.

It is with mixed emotions that the Charlotte Chapter says farewell to Lyn Schwartzberg, our passed vice president, but we are also happy of the advancement opportunity that her move to Chicago affords her and her family.

We have a new Russian family coming to Charlotte, Sally Schrader is working hard to prepare for them. She needs furniture and necessary household items. If you can donate any of these items contact Sally Schrader at 525-1569 Park n' Shop slips mail to Rita Mond, 3400 Gresham Place, Charlotte 28211. All money received from them go into the special "Soviet Jewry" emergency fund.

Mrs. Lyn Lippman, 5253 Addison Dr. Charlotte 28211 will be pleased to have the ladies of BBW pay their dues for 1978-79.

A great applaud to Phyllis Fielding on her terrific job on our monthly newsletter "Women Alive."

What nicer way is there to remember a special occasion or let someone know you are thinking of them in their time of need, than with BBW philanthropy card. To send a card call Marilyn Tuckman at 365-1779. You can also have a tree certificate sent by calling Blanche Jaffa at 364-2038.

Alive I and Alive II had their commencement in the Independence Room at the Ramada Inn. The graduates in Alive I are: Susan Applebaum, Margaret Arnt, Lisa Glick, Gloria Goldberg, Molly Goldman, Barbara Kouri, Sheila



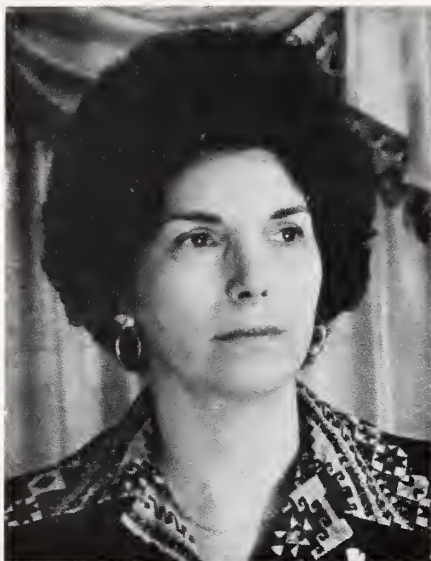
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The graduates in Alive II are: Ilse Bergen, Anita Blumenthal, Phylis Boxer, Ester Frank, Estelle Goozner, Renee Gorelick, Fay Green, Anita Grey, Ina Hughs, Betty Jaffe, Edward Kandell, Benjamin Kootsher, Gertude Kosch, Marian Kronouet, Maxine Levine, Joan Laurie, Lenore Marx, Cinthia Mayo, Jill Newman, Carole Ostrow, Charlene Scharf, Judy Sutker, and Judith Tager.

This program is sponsored by BBW. In the advanced seminar on living, learning styles was held at the Jewish Community Center at 11 a.m. till 1 p.m. on Fridays. Our coordinator was Dr. Mary Thomas Burke, Professor at the College of Human Development and Learning University of NC at Charlotte. Our BB chairperson was Charlene Scharf. We learned about journey into self, decision making, problem solving, personal development in growth and values, passages, adult stages and development, assertive training, changing male and female roles, intercultural communication, death and dying, learning to cope with feelings, and human effectiveness. The program has been so successful that we're looking forward to Alive III.



the Soviet Jewry Resettlement Program, the Charlotte-Mecklenburg Rape Crisis Service and the Charlotte BBW Community Calendar.

Miriam Wallace was nominated by the Charlotte Jewish Federation for 1977 WBT-Radio Charlotte Woman of the Year Award.

In addition to her BBW involvement, Mrs. Wallace was appointed to the North Carolina Senate to serve on the North Carolina Legislative Study Commission on Sexual Assaults. She is also a member of the North Carolina Council on the Status of Women Task Force on Sexual Assaults, treasurer and board member of the North Carolina Rape Crisis Association.

Among her other community activities, she serves on the board of the Charlotte Federation of

Jewish Charities and is chairperson of the Community Relations Committee of the Charlotte Federation. In addition, Mrs. Wallace is a member of the Charlotte-Mecklenburg Woman's Political Caucus and various professional organizations for realtors.

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MIRIAM WALLACE ELECTED TO BBW EXECUTIVE BOARD

Miriam Wallace of Charlotte, NC was elected to the Executive Board of B'nai B'irth Women at the organization's International Biennial Convention March 26-29 in Los Angeles.

Among her activities in the 150,000 member international Jewish women's service organization, Mrs. Wallace organized and established

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N.C. Association of Jewish Men

"THE CIRCUIT RIDING RABBI PROJECT LIVES!" —A RESPONSE

by Rabbi Reuben Kesner

Some beautiful things were written about small town rabbis in general in recent issues of the Jewish National Post and Opinion.

Perhaps they were not intended as direct compliments, but they can only be viewed as such.

In the April 7 publication, on the editorial page, appeared the following: "About 5% or 300,000 of America's Jews live in the small communities of the great hinterland. The issue of their viability and sense of ongoing connectedness is of concern to one rabbinical student at the Jewish Theological Seminary."

The editor of that newspaper is well acquainted with the Circuit Riding Rabbi project. He is also acquainted with Mr. I.D. Blumenthal of Charlotte, North Carolina, who is not a rabbi, was never a rabbinical student, but who had that dream of "ongoing connectedness" many years ago, and in 1954 made it a reality. Since then, a rabbi has been available to the small Jewish communities of North and South Carolina. Twenty-four years of Jewish religious, educational, cultural and social joys have been experienced by these communities. For fourteen of these years, I have been privileged to be designated as the circuit riding rabbi by the sponsoring group, also organized by Mr. Blumenthal, namely, the North Carolina Association of Jewish Men.

Carolinians rejoice in Mr. Blumenthal's success. He failed only to convince the Seminaries of that which today the young rabbinical student in question is cognizant, the need for more active interest in the Jews of the hinterland! Nor has the project been able to attract Jewish Funding Organizations.

Mr. Blumenthal's "baby" brings more communities into its fold each year.

Further in the column it reads: "there was a program run in the Carolinas of a circuit riding rabbi." (Aha, Gott zu danken).

But, hey now! Mr. Blumenthal's project needs no Kaddish prayer. It is indeed much alive. It is more viable than ever. I and the good Jews of the South will testify to that. My wonderful young marrieds, my dynamic Confirmands, my inspired Bar and Bas Mitzvah students of fourteen years ago and less are today active participants in the Jewish life of their hometowns of Goldsboro, Lumberton, Wallace and Whiteville, North Carolina, and Myrtle Beach, South Carolina.

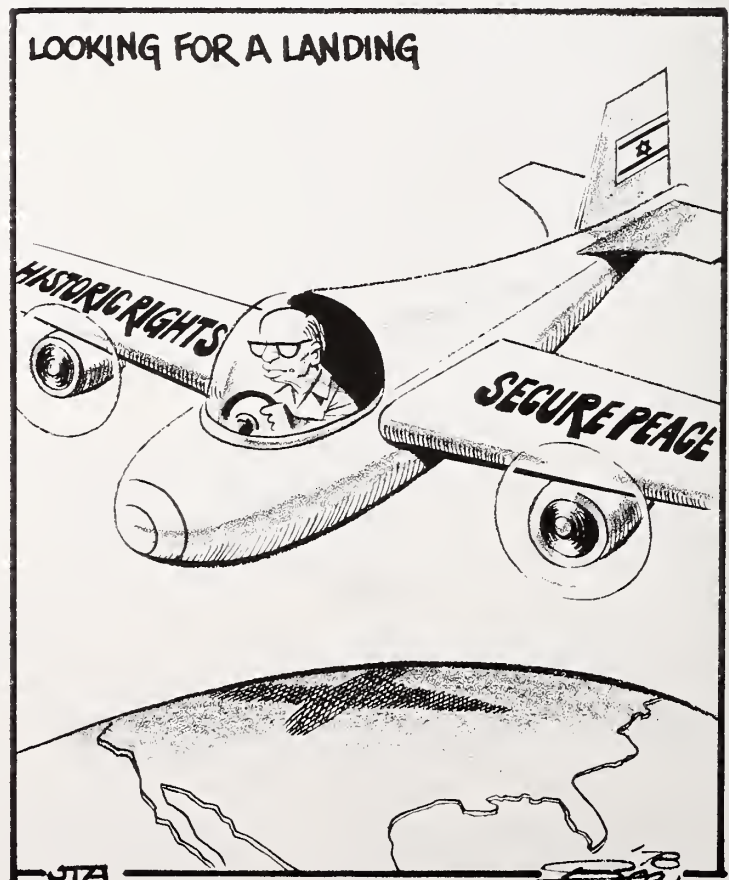
Bravo, rabbinical student! It may not be a new idea, but it is an

idea that does need restating, and it does need to be instituted in many other areas of this country. Blessings upon you! May your success in this area be as praiseworthy as that of Mr. Blumenthal's, -whose success still continues!

In the April 14th issue of the Post and Opinion, the following lines appeared: "What may be a first for a rabbi was the appearance as a speaker of (noted rabbi named). . . at a sunrise Easter service. . ."

If participation with the Christian clergy in Jewish and Christian holiday events and community activities with the Post and Opinion, so that what appears as something new in the rabbinical vineyard, may only concur with Ecclesiastes' profundity: "There is nothing new under the sun."

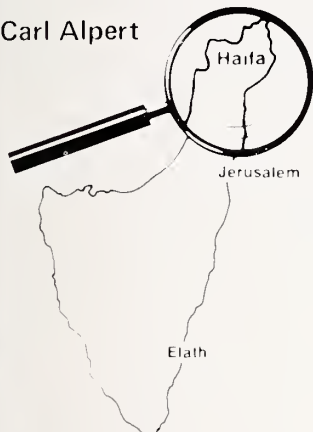
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Inside Israel

OUR ARAB BROTHERS

by Carl Alpert



Haifa - The confrontation and clash between the Arabs of Palestine and the Jews re-establishing their homeland in that country is a tragical historical development. It has often been said that both, as Semitic people, have more in common than separates them.

But if the theories of some historians are confirmed the tragedy is even greater. A growing number of serious students of Middle East history believe that the permanent Arab residents of Palestine are none other than direct descendants of the Jews who continued to live here after destruction of the Temple by the Romans 1900 years ago.

According to some estimates there could have been as many as six million Jews in greater Palestine at the time. The policy of the Roman conquerors was to exile the leaders, the intellectuals, the urban dwellers, but to leave the agrarian population on their farms. With occasional exceptions, the Romans showed a remarkable degree of toleration, and Jewish culture and religion flourished. Modern archeology has confirmed the existence of scores and scores of synagogues and Jewish communities throughout the central and northern parts of the country. The noted scholar Hitti records that the peasants retained their

national character and their Semitic religion.

Successive invasions and wars decimated the population. The Persian and Byzantine periods created political and economic chaos. Thousands of Jews found it convenient and expedient to adapt to the new political masters of the country, converted to Christianity, and became Christian natives.

But the major changes took place with the beginning of the Arab invasion in the seventh century. It is again Hitti who points out that "to the masses the Moslem Arabians appeared closer ethnically linguistically and perhaps religiously than the hated Byzantine masters."

The new invaders from the Arabian peninsula, at first under Abu-Bakr and then under Caliph Umar, were initially tolerant. Except for heavy taxes against the infidels, they permitted the Jews and Christians to worship as they wished. But this very freedom led then, as in contemporary times, to an acceleration of the process of assimilation.

In the centuries that followed more and more of the natives were Islamized and Arabized. By the thirteenth century the Arabization process was almost complete, and Jewish community life in Palestine was minimal until immigration brought Jews back from various Diasporas.

Israel's late president, Yitzhak Ben Zvi, had written a number of scholarly studies tracing the country's Arabs back to their Jewish origins. Ben Gurion had at one time subscribed to the theory.

In later periods of history, especially after World War I, hordes of Arabs immigrated into Palestine from the surrounding lands, at-

tracted by the growing prosperity. But the masses of the natives, Moslems or Christians, who call themselves Arabs, and trace their presence in the area - Israel, West Bank, Transjordan - back through the centuries, may very well be the direct descendants of our Jewish brethren who remained here after the Roman and Islamic conquests.

Thus the tragedy is deepened by the fact that what might have been a joyous family reunion has become a head-on confrontation.

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An illustration of three people in a cafe setting. A woman in a dark dress and hat stands on the left, talking to a man in a suit and hat in the center. Another woman in a dark dress and hat stands on the right. There is a table with a glass on it to the right of the man, and a chair in the foreground.

Book Review

A DOCUMENT OF JERUSALEM



Young Jewish girl fleeing the burning Old Quarter of Jerusalem, May, 1948.

photo courtesy A Will To Survive

© Jewish Press Feature Graphics
March, 1978.

A Will To Survive, by John Phillips, Dial Press, 1977, \$14.96.

by Aliza Auerbach

A Will To Survive is not only a book. It is a special experience. It documents the 1948 Israeli War of Independence and how it effected the people of Jerusalem. Some, never intending to be there, were objects of circumstance. Others were intricately woven into the fight. A Will To Survive -- the text and photographs -- brings to life the story of people who were forced out of their homes, who left all they loved and valued behind --

their roots and their history. Some had been born in these "Old City" houses, others had lodged there for four or five generations.

John Phillips happened to be in the Middle East during that crucial moment in Israeli history. As a Time-Life photographer he had been sent to photograph the Mufti Hajj Amin. He travelled to Cairo and several of the Arab countries and eventually to Palestine, and Jerusalem. Wearing the Arab Legion uniform, he was mistaken for a British officer serving in the Arab army, which enabled him to continue photographing without interference. For ten days Phillips

photographed the Arab army blowing-up the Jewish quarter, and on the eleventh day he witnessed the surrender. While such situations are always tragic, Jerusalem's Jewish population felt additional grief at seeing their holy city divided during the first days of their newly-won independence.

Included within the book are pictures of young girls carrying their few possessions in blankets, their eyes looking not forward but down to the ground. One senses that they are actually looking inside themselves, contemplating their lives, wondering what their futures would bring.

Another photograph is of an old Yemenite Jew, sitting on the ground. His legs are folded, and a closed prayer book is on his lap. He wears a dark hat, and his white beard and payes (side locks) emphasize the darkness of his skin. But what is most touching are his eyes: he is looking far away, like a man who has lost everything, whose heart is broken. Behind him there is a lot of movement. Out of focus you see a young woman and a boy carrying a blanket with their belongings and children, some sitting on the ground and others standing. But this old man sits alone. All that was important for him to save was his prayer book.

That these pictures are not perfect technically, is irrelevant. In our modern world, where photography is so advanced and

equipment so precise, one expects photographs to be of a high technical standard. But there are other kinds of perfection. Somehow this book convinces; it captures a myriad of emotions and portrays the depth of intensity.

The book is an outstanding document, but what makes it unique is the fact that after twenty-five years John Phillips returned to Jerusalem and attempted to locate the people whom he had met accidentally with his camera so many years before. As a result, by following these people's lives through photographs, a chapter in the history of the people and State of Israel unfolds.

The Israel Museum, in Jerusalem, recently displayed the two sets of photographs and text. You see a cleaning woman. As a child she struggled alone to find her way out of the debris because her mother was too busy with her other children to notice she was missing. In another photograph a poor woman is seen with a child in her arms. Today that woman cannot remember who the child is, nor in fact anything except the fear of war. The child is her granddaughter, but the grandmother doesn't know her. She does not remember. Another picture is of a young carpenter. After the war, the young man went to the University and is today a successful interior designer. There are also photographs of Dr. Riss, who had ventured into the Old City with

the last convoy, relieving two other doctors on rotation. Although aware of the great risks involved, he felt compelled to go. Today he is the head of the Department of Cardiology at the Rambam Hospital in Haifa.

Very rarely do photographers have a chance to go back to the scenes they photographed. And even less frequently do they meet again the people in their pictures. John Phillips was able to do both.

Not only does Phillips record how the people developed and matured, but he also stresses the different social pursuits of a newly-created nation. He finds modern homes built where buildings had collapsed in front of his eyes, and a Quarter that was dead now thriving full of children. The people's "will to survive" was of paramount influence in the rebirth of a city, as this remarkable collection testifies. ☪

Aliza Auerbach is an Israeli photographer. Her work has appeared in *Ha-Aretz*, one of Israel's leading daily newspapers as well as numerous books and magazines. ©Jewish Student Press Service, March 1978
Israel Bureau

Poetry Corner



About the Author of the Haiku:

Sol Markoff is a member of the American Haiku Society, as well as Haiku Poets of the Free World, and The Shelby Society. He has studied sculpture and painting, and has since abandoned his work to devote all his time to writing Haiku poetry and painting. His style is to inject a vagueness into both his poetry and his paintings, to reflect life's uncertainties.

HAIKU MOMENTS

by Sol Markoff

I

Where we planted beets,
One red tulip is blooming:
Imposter, Yes! Yet . . .

II

Both bald, with no teeth,
The old man and infant see
In each the other.

III

On this ghetto street,
One last ray of sunshine hides
In an empty can

IV

To silent music,
Gold butterflies dance, then die,
And Buttercups bloom.

V

In two lovers' eyes,
The whole world is a bouquet
Ribbioned with rainbows.

VI

In a garbage pail
A bunch of dead violets
Still smell faintly pink.

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Kosher Korner

By Norma Barach
(Copyright 1978, JTA)

CHEESE MUSHROOM SOUFFLE

1½ cu. button mushrooms
2 tblsps. lemon juice
2 c. cottage cheese
2 c. sour cream
onion salt, to taste
paprika, to taste
4 egg whites
2 tblsps. butter
½ c. matzo meal
1/3 c. slivered almonds

Preheat oven to 375 degrees. Slice mushrooms and sprinkle with lemon juice. Mash cottage cheese and mix with half the sour cream. Add mushrooms and lemon rind. Season to taste with onion salt and paprika and mix well. Beat the egg whites until very stiff and fold into the cheese and mushroom mixture. Using half the butter, grease a souffle dish, pour mixture into it, sprinkle with matzo meal; dot with remaining butter, scattering it over the top of the cheese and mushroom souffle, spike with slivered almonds sprinkle with a little paprika to add color, put back in the oven for 10 minutes, and serve at once. Serves 6.

CHERRY-APPLESAUCE MOLD
1 pkg. cherry flavored gelatin
1 c. hot or boiling water (depending on gelatin box instructions)
1 c. applesauce

Dissolve gelatin in water. Add applesauce and mix well. Pour into mold. Refrigerate at least 8 hours.

SLAW

1½ c. shredded green cabbage
½ c. shredded purple cabbage
2 carrots (grated)
1 stalk celery (chopped)
1 tart apple (chopped)
¼ c. cider vinegar
¼ c. peanut oil
2 tblsps. sugar
1 tsp. salt
dash of white pepper

Shred vegetables & mix together with apple. Mix vinegar, oil, sugar, salt and pepper. Pour over vegetables. Toss lightly. Refrigerate.

CHIP COOKIES

1 stick margarine
1 c. sugar
2 eggs
1 c. cake meal
½ c. potato starch
½ chocolate bar, chopped

Mix margarine and sugar. Add eggs. Beat. Add rest of ingredients and mix. Let mixture set for 10 minutes. Make into several long rolls. Wrap in plastic wrap. Refrigerate overnight. Slice and bake on greased cookie sheet 15-20 minutes at 350 degrees. Cool for 10 minutes and remove from pan.



Tom Ray:

Tom Ray is a resident of Charlotte, N.C. and a practicing attorney at law. His primary concern will be the proper allocation of our tax dollars. Tom is the type of person who is attentive, and successfully works with people of different views and attitudes. He asks for your consideration when voting for County Commissioner.

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Golda Meir Reaches the Stage:

"At first I was unaware of the impact this eighty-year-woman had."

by Aubrey Haines

An intriguing, tough elderly woman whose life story contains sufficient information to write ten plays, the story of Israel's former prime minister has appeared in a play, Golda, which opened in Baltimore on September 19, 1977. "When I started to write the play," says author, William Gibson, "I found that I could write only one drama. It was to say as much for the nation of Israel as it would for the prime minister."

Having its premiere at the Morris S. Mechanic Theater, with Anne Bancroft in the title role, the play moved to Boston before making its Manhattan debut last November. Interest in the play itself ran high, long before the premiere. A sell-out was expected for the Baltimore engagement. Even by the middle of September the New York advance ticket sales were nearing \$1,000,000.

Billed as "a partial portrait" of Mrs. Meir, the play depicts the life of one of the most-effective and inspiring political leaders of our day. Her being a woman makes her leadership all the more inspiring as she struggles for independence of her people and their need to survive, surrounded by enemies.

More significant, however, is the fact that the play presents a poignant depiction of the Jews and their battles throughout history for their Promised Land. Thus the drama presents a message contemporary in any age: life, opportunity, spirituality and morality, taking care of oneself while simultaneously looking after one's fellow men. At once appropriate to historic Jewish teaching, it likewise projects itself to persons of many backgrounds as a potential standard of human conduct. But the play essentially symbolizes the

roots of freedom that are communicable in anyone's language.

Miss Bancroft has captured the living personality of Mrs. Meir instead of creating one. For all the vast scope of the play Golda is staged with simplicity and impact. A documentary with flashbacks, Golda tells two stories at once: the development and decision-making of the 1973 Yom Kippur war and the life of Mrs. Meir as it relates to the life of the nation-in-the-making. Scenes of her family as a child in the Wisconsin metropolis and of her broken marriage are revealing.

The Government leader has such fantastic personal appeal that the sixty-two-year-old playwright easily sensed a glimmer of that appeal from the spirit that his writing assignment generated from his associates. "As a political symbol," Gibson says, "Golda stood for something to Americans, particularly to women. To me she was merely a woman in the Israeli Government when I began my research. Then I met her and spent time in her country, which enabled me to envision her as having fulfilled herself in a way in which many women hope to do."

A grandmother, Golda Meir was born in Russia but came to her maturity in Milwaukee. Gibson spent time with her from August 1976, to the next fall, realizing that he could have remained there for a decade merely talking with persons who knew her and the Government, but he returned after two months on the ground that he should have enough material.

Persons who wish to see the play need to realize that techniques developed over the years are used in Golda. Completed in January 1977, the play employs the use of

slides and motion pictures. While it begins and ends with the 1973 Yom Kippur war, Gibson wrote the narrative to move in and out of many years, places and times.

While he has frequently had Miss Bancroft in mind for roles he might prepare in plays, he did not have Anne in mind especially when he wrote it. Miss Bancroft has appeared in earlier plays by Gibson, such as The Miracle Worker (the story of Anne Sullivan's ordeal in trying to tame and teach Helen Keller as a girl) and Two for the Seesaw. "I was actually writing the play for Golda, but it became apparent that Anne would be the first actress we would try to get to play the role," he says.

"The drama is almost entirely factual, except for several dramatic accents. Perhaps one-fifth of the words came from persons who have told me things or from what I have read about her. The balance is my own words."

Mrs. Meir approved an outline Gibson had submitted to her, fulfilling the legal matter of the agreement to produce it. But the playwright believed that the former Government leader had the right to hear the finished production. As a result of her knowledge of the complete contents the playwright agreed to delete two small personal matters. "It was a loss to the play," Gibson says, "but I believe that she had the prerogative."

As staged in its Baltimore premiere, the play ran for two hours, forty-five minutes. It should attract many Jews to see it for its many moral and spiritual implications.

J

Kosher World: Seeing Europe the Jewish Way:

"It has never been particularly easy being a Jewish traveler and the jet age has thrown a few curves of its own our way."

by Paul Appelbaum

I stood at the check-in counter at Washington's National Airport watching the young security agent comb through my luggage for the item that had caught her eye as it has passed across the X-ray screen. "What's this," she demanded triumphantly, holding up my velvet blue tephillin bag. What could I say? "Phylacteries?" A useless word. Anyone who doesn't know what the Hebrew means won't understand the Latin, either. As the uniformed anti-hijacking guards gathered around, my impatient fellow passengers began to mutter. Somehow, "They're ritual objects, I use them in my morning devotions," didn't have quite the ring. And if I had warmed the heart of the Lubavitcher Bebbe by answering, "They protect me from doing evil," I am sure they would have seized me on the spot, locked me up and thrown away the key. Instead, realizing that by now, having examined the contents carefully, the young lady was as embarrassed at not knowing what they were as I was at the prospect of explaining it to her, I nonchalantly tossed off an, "Oh, that's nothing," and after a moment's thought she agreed.

It has never been particularly easy being a Jewish traveller and the jet age has thrown a few curves of its own our way. But with a little bit of planning, a dash of chutzpah and some luck, observant Jews can not only sample the pleasures of the world, but are liable to have some stories to tell afterwards that will be the envy of their non-religious friends. This

brief guide will offer some tips to ease the way as you head towards the Continent this summer.

PREPARATIONS

Wandering across Europe with no itinerary more elaborate than the morning's whim may be fine for most folks, but if you need to restock kosher provisions every day or two and would like to wind up within walking distance of a synagogue by Friday evening, you will need a pretty firm idea of where you are going and when before you leave the States.

Experienced travellers provide a gold-mine of information that even the best books can't match. Speak with them. Often they can give you the addresses of friends or places of interest.

A couple of books will be resourceful. The Jewish Travel Guide published by the London Jewish Chronicle, is indispensable. Though the covers are changed yearly, the information between is sometimes sadly out of date. But being the only book of its kind also makes it the best. Within, you will find a listing of all known synagogues, kosher hotels and restaurants, butchers and provisions stores - not just in Europe, but around the world. A standard guide book such as Europe on Ten Dollars a Day (ETDD) (known to an older generation as Europe on Five Dollars a Day), which carries extensive suggestions for accommodations as well as less detailed ideas for touring, is an important adjunct.

SEARCH FOR ACCOMODATIONS

There are a few kosher hotels and rooming houses in Europe, but they are quite expensive and you will probably want to steer clear of them. Rather, choose your resting places from those suggested in ETDD in the following way. 1) Most universities and many public libraries have special rooms housing detailed street maps of the world's major cities. These rooms are usually in the basement and because they are as crowded with patrons as Death Valley, the map librarian will be delighted to see you and eager to help - assuming he/she is not in the middle of a good book. 2) Once you have the city maps you need, find the major Jewish section in town by locating the institutions listed in the Jewish Travel Guide. In most cities the stores and synagogues are clustered together. 3) Select at least three nearby accommodations from ETDD and send for reservations.

TIPS ON EATING

Many of the Continent's major cities have kosher restaurants and once in a while, when the urge for a hot meal overpowers you, you may want to seek them out. But be forewarned: they are expensive. If you decide you would like some real food, ask the prices before you order. We had a delicious meal in a restaurant in Amsterdam that advertises itself as catering to students, but the \$25 tab (for two) put a real dent in our budget. Don't expect sympathy. If these places can't fleece the relatively small number of kosher travellers who come through, they fold.

More appropriate to a student's

wallet or the pocketbook of a budget traveller is eating like the natives. If you have chosen your hotel or guest house well, you should be within a quick walk of a kosher bakery and a kosher provisions store (often one in the same), with lots of fresh bread and rolls, kosher cheese (you will find an abundance in Europe), and the inevitable canned goods (sardines, canned meats and the like), supplemented by fresh fruits and vegetables, you can hold out almost indefinitely. Picnicking in Europe's parks is also a much nicer way to get to know the country than sequestering oneself in smokey restaurants.

There can be hitches, though. In Copenhagen, for example, kosher bread is baked on order in a non-Jewish bakery only once a week. It wasn't until we met some of the local townspeople that we found out which of the packaged (and unlabeled) breads were generally accepted by the local community as kosher. We could eat again! More on how we met them later.

CONNECTING THROUGH PRAYERS

In our daily routine at home it is usually not difficult to find a quiet place for daily prayers. On the road, though, privacy is almost impossible to find. Here is where chutzpah comes in. If it is time to daven (pray), do it! You will often be pleasantly surprised at the response.

As is well known, compartments on European trains are never private. Nonetheless, as we were slicing our way across the north-west corner of Germany heading north from Amsterdam, I was somewhat startled to be interrupted during my morning prayers by a man entering the compartment. Still, I concentrated on the tefillah (prayer) and ignored the gentleman, needless to say blonde and blue-eyes, who had taken the corner seat.

When I had finished removing

my tephillin and talit (prayer shawl), he leaned over towards me and said in English, "You have hurt me." I was a bit taken aback and horrified that this apparent Nazi was intent on provoking a fight and murdering me in the nearly deserted coach. As I waited for him to lunge for my throat, he tried his high school English again. "You have hurt me. You have hurt my heart," he said. I relaxed. The point was made awkwardly but clearly. Someone with a firmer command of the language would have used the word "touched" instead of "hurt." This man - - for whom Jews were, in all likelihood, a mysterious race who flew preternaturally across Chagall canvases and has otherwise vanished from Europe - - had been moved by those few minutes of prayer he had shared with me.

MEETING OTHER JEWS

Obvious places for meeting local Jews include synagogues and kosher shops. But why wait for Shabbat or risk the scorn of busy shopkeepers when there is an easier way of doing it? Show your colors! For males, a yarmulka and for females a visible chai or Jewish star will advertise for you. Though many of the folks you meet this way will be Americans that is how we met the young men who informed us which bread was kosher in Denmark. If you usually wear a yarmulka, let it show. After all, you could be anybody under a hat. Interestingly, many local people will approach you hoping that you are from Israel, but Americans are their

second best catch and almost everyone loves to hear how in the States the shyls (synagogues) are paved with gold.

RANDOM TIPS

Bring a compass. It is not always easy in a strange city (or on a train) to figure out which way is east. Do not ever travel on a Friday, even if you are scheduled to arrive hours before Shabbat begins. Those of us who have spent Shabbat at airports or train terminals (the synagogue at Kennedy Airport in New York is closed on Saturdays, I discovered one year the hard way) can testify that it is just not worth the risk.

If you are paying for a continental breakfast, but not eating it, don't make excuses, tell your host or hostess why. Our guest house hostess in Amsterdam began buying her rolls at the kosher bakery when we explained why we were not eating breakfast. Is there anyone left who doesn't know that kosher meals are available on almost every airline (though sometimes for an extra charge) scheduled or charter, in the US and Europe? Remember to reserve ahead.

Keeping yourselves open to new experiences and innovative solutions to old problems such as observing Jewish law, should be no hindrance to discovering and enjoying the world.

Paul Appelbaum, a frequent contributor to the Jewish Student Press Service, serves on its Governing Board. © Jewish Student Press Service, March 1978. ☞

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Golda Meir at 80

"...One of the pioneers who turned a dream of Zionism into Statehood."

by Trude B. Feldman
White House Correspondent

"My birthday is not important. Israel's anniversary is what counts for Israel will live many more years than I."

That was Golda Meir's comment during a recent interview. She will be 80 on May 3rd, just eleven days before her country's 30th anniversary.

The remark is typical of Israel's former Prime Minister, one of the pioneers who turned a dream of Zionism into statehood and then served her country as Prime Minister during one of its most trying times--the Yom Kippur War of 1973--which brought Israel to the brink of destruction.

A no-nonsense blunt-speaking woman, Golda has few illusions about herself. She claims no prizes for good looks, (she has never cared enough about her appearance to visit a beauty parlor) freely admits the political mistakes she has made, (she'll never forgive herself for failing to call up Israeli Yom Kippur War), and continues to chain-smoke despite advice of friends and family ("What can smoking do to me at my age?" she asks scornfully).

Her days at Israel's helm behind her, Golda Meir has retired from political leadership--but not from life.

"In many respects, Golda at 80 is Golda at 18," says Simcha Dinitz, Israel's U.S. Ambassador and long life-time protege of Mrs. Meir, "Despite the years, she is moved by the same zeal for her people, the same conviction in the right, the same uncompromising attitude toward what is decent. The clarity of mind and sense of determination that are synonymous

with Golda--these are unchanged."

Simcha Dinitz, in an interview, added: "Although Golda holds no official position, she continues to symbolize the collective wisdom of Israel. There is hardly an important statesman or philosopher or writer visiting Israel who doesn't seek her counsel. And whether you agree with her or not, you know you're speaking with the salt of the earth--a woman of experience, of courage and of truth."

Dinitz--who is 31 years younger than Mrs. Meir--tells this story about his mentor: "Golda worries about others more than herself. Once, when she was foreign minister, we went through a period of working from 18 to 20 hours a day. When that particular crisis was over, I suggested she take a vacation.

"Why?" she asked, "Do I look tired?" "No," I told her, "but I am." She shot back: "So, YOU take a vacation."

Born Goldie Mabovitch on May 3, 1898 in Kiev, Russia, she came as an eight-year-old to the U.S. with her family, which settled in Milwaukee. There, her father earned his living as a cabinet maker. Her mother operated a small grocery behing their flat.

In school, Goldie was a good student. At home, she helped with the household chores and in the family grocery. She was valedictorian of her class at P.S. 1 in Milwaukee and went on to high school, where the yearbook of her graduating class said, 'Those about her from her shall read the perfect ways of honor'.

After attending Teacher's Training College in Milwaukee, she married Morris Myerson, a sign painter. (She later hebraized her

name to Meir). By then, she was already a Zionist, speaking from soap boxes on street corners about the Jewish state that one day she would lead. But speaking about it was not enough for her.

"I couldn't reconcile wanting a Jewish state, yet living in Milwaukee," she recalls. "It wasn't that the U.S. wasn't good to us, but I had that certain streak in me that if you believe in something, you should at least try to accomplish it."

In 1918, when she was 20 years old, Golda Meir attended the first convention of the American Jewish Congress in Philadelphia as a delegate from Milwaukee. Today, when people ask her when her political career actually began, her mind always flashes back to that convention, she said, where she sat for hours "listening, completely absorbed, to the details of the program being thrashed out, to the excitement of debates and being able to cast my own vote."

Three years later, at age 23, Golda and her husband left the security of the U.S., sailed to Palestine and settled on a kibbutz. Never one to keep quiet about what concerned her, Golda earned the reputation in her kibbutz as a talker and a do-er. Soon, politics beckoned and the young American was tapped for a series of jobs with the Jewish Agency For Palestine, a kind of government in-waiting for the Jewish state.

Eleven days after her 50th birthday in 1948, Golda was a signer of Israel's Declaration of Independence and was appointed her country's first Minister to the Soviet Union. Her arrival in Moscow as the first Israeli envoy to the U.S.S.R., caused an emotional outburst among tens of thousands



Golda Meir reflects on her 57 years in Israel during a recent interview at the Mayflower, with our White House correspondent Trude B. Feldman. The former Israeli premier was 80 on May 3rd.

of Russian Jews who came to greet her, an incident she said she'll never forget.

On March 17, 1969, at age 71--when she was past the new retirement age for Americans--she succeeded the late Evi Eshkol as Israel's fourth Prime Minister, the first woman to hold the position. To that job, she brought a strength of character, a power and simplicity of expression and a fundamental dignity that gave her a kind of mother earth quality.

Is mother earth a feminist? Mother of two, grandmother of five, Golda has little patience with women who complain about unfair treatment in life. When one of her cabinet members suggested a curfew for women following a series of assaults at night, she remarked, "I disposed of the matter by telling the cabinet that since men were attacking women, if there must be a curfew--let the men stay at home!"

The former premier cares little for fashion and her idea of a smart frock is a simple black or blue dress. When I mentioned that hair designer Laura Comeau wanted to come from her salon at the Washington Hilton and style Mrs. Meir's hair before a dinner in her honor hosted by Nancy and Henry Kissinger, she quipped: "If I thought going to a beauty shop would make me beautiful, maybe I would go.

But one has to be realistic."

She is always realistic--about her colleagues as well as herself. Most of her life she has worked among men and with men.

"I've enjoyed working with men," she told me, "and I was fortunate in working with men strong enough to accept my opinion if it had merit. If a man's ideas were better than mine, I would accept them. I didn't ask for special treatment because I am a woman. If the majority was against me, I gave in, even if I knew it was a man's idea."

One of the men she dealt with during a crucial period in the Middle East history was Dr. Henry A. Kissinger, former National Security adviser to President Richard M. Nixon and former Secretary of State. Dr. Kissinger regards Golda as an "extraordinary woman who led her people with wisdom and courage in their hour of need."

Last November, in presenting Mrs. Meir with the American Jewish Congress' Stephen Wise Award for a 'lifetime of courageous and inspiring leadership,' Kissinger stated: "Her life is testimony not only of the history of an individual but of the destiny of a people. It is marked by the faith that made idealists of ordinary men and women and drove them to a wasteland to fulfill an historic vision."

Dr. Kissinger describes Golda

as an "idealist without illusions. She believes in strength but at the same time yearns heart and soul for peace," he adds. "She was a ferocious negotiator and a woman of powerful convictions. But when she gave you her work, you could count on it. Once she made up her mind to do something, even if it was difficult and painful, she followed through with enormous courage and extraordinary ability."

Kissinger also said that history will record Mrs. Meir's term as premier as a turning point, particularly her role in the disengagements with Egypt and Syria--the first negotiations between Israel and the Arab states in 25 years.

"I believe that will be seen as the beginning of the journey toward real peace," he said. "I had the privilege of working with Golda during some phases of that process. I can't pretend that she was always easy to deal with. On occasion, when I didn't immediately embrace the total validity of her considerations, she showered on me the outrage reserved for the obtuseness of a special favored nephew. My wife Nancy is fond of saying that some of the best dramatic performances she ever witnessed occurred during debates between Golda and me."

Nancy Kissinger describes Golda as an "incredible person--very intel-

ligent, strong-minded and creative. She believed in her country and committed herself to political ideals which have been fulfilled.

"Among the post-war leaders, I'd put Mrs. Meir in the category of Adenauer and DeGaulle."

A fierce opponent in debate, tough-minded and determined in negotiations, Golda Meir is unafraid of the cut and thrust of politics at the highest level. She is also unafraid to cry. She wept openly at the funeral for Israeli victims of Arab terrorism at the Munich Olympics. Two years later, overwhelmed at a prolonged standing ovation, she let tears stream down her face when the Yeshive University awarded her an honorary Doctor of Humane Letters degree. "I feel sorry for anyone who is afraid to cry when he feels like it," she said. "Because if he can't feel strong enough to cry, then he doesn't feel anything enough to laugh either."

Although Golda Meir's increasing devotion to politics ultimately led to a divorce in 1938, her fondness for her husband--and his for her--continued through the ensuing years until his death in 1951. She has never remarried nor thought of taking a new mate.

"Those who consider me tough or rugged really don't know me," she says. Some say she is like the Sabra, the native fruit of Israel that is prickly on the outside, but soft and sweet inside.

When she visits Washington, D.C., congressmen and cabinet officers flock around to be photographed with her. President Carter is among her most fervent admirers. He recently invited her for a private talk at the White House. When he asked for a comment on the eve of her birthday, the President replied: "Mrs. Meir's strength, courage and humanity have been an inspiration to all people. Americans look upon her with affection and admiration and Rosalynn and I wish her many more good and happy years."

I asked Mrs. Meir what the U.S. should do to help the Mideast situation. "A great country must pay a price for that greatness and bear the kind of responsibility which greatness demands," she answered. "This is particularly true of America, whose obligations it is to keep the peace by helping freedom-loving countries to project themselves against aggression."

Peace will come in the Middle East, Mrs. Meir maintains, when the Arabs "will love their children more than they hate us. When peace does come, we will, perhaps--in time--be able to forgive the Arabs for killing our sons. But it will be more difficult for us to forgive them for having forced us to kill their sons."

Last November, when Egypt's President Sadat embarked upon his peace initiative in Jerusalem, Mrs. Meir--who was in the U.S.A.--flew home because Sadat had especially asked to meet her. When she presented him with a gift for his newly-born grandchild, he joked about having referred to Golda--in less happy days--as 'The Old Lady'. Few will forget the television screen that showed these two arch-enemies, who led their respective countries in war only four years earlier, chatting amiably and exchanging gifts.

"I'm grateful that I live in a country whose people have learned how to go on living in a sea of hatred without hating those who want to destroy them and without abandoning their own vision of peace," Golda said. "To have learned this is a great art, the prescription for which is not written anywhere. It is part of our way of life in Israel."

As for the future, Golda, the realist, is surprisingly optimistic. "I'm sure the day will come when peace is finally ours," she said. "Then we'll be allowed to devote ourselves to the purpose for which the state was created--developing the land for the good of all the inhabitants."

Asked what other nations can learn from Israel, she said, "I believe we've shown that even a small country, if it is united and determined to safeguard its security and the welfare of its people--can prove itself, defend itself and meet its international responsibilities."

Today she also enjoys spending time with her children and grandchildren--Israel's future--whom she looks on as having political as well as personal significance. "My greatest personal satisfaction is that there are two generations of my own born in Jerusalem," she says, combining the pride of a mother, the glow of a grandmother and the retrospection of an ex-prime minister.

"I want my grandchildren to live in a state which is part of the entire Middle East area, not only in a country that is described as the one democratic state or the single developed state in the area," she said. "I want Israel to be part of an advance Middle East--with cooperation among all the people, each maintaining its individual characteristics, but able to live together."

Looking back on a long and unusually active public and private life, Golda Meir admits mistakes but had few regrets. "I never wondered whether I had not been too young and foolish to leave America for Palestine as a pioneer 57 years ago. I feel privileged and fortunate to have lived in what is now the state of Israel for two-thirds of my lifetime."

In a pensive mood, Golda Meir concludes: "I know a joy and satisfaction few people can know, for I see my people living in their own nation. . . . "To live to be 80 and celebrate the 30th anniversary of Israel is a real blessing."

5

The Childhood of Martin Buber:

"It was she who told him his mother was never coming back."

by Doris K. Caplan

Reading Martin Buber's books is a formidable task. Having read through thirty volumes, I have found that an essential need is to understand Buber's childhood. His adult philosophy of life, including his views on education, evolved out of his boyhood experiences.

Martin Buber was born in Vienna on February 8, 1878. Three years later, his parents separated and he was taken by his father to the home of his paternal grandparents in Lemberg. Lemberg was then the capital of Galicia, a province in the Austro-Hungarian Empire. His grandparents loved him but following the custom of the day they did not discuss his parent's troubled marriage with the child. Martin wanted to know why his mother left him and when he might be able to see her again but he was too timid to ask them.

Talking to the daughter of a neighbor, he summoned up enough courage to ask about his mother. It was she who told him that his mother was never coming back. He didn't speak, trying not to cry, but he was a four-year-old boy filled with a deep sense of loss. At thirteen, he coined a word for this type of poignancy. It means "a meeting that had gone wrong". At age thirty-three, when he finally saw his mother, this word came to mind.

He credited the sad day, when he was four years of age, with giving meaning to his concepts of meeting and dialogue that formed the philosophy that he was to offer the world in his later years.

His intense interest in Hasidism can be traced to this time, also. As an adult, he was attracted to the Hasidic theory of "loving more". His small boy longing for his mother did not become turned in-

ward to make him bitter but instead he took as his service to G-d just that quality lacking most in his own life. He loved the world more to fill the void left by his mother's absence.

Martin's grandfather was a famous Hebrew scholar. The atmosphere in his house was one of piety and learning with strong emphasis on tradition. Solomon Buber gave his grandson a good all-around education that included study of the Bible and the Talmud. Walking in the woods around Lemberg with his grandfather, he gained an appreciation of the sacredness of nature. His grandmother, Adele, spoke excellent German and she passed this mastery of the language on to him. He received private lessons and read not only the classical Jewish writings but also the prose and poetry of Heine, Schiller, Kant and Goethe.

Despite the Orthodoxy of his grandparents' home, young Martin began to have doubts about the rigid ritual of the synagogue. He rebelled against the concept of a vengeful G-d. After his Bar Mitzvah he gave up saying daily prayers although he continued with his Biblical and Talmudic studies.

At fourteen, he went to live with his father who had remarried

and come to live in Lemberg to manage the Buber farm. Martin entered a Polish grammar school and during summer vacations went along with his father on visits to the farm.

It was during one such visit that Martin has an experience with a pet horse that affected his future response to life. He was standing alongside the animal gently patting it when he felt the reaction of the horse to his hand, and he became aware of the two-way meeting of beings with each other in an area between them, where G-d is present.

Martin's knowledge of Hasidism came about during these visits to the farm. His father sometimes took him to a neighboring town called Sadagora, a dirty little town where the rebbe lived in a luxurious house far removed from the condition of his followers and the Hasidim danced holding the Torah, Martin began to understand that a feeling of community comes from sharing.

Martin Buber believed that everything that happens has a purpose. Whether we affect only our family and friends or as he did, Jews, and Christians alike, Buber asked us to try to make our life a source of light to brighten the dark corners of this world. E

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Anti-Semitism in Argentina

"Incidents can be traced back to the early 20th century when Jewish immigrants were accused of fomenting labor unrest."

by Leonor Blum

"My relatives in New York want me to close up shop and emigrate to the U.S.," says a Jewish exporter who lives in Buenos Aires. "But I feel perfectly safe here. Business is good and there is no evidence of anti-Semitism."

"How can you say there is no anti-Semitism in Argentina," I heard a young Jewish musician argue a couple of days later. "I'm leaving the country as soon as I can. Several nights ago a friend and I emerged from a bar. We were intercepted at gunpoint by four men who flashed some form of identification, claiming to be members of Las Fuerzas Conjuntas (Joint Armed Forces). They threw us into a white Ford Falcon with no license plates and then handcuffed and hooded us. A few minutes later we were questioned about Jewish people we never heard of. After beating us up and calling us dirty Jews plus a number of stronger epithets, our harassers tired of the game and let us go."

How can two intelligent people living in the same city have such divergent views on the subject of anti-Semitism? What is more, how can they both be correct?

The exporter, who is economically established and not active politically, hasn't felt safer in Argentina for years. The musician, a left-of-center intellectual, has become more vulnerable since the current military government has cracked down on both terrorists and left wing sympathizers.

Anti-Semitism is not a new occurrence in Argentina. Incidents can be traced back to the early 20th century when Jewish immigrants were accused of fomenting labor unrest. During the

past 30 years antisemitic incidents have included synagogue bombings dissemination of crude, anti-Semitic literature and the occasional branding of a Jew with a swastika or Star of David.

The important question today is, whether there has been an increase in antisemitism under the present military government.

In a country where human rights are being violated for political ideology, it is often hard to separate persecution of subversives from antisemitism.

Even Jewish groups whose function it is to monitor anti-Semitism present conflicting views. The B'nai B'rith Anti-defamation League of the United States views all human rights infractions involving Jews as acts of anti-Semitism and therefore sees a marked increase in anti-Jewish feelings in Argentina.

Officials of the DAIA (Delegacion de Asociaciones Israelitas Argentinas), an agency that represents most of the 300,000 to 400,000 Argentine Jews meet regularly with members of the military junta. They assert that the government is not anti-Semitic. In order to maintain its good relations with the government the DAIA will not intervene on behalf of any Jew who has been a political activist. The group has successfully acted in 50 instances of arrests or disappearances which were strictly cases of anti-Semitism. One of the cases was the kidnaping of the son of DAIA's president, Nehemias Resnitzky.

To understand the position of the Jews in Argentina a short historic background is required. Jews first immigrated to Argentina in

1889, when Baron de Hirsch bought 17 million acres of Argentine land on which to settle Jews. The Russian Jews were to leave the oppression of the Tsar and settle on land of their own. The trickle of Jews soon became a flood, and by 1914 the Jewish population had risen to 117,000 and was growing steadily; within the next 30 years it more than doubled.

Jewish farm colonies sprang up and Jewish culture flourished. Jewish newspapers, books and theaters began to appear; Yiddish was spoken in all the Jewish towns; synagogues, Hebrew schools and community organizations grew in number and scope.

But the young people did not want to stay on the Jewish farms, they were attracted by the glamor of Buenos Aires. In 1895 only 12.3% of Argentina's Jews lived in Buenos Aires, and to a lesser degree Rosario, Cordoba and Santa Fe, became centers of well organized Jewish communities and active Jewish life. With time Jews became members of the urban middle class. Some studied to be professionals, others went into business and industry.

Today, even the urban Jewish communities seem to be disintegrating. "Jewish feeling on the part of the majority of Jewish youth is unfortunately very weak indeed," says Conservative Rabb Marshall T. Meyer. "Most Jewish university students, of whom there are probably some 18,000 in the country, have little or no contact with Jewish life."

Rabbi Victor Mirelman, who was educated in Argentina but now has a pulpit in New Jersey, says that Jewish youth is far more

interested in Argentina's social problems, which appear to loom larger than those of Judaism in a developing country often governed by military dictatorships.

As a result, many young Jewish intellectuals have left the community of their parents to join left-wing political groups. But Jewish youth has no monopoly on political activism. Argentine youngsters, particularly university students, have always been highly politicized. Even as teenagers they become associated with ultranationalism and sometimes anti-Semitism. This naturally helps push Jews toward the left.

It is this extreme politicization of Argentine youth, which lead to squirmishes between the right and the left wing political actions, and finally exploded into a civil war.

The origins of the current predicament go back to 1973, when Juan Domingo Peron was voted

back into power after an 18 year exile. Frail and unhealthy, he tried to gain back his power base. He succeeded by his wife, Isabelita, a political ingenue who tried unsuccessfully to fashion herself after Evita, Peron's charismatic second wife. By 1975 she had steered an already teetering economy to the verge of bankruptcy, and a divided country to the brink of civil war. Argentina's Jews were caught in the crossfire between right and left.

To the far right were the ultranationalist groups supported by a reactionary segment within the Catholic Church and a jingoistic faction within the armed forces. Traditionally Argentine anti-Semitism can be traced to members of these groups, rather than to the World War II Nazis who were granted asylum in Argentina. The anti-Semites charge that the Jews have never become integrated into the Argentine nation and that

they are, in fact, collaborating with foreign imperialist powers -- such as the United States -- to destroy Argentina.

The left was made up of the ERP (Ejercito Revolucionario Popular), a Trotskyite group with substantial Jewish membership, and the left wing Peronist Mononeros that included many radical university students and dropouts. These groups murdered military officers, fought pitched battles with the Army and raised funds by kidnapping wealthy foreign executives and Argentine businessmen, including a high proportion of conservative, well-to-do Jews.

In March of 1976 Isabelita was replaced by a military junta headed by General Jorge Fafael Videla, a member of the moderate centrist faction of the military.

The new military governments two priorities were to revitalize the inflationary and almost bankrupt economy and to destroy



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the left wing guerrillas. In both they appear to be achieving their goals. Inflation is gradually being curbed as price controls are removed and subsidies withdrawn from inefficient nationalized industries. Foreign capital is moving back into the country as the number of kidnappings decreases. The business community, which includes a large number of Jews, is thriving.

As for the guerrillas, the ERP has been totally wiped out and a majority of the Montoneros have either been killed or jailed. The subversive hunt has been conducted on a decentralized basis by low ranking army and police officers, some of whom have executed their mission with the zeal of fanatics. Several of these officers are ultranationalists and consequently harbor strong antisemitic feeling.

In fact, the Junta appears to have little control over the actions of these rabid right wing captians, possibly operating in partnership with para-military forces which have been officially banned. For example, the Junta says it knows nothing about persons who have disappeared and who are not among the list of 3,600 prisoners held by the executive power. Nor has the Junta cracked down on right wing groups that perform these freelance kidnappings of subversives. Obviously there must be some very right wing factions within the government itself that are pleased with the powerful antisubversive campaign.

It seems quite contradictory that a government that claims to have won the war against terrorism is now broadening its witch hunt for subversives to include all left-wing Peronists, as well as individuals espousing moderately left wing positions. The Jews, who had more than their share of bomb throwing terrorists, have an even larger proportion of liberal and socialist intellectuals among their ranks.

The fate of the subversives depends largely on the personality of the military officers in charge of an area. Some subversives disappear and are never heard from again. They may be dead, in jail, in concentration camps, or perhaps in exile. A majority of the political prisoners are held in jails. It is known that they are tortured and subjected to terrible conditions, and that if they are Jewish they are likely to be treated worse. Very few are granted a trial. Only a handful know when they will be released.

Take for example, the case of Mario Yacub, a Jew and student leader at the Buenos Aires Law School in the early 1960's. For 19 years he practiced law in Buenos Aires defending political prisoners. In November, 1976 he was arrested at his office in the presence of his partners and clients by a group of plainclothesmen who identified themselves as army officers. He has never been heard from since. Would he have disappeared had his name been Juan Cruz?

The entire Deutsch family of five disappeared last August in the province of Cordoba because, reportedly, one of the daughters was a member of a left wing organization. For several months their whereabouts remained unknown. When the New York Times carried a story about the kidnapping, the Junta published the name of the jail where the family was being held. After the Deutsch case was brought to the attention of several U.S. legislators and even to president Carter, three dutsches were freed. The B'nai B'rith Antidefamation League continued to publicized the case and a couple of weeks ago father Deutsch was released, leaving only one daughter in jail. This seems to show that pressures from abroad can be quite effective in dealing with individual cases of human rights violations.

Last month a quartet of gunmen dragged off a well-known hematologist, Dr. Beatriz Weinstein,

after looting and breaking up her apartment. Dr. Weinstein, who might have been a liberal thinker, did not apparently have any particular political affiliations. In fact, there seems to be no reason why she was kidnapped by the machine gun wielding men unless they were after the \$2000 they stole, or they believed that a clever woman with a Jewish sounding name should not be allowed to live unmolested.

The most infamous case is that of Jacobo Timmerman, the editor of a well-known left of center newspaper, La Opinion. The paper was owned by David Graiver, a Jew who is said to have been the investment banker for the Montoneros. Mr. Timmerman has never been linked either with the Montoneros or with other violent left wing groups, but he was a Marxist. After 10 months of interrogation and torture the government has still not been able to link him directly to financial frauds or acts of violence.

According to a well regarded member of the Jewish establishment in Buenos Aires, who was permitted to visit the journalist in jail, Mr. Timmerman has been totally disfigured by his torturers, who have allegedly been abusing him for being a Jew. Mr. Timmerman recently was cleared of all charges by the government. Nevertheless he remains under arrest.

After examining these and many other cases two important questions arise: Are the Argentine Jews apprehended for political reasons or for being Jews? And, does the reason for their persecution really matter?

There seems to be a definite pattern to the persecution. In most cases the people who have disappeared have either been terrorists, have belonged to left wing groups or have merely sympathized with a left wing ideology. Human rights organizations like Amnesty International estimate that 20,000 persons have disappeared during

the last two years in Argentina. Of these 500 are Jews.

Futhermore, no right wing Jews have been molested by the current military Junta. In fact, like the exporter who was quoted, they appreciate the economic stability, the inflow of foreign capital, the slowing down of inflation and the end to kidnappings of business executives. It may be hard to believe, but true, that a large and important sector of the Jewish community favors the subversive hunt, even though their own children may be affected. This is an important point that is seldom mentioned in articles on antisemitism in Argentina.

If the government were truly antisemitic would it not persecute these wealthy Jews too?

Argentine Jews are not usually persecuted for being Jews but for espousing left wing ideas. Undoubtly there are certain right wing factions within the current government that have taken advantage of the political turmoil, particularly to harass the left wing activists and sympathizers among the Jewish population. To this extent anti-Semitic acts have increased under the present government. Such cases, though obviously appalling, appear to be secondary effects of widespread, nonsectarian violations of human rights in Argentina.

How should American Jews react to the Argentine situation? By focussing not so much on the question of anti-Semitism, but by protesting the general absence of human rights of political dissidents in Argentina. It is the with all their vulnerability, who are best organized to defend their rights, because they can publicize that defense internationally. Since anti-Semitism in Argentina is a corolary to degradation of human rights for many other Argentine citizens as well, anti-Semitism will not abate until human rights are more sensitively regarded. E

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Record Release



Letta Mbulu's second album for A&M Records, *Letta*, is a definitive work by an artist whose experiences and struggles have not kept her from producing music which transcends ethnic and social barriers. Her languages and culture are unquestionably African, yet the force and power of her music remain strong, positive and without barriers. It is easy to understand her and know where she's coming from without necessarily knowing the languages she sings.

Letta has lived in the United States for nearly ten years now, but her roots remain African. "We have tried to put up a really different lifestyle in our house," states Letta. "Practically everything is African. I also try to go 'home' every other year or so to listen to what is going on in music."

But "home" to Letta has an even larger meaning than just her place of birth. "To me, all of Africa is my home. I don't go to South Africa, where I was born, however,

I go everywhere else, but just around the borders of South Africa. I have not been able to go because I have too many problems there. Or rather, they make problems for me.

"For instance, if I go to South Africa, I have to make sure I can perform in Soweto, where my people are, where I grew up, and where my music originates. Everything I do is about them. I'm here because of them. So it's difficult for me to be isolated from those people, to be told 'you're from America', and to play at a place where my people cannot attend. And the audiences would be segregated. And if I played, I would be perpetuating the situation (apartheid). I will only go to South Africa and perform when I know that everybody who wants to come can."

Letta was born in Orlando Township, near Johannesburg, and grew up in Soweto. Her musical talents were noticed early, and she became a member of the Union of South African Artists, and later, the African Jazz and Variety Troupe, from which came the likes of Miriam Makeba, Hugh Masekela, and Caiphus Semenya, her husband, a talented writer/singer/arranger, who co-produced Letta with Herb Alpert and Stewart Levine.

She began touring outside Africa in her teens with the production of a musical called "King Kong," and, though she and other members of the show gained considerable recognition, the financial benefits were so small that few of the artists could support themselves. This, along with the policy of apartheid, eventually led Letta, Caiphus and other members of "King Kong" to migrate to the United States. "We were constantly harassed by the police. Often, when travelling to and from shows, our cars were stopped and searched by police patrols, and no police-

man would swallow the story that those expensive-looking clarinets and saxophones were the property of the passengers and not the haul of a burglary. Sometimes arrested musicians had to prove their innocence by putting on a show at the police station. They literally had to blow their way to freedom."

Letta's first major engagement in the U.S. came in 1964 when Miriam Makeba arranged for her to perform a three-week engagement at the Village Gate in New York City. The public and critical acclaim led to touring with Harry Belafonte for four years, and a road stint with the late Cannonball Adderley as well. She also recorded albums for Chisa, Capitol and Fantasy.

Living in America, retaining her African lifestyle while being a mother and an artist simultaneously, has been a hard, but positive challenge for Letta. She has a 15 year old son named Muntu. His parents have made sure he maintains his heritage by teaching him two languages, Xhosa (his mother's main dialect) and Sepedi (his father's). "We try to make Muntu understand that he has something that is his, something he can hold on to. And, regardless of what happens to him the rest of his life, he'll never lose track of himself and from where he came."

Her music is a pure composite of her life experiences which span several continents and cultures, providing the momentum for a fresh musical approach, which remains sophisticated, yet well-rooted. She has kept a certain purity about her music that cannot be denied. And she has been to do it with surprising ease. Millions and millions of Americans have heard her, through her contributions to the soundtrack of the most watched show in television history, "Roots." She can and does communicate and we are all richer for it.

Cinema

by Herbert G. Luft
(Copyright 1978, JTA)

"CALIFORNIA SUITE," a filmic version of the Neil Simon play, late in March went before the cameras in Hollywood with Walter Matthau, Alan Alda, Michael Caine, Elaine May, Jane Fonda, Maggie Smith, Bill Cosby and Richard Pryor. This marks the third collaboration of Author Simon with director Herbert Ross and producer Ray Stark who previously worked with him on the filmization of "The Sunshine Boys" and "The Goodbye Girl."

"California Suite" is made up by four separate stories, all backgrounded by a luxurious set of rooms in the Beverly Hills Hotel; it has been adapted for the screen by Simon himself from the 1975 stage success that premiered at the Los Angeles Music Center before moving on to Broadway. In the stage production, the characters in the various playlets were portrayed by one group of performers; on the screen the cast is considerably enlarged because there is no doubling up of the participants in the merry quartet of comedies.

The entire film is being photographed in the Los Angeles area utilizing several sound stages at the Burbank Studios plus the Columbia Ranch and various Hollywood and Beverly Hills locations. Two weeks of rehearsals preceded commencement of principal photography and additional rehearsal periods punctuate the 56-day filming schedule to accommodate the all-star cast which essentially works here in couples.

In the meantime, Neil Simon has been honored by the Los Angeles Drama Critics Circle with the Distinguished Playwriting award for the somewhat biographical drama, "Chapter Two," which also is being brought to the screen by Columbia after completion of "California Suite."

MICHAEL DOUGLAS, elder son of Kirk Douglas, who co-produced "One Flew Over the Cuckoo's Nest," multiple Academy Award winner, returned to the screen as a performer portraying a doctor who is romantically paired with Genevieve Bujold in Martin Erlichman's production of "Coma" for Metro - Goldwyn - Mayer. The suspense picture, laid in the corridors, underground hall ways, the surgical facilities of a great metropolitan hospital, has much of the qualities of a Hitchcock thriller. As Erlichman points out, "Coma" caters to one of the public's primal fears. "Jaws" titillated the phobia of the ocean; in a similar manner, "Coma" accents one's primal fear of hospitals, an even stronger phobia because those ill cannot avoid the necessity of going into a hospital.

BETTE MIDLER, the singing idol of the younger generation, makes her debut in a feature film portraying the lead in Twentieth Century-Fox' "The Rose" with Alan Bates and Federic Forrest co-starring. The picture rolls in New York City, April 24, with Mark Rydell directing the musical love story set against the background of the late 1960's. The screenplay is by B. Goldman and Michael Cimino based on an earlier draft by William Kerby from a story by co-producer Marvin Worth and Cimino. The Worth-Aaron Russo production has music arranged by record producer Paul Rothchild.

JULIE COBB, second child of the late Lee J. Cobb, received an award for distinguished achievement awards are being presented annually by the Los Angeles Drama

Critics Circle of which this columnist is a member.

ERICH SEGAL'S bestselling novel, "Oliver's Story", sequel to the author's "Love Story", is being brought to the screen by Paramount which made a mint filming the tragic yarn originally. Once more, Ryan O'Neal and Ray Milland play the son and father who are worlds apart in their outlook on life. Principal photography began on location in Boston under John Korty's direction. The company later moves from New England to New York and Hong Kong for additional location work.

MIKE NICHOLS, in a surprise move by Universal Studios, has replaced Michael Bennett as director of the motion picture version of "A Chorus Line." Bennett, we are told, withdrew from the movie, though he conceived, produced and directed the sensational stage musical which won a Pulitzer Prize and nine Tony Awards. Ann Margaret may take over the lead on the screen. Mike Nichols, who won an Oscar in 1968 for "The Graduate," recently presented "Annie" on Broadway.

FRED ZINNER MANN is the recipient of the much-coveted Fellowship Award of the British Academy of Films and Television Arts. This is the fourth time the honor has been bestowed. Past recipients are Charles Chaplin, David Lean and Jacques Cousteau.

EB

Spiritual Resistance: Art from Concentration Camps 1940-45

"...testifies to the spirit and determination of the European Jewish community under extraordinary circumstances."



May 3 - November 12, 1978

An exhibition of 77 paintings and drawings done by Jewish artists during their internment in Nazi concentration camps and ghettos, testifies to the spirit and determination of the European Jewish community under extraordinary circumstances. From the Holocaust Museum at Kibbutz Lochamei Ha-Ghettaot (Ghetto Fighter's Kibbutz) in Israel, the exhibition is brought to this country under the sponsorship of the Union of American Hebrew Congregations through a generous gift from Mr. and Mrs. Melvin Merians, in memory of

their fathers, Sidney Blum and Louis Merians. These works illustrate daily life in the camps—the oppression, the starvation, the forced labor, the hopelessness, the remarkable ability to recognize beauty amidst agony, the valiant effort to retain a semblance of dignity, of culture, the very will to survive — a spiritual resistance.

David Olere, survivor of Auschwitz, depicted the gaunt figures of women at hard labor, eagerly slurping the meager rations provided; Charlotte Buresove, who now lives in Prague, showed the young and the old at Terezin in "Deportation, The Last Road";

To Burn Their Sisters and Brothers by David Olere

Auschwitz-Birkenau, 1945
Ink and watercolor on paper

Aizik Feder, who finally succumbed to the Nazis at Auschwitz, used pastel and charcoal to bring the Jewish intellectual to the fore, his "Man with Yellow Star and Cap" at Drancy, assembly center for over 61,000 Jews deported to their deaths, a study in resignation; the poignant, haunting faces of Halina Olomucki's "Figures in the Warsaw Ghetto" are not to be forgotten. Some 35 artists are presented, attesting to what Lucy

Deportation, The Last Road
 by Charlotte Buresova
 Terezin, circa 1944
 Pencil and ink on paper

Dawidowicz describes as the response of the Jews' . . . even in the extremity of their offering with a stubborn determination to outlast their oppressors, with a grim will to live. . . Wherever they had the least opportunity, they tried to salvage something of their familiar world, to recreate their communal institutions to devise means of mutual aid and construct islands of culture and civilization that would comfort and hearten them, that would enable them to retain their humanity in a world gone savage."

Kibbutz Lochamei HaGhettoat was founded in 1949, by Polish and Lithuanian Jews who has escaped from the ghettos and concentration camps of Eastern Europe. In addition to archives, library and publishing house, the Holocaust Museum presents changing exhibitions concerned with the Holocaust and Jewish Resistance. The art collection consists of 2000 works, gathered by Miriam Novitch curator of the art section, herself a survivor of Auschwitz, who has spent years locating and researching these examples.

The illustrated catalogue was written by Tom L; Freudenheim, and incorporates profiles on each of these artists in the exhibition. Also included is a very moving essay by Lucy S. Dawidowicz, eminent authority on the Holocaust, author of several books on the subject, who currently holds the Eli and Diana Zborowski Chair in Inter - disciplinary Holocaust Studies at Yeshiva University.

Allon Schoener is responsible for the exhibition design, a difficult task in view of the variety



SPIRITUAL RESISTANCE:
ART FROM CONCENTRATION CAMPS 1940-45
 opened at The Baltimore Museum of Art. After its showing at The Jewish Museum, SPIRITUAL RESISTANCE will travel to the following museums:

- J.B. Speed Art Museum, Louisville, KY.
- Hebrew Union College Skirball Museum, Los Angeles, CA.
- Judah L. Magnes Memorial Museum, Berkley, CA.
- Maurice Spertus Museum of Judaica, Chicago, IL.
- The Newark Museum, Newark, NJ.
- The Widener Library, Harvard University, Cambridge, MA.

of unconventional materials on which the works were executed - paper, cardboard, scraps - whatever was available in a given circumstance.

NEW YORK - This pencil sketch by Halina Olomucki was made in 1943. It is titled, "Figures in the Warsaw Ghetto," and is featured in an exhibit of Concentration Camp artwork at New York's Jewish Museum.

The collection is from the Holocaust Museum at Kibbutz Lochamei HaGhettoat (Ghetto Fighters' Kibbutz) in Israel.

Credit Must Read:
 RELIGIOUS NEWS
 SERVICE PHOTO



Israel Honors Marriage Ceremony and Israeli Artists:

"...it is ruled that should the wife refuse to follow her husband to the Holy Land, the Ketuba is automatically annulled."

by Israel Bick

On February 14, 1978, the State of Israel issued two different series of 3 stamps, immortalizing the Jewish institution of marriage and three famous Israeli artists respectively.

The first beautiful trio depicts in full living color, three different "Ketubas" or marriage contracts.

In accordance with Jewish law, the marriage ceremony includes the act of the groom handing his bride the "Ketuba" or Marriage Contract, whereby he accepts the obligation to supply all her needs in their future life together. The Ketuba serves to defend the woman's position after her marriage and, in the words of the Talmud, "so that it will not be easy for him to cast her aside."

The legal importance of the Ketuba in the relations between bride and groom is evidenced by the fact that Jewish law prohibits the husband from spending even one hour with his wife unless she is in possession of the Ketuba - and should the original certificate be lost, he has to provide her with another. It is interesting to note that the unique status of the Holy Land in Jewish life finds expression even in the law concerning the marriage contract, since it is ruled that should the wife refuse to follow her husband to the Holy Land, the Ketuba is automatically annulled. The IL 0.75 stamp portrays one of the most beautiful Dutch Ketubas of the 17th century which have fortunately been preserved for us. The IL 3.90 stamp illustrates an illuminated Ketuba from the Moroccan community of Meknes, clearly showing the influence of



Islamic art. The marriage contract on the IL 6.00 stamp is a typical example of a Ketuba from Jerusalem.

The second trio reproduces in full living color, paintings of 3 famous and respected Israeli artists.

Haim Glicksberg (1904-1970), Leopold Krakauer (1809-1954), and Mordekhai Levanon (1901-1968) - on values of IL 3.00, 3.80 and 4.40, respectively.

Glicksberg was, throughout his life, involved in the cultural life of Israel, and his paintings "A Street in Jerusalem" on the IL 3.00 value, graces the first stamp in this artistic new set. He was one of the founders of the Association of Painters and Sculptors, and taught painting in addition to writing his autobiography. Glicksberg held many exhibitions at Israeli museums, represented Israel at the 1958 Biennale and was thrice awarded the Kizengoff Prize for painting and sculpture.

Leopold Krakauer, the famed Israeli architect and artist, is

known for his landscapes and sketches of thistles - one of which appears on the second stamp in this set. Krakeuer's "Thistles," on the IL 3.80 value, are among the best known of Israeli sketched, and his works are to be found in the museums of England, Austria, Holland and Israel.

Mordekhai Levanon is known as a painter of Israel landscapes who chose a style of his very own. An example is his painting "An Alley in Zefat" on the IL 4.40 value. Most of his works reproduce the surroundings of the holy cities of Jerusalem and Zefat, and in their coloring and form, they catch the very spirit of Jewish history. Levanon represented Israel three times at the Biennale and held numerous exhibitions at museums in Israel.

Further information without obligation on the stamps of Israel may be had from: ISRAEL STAMP COLLECTORS SOCIETY, 6250 Hollywood Blvd., Hollywood CA 90028.

Flawed Presentation of the Holocaust-

by Aviva Cantor (J.T.A.)

(Editor's note: Aviva Cantor is Acquisitions Editor of Lility, the Jewish Women's magazine.)

The "Holocaust" was in the living rooms of millions of Americans for four nights (in April). This moving and compelling drama about the murder of the Six Million, seen through the experiences of the German-Jewish Weiss family, ranks among television's best efforts. But appreciation for NBC's courage and vision in televising this film--the first on the subject on TV--must not bar a serious and critical look as would any other dramatization of Jewish history.

One of Holocaust's serious flaws is that the film dwells a great deal on the non-resistance ("sheep-to-the-slaughter") of the Jewish masses, without putting it into a meaningful historical context.

During the Babi Yar shooting sequences, there are scenes and scenes of Jews being sent to the pits, each preceded or followed by commentary from the Nazis on the spot that "there's no protest, no fighting, no nothing," that "they don't even cry," that "it's astonishing how they cooperate." What, one wonders, is the purpose of this repetition? Why is it necessary to repeat two, three, four times that Jews are not resisting?

The film does not show that these Jews are starving and ill, the error of their everyday life, and their knowledge that the only "alternative" to death is torture. Nor does the film make it clear how and why Jews lacked all the prerequisites for mass resistance: a territory or base with a leadership pool experienced in self-government, administration and warfare, and a history of working together; the cooperation and aid of the surrounding populations and a resistance mentality. Such a mentality (which, parenthetically, took years to develop among oc-

cupied nations such as France) must be based on a belief in the effectiveness of resistance, accurate information on the persecutors' plans, and an acceptance of the existence of demonic evil and of the hopelessness of outside rescue.

Jews believed until the last minute that they would be rescued by the Allies, that the "civilized world" could never let mass murder happen, "not right here in the middle of Europe." The Allies know about the Final Solution but did nothing to prevent or even obstruct it or rescue Jews trapped in Nazi Europe. The Nazis escalated their war against the Jews after each atrocity met with Allied silence.

The Allies refused to bomb rail lines to Auschwitz and other death camps because it would "detract from the war effort." They refused to open their doors to Jews, even children. The U.S. State Department invented all sorts of fiendish bureaucratic measures to block the rescue of Jews and keep them out. The British sealed the doors of Palestine in 1939 and torpedoed the few boats that tried to run the blockade. They also sabotaged attempts to get Jews out of Europe for fear that they'd head for Palestine.

It is significant that the film almost totally ignores these documented facts, which could easily have been incorporated dramatically. The three references in the film to Allied inaction--one about the U.S. government's refusal to grant visas to German Jews, the second on how the British and French "barely protested" the anti-Semitic reports on atrocities committed against Polish Jews--are insufficient to cover the magnitude of Allied complicity in the Holocaust.

When asked by this reporter at an NBC news conference of the film's producers and actors about

why Allied complicity was sluffed over, author Gerald Green answered, "You can't get everything in." While "everything" obviously could not have been included in nine-and-a-half hours of television (and there are many other omissions--and historical inaccuracies--in the film), it is shocking that Allied complicity was not considered important enough to include--not as important as, say, ten statements by Nazis as to how the Jews were not resisting them.

A deep Jewish consciousness--and the courage to deal with such a loaded and unpopular issue as the American government's sabotage of rescue efforts--would have made this subject a top priority for inclusion in the film.

Hopefully, this will not be the last time American television presents a sliver of Jewish history. And, at the very least, the film broke the ice on facing the Holocaust and its implications. What was shown was more than the tip of the iceberg--but much still remains submerged. Those issues which have been frozen in a sea of apathy and fear for over 38 years must now be brought in to the clear light of day.



Tracing Ottillie Metzger:

"But life, I remind myself, destroyed Ottillie in more hideous fashion than any other writer of opera could devise."

by Claire Metzger

I was intrigued by Arthur Kurzweil's article, "Digging Up Jewish Roots" in your January issue, for that's exactly what I am doing. I am tracing Ottillie Metzger, a second cousin and German opera star at the turn of the century, whose existence I didn't know until a few weeks ago.

Ottillie (I am slipping into a close relationship with this lady) first came to my attention when Station WFMT, a Chicago Fine Arts radio station, played a recording of the "Seguidilla" from Carmen, sung by a contralto whose lovely voice rose above the less technically perfect recording of perhaps 60 years ago. She was introduced as Mme Ottillie Metzger (my name in marriage), who would have been a hundred years old this year; who had sung in Hamburg and Bayreuth, and with the German Opera Co. in its travels through the United States just before, and after, World War I. And who had been captured by the Nazis and gassed to death in the ovens of Auschwitz in 1943.

I recalled my late mother-in-law had mentioned a relative of her husband, who had been the victim of the Nazis. Like all the family, she was musical. Perhaps this was she?

Then began the tracings. I wrote to the station, and, at the same time, to an old family friend, to check on the possibility that the singer was in fact my husband's kin. She was, indeed, came the reply from our family historian.

The director of the station's

programming wrote to me requesting more information on Ottillie, whose birthday he believed was June 15. He would add it to his commentary.

My quest has now widened. Since Ottillie had sung at the Manhattan Opera House in New York between 1922-23, I am checking with operatic authorities in New York to see if a program is available.

Behind all this digging is the thought that here was a woman who had charmed two continents with her music. Returning to her native land, she was seized, at 56 years of age, by the Nazi murderers, and imprisoned for nine years, then killed.

Why, then I wondered? Had she been forced to sing, in the death camps, to show an unbelieving world that all the things they were hearing about the monstrosities being committed were untrue?

What had she looked like? What songs had she sung? She will be heard in Wagnerian music in July to mark her hundredth birthday, Andrew Karzas of WFMT has told me. The music venerated by the Nazis!

Shall I check the terrible listing of Holocaust victims, where names were reduced to branded numbers? Was she alone, or was there a husband and family who travelled the death camps with Ottillie, I am sure. Had she, so much older, influenced him in his love of music, and his selecting for his own bride, the daughter of Adolf Muhlmann, a Metropolitan Opera star at the turn of the 20th Century? Were there mementoes of her golden years, somewhere?

The thought of stepping on German soil, during a trip to Europe some 15 years ago, had appalled me. What brutalities had occurred on those streets, and which of these smiling shop-keepers had heard the cries of my people--the Jewish people--as they were dragged to their death. So, now, do I hesitate to write to Germany, and to attempt to trace Ottillie's beginnings in Frankfurt on the Main, her years of study with Frau Nicklass-Kempner, G. Vogel, and E. Reicher, and her debut in Halle. What did she sing, while a member of the Hamburg Stadttheater, at Beyreuth in Germany, Austria, and England?

I had gleaned these facts from musical journals, dug up by sympathetic librarians. Now I was to dress them in the glowing colors and tones and richness of the opera, so much larger than life, I thought.

But life, I reminded myself, destroyed Ottillie in more hideous fashion than any writer of opera could devise.

I wept for the loss of this woman and for so many of our people. And yet, in seeking roots, especially of those who have brought joy and happiness to so many of us, we show that for us they still live. This is the mark of our immortality.

In trying to learn about Ottillie who I had not known of really, more than a short time ago, I am learning about my husband's roots with which mine are so lovingly entwined. And so, the search goes on.

If I Could Preach Just Once

This article has been published in the American Jewish Times-Outlook 39 years ago. We believe that it merits a reprint.

by Samuel Newman, M.D.
Danville, Va.

If I Could Preach Just Once, what would I say at the threshold of a new year and at this murky hour of Jewish and world history?

I would say that a people counts its history not by centuries but by milleniums must have developed a hardihood and a spiritual texture to enable it to withstand corroding influences and cataclysmic forces and emerge from the encounter chastened, rejuvenated, and determined to continue to spin the thread of its historic life.

Destiny has not pocketed us in an obscure corner of the world. It has plunged us into the very vortex and maelstrom of history. Our cradle stood in the eastern Mediterranean, in the path of contending empires and cultures. In the lands of our dispersion, we were touched by every wave and trend of human culture. Our contribution to the treasure house of human culture has been by no means meager. To the Graeco-Roman world, we have given Christianity. The mohammedan world drew heavily on the Jewish tradition. To mediaeval Europe, together with the Arabs, we have mediated the almost forgotten classic tradition and culture of Greece. The American way, the very Constitution of this great Commonwealth, are founded upon the bedrock of the Hebrew tradition.

If I could Preach Just Once, I would gather about me the Jewish youth of the world. and admonish them against the

danger of despair and a feeling of inferiority. It is but natural that in times like these our youth should pose the question, "Why does the world hate us? Why should we, a small and insignificant minority, be singled out as the cause of the world's ferment, the world's trials and tribulations? Is not something the matter with our mental, psychic, or physical make-up that engenders ill-feeling, animosity, and violence in every age, in every land, and in every clime?"

In the words of Hugo Valetin*:

"The view widely prevalent in Jewish and non-Jewish circles that by acting in this way or that the Jew might have been able to avert anti-Semitism is based on an illusion. For it is not the Jews who are hated, but an imaginary image of them, which is infounded with the reality."

This does not mean that we would not work towards moral improvement and to a more rational distribution of our economic and intellectual activities. But we must reconcile ourselves to the fact that there are certain inherent disadvantages in belonging to a minority. Yet, there are also certain advantages—the necessity for con-

*"Anti-Semitism" (Hugo Valetin, Viking Press, New York).

stant intellectual, spiritual, and moral alertness. The rights of a minority to complete political, social, and civic equality are based not on the mere plea of tolerance but on the assertion that in every land it has something distinctive to contribute to the general well-being. In the words of Lewis Mumford**:

America is not a land of totalitarian uniformity. From its earliest settlement it has embodied the principles of variety and diversification. The pattern of our culture has gained in richness and subtlety by the wide range of peoples, nationalities, cultural interests, and religious traditions that have gone into it. If this was always at least partly true in the past, it will be even more true in the future. Democracy, as a way of life, means standardizing on the low levels and individualizing on the high levels. It is only on our coinage or on our postage stamps that we seek to reproduce the same image a hundred million times. For this reason every cultural or religious minority has a special significance for our American democracy."

With the affirmation of the right to be different go all

**The Menorah Journal, page 100, Vol. XXVII, No. 1, 1939.

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the rights which constitute the very basis and core of democracy. With the negation of that right goes the negation of every human right.

If I Could Preach Just Once, I would proclaim from the hill-tops my joy and pride in the achievements of our people in Palestine. The draining of malarial swamps, the fructification of rocky ridges, the dotting of devastated areas with trees, groves, and forests, the sinking of wells, the building of cities, the reviving of the language of the Prophets, the establishment of all the accoutrements and implements of a modern civilization, and the capping of all this with a great university on Mt. Scopus proclaiming with a thousand tongues the vitality and virility of the Jewish people. We did not go to Palestine as intruders or conquerors. Every span of soil has been bought and reclaimed both our treasure, sweat, and blood. We did not go there to replace the Arabs. The more primitive a society, the more land is necessary to sustain it; the more civilized a society, the more people can be accommodated in a smaller area. The American Indian thought he needed a whole continent for his hunting ground.

The Jew in Palestine has not only created means of subsistence for himself but has also opened up new and better working conditions for his Arab lived and collaborated side by side for the highest interests of civilization and progress.

"In God's eyes," says the Talmud, "the man stands high who makes peace between men; between husband and wife; between fathers and children, between masters and servants, between neighbor and neighbor, but he stands highest who establishes peace among the

nations."

It can readily be seen how those forces have been pouring out treasure to propagandize the thought that the Jews are an effete, parasitic, and degenerate people should have also concentrated their energy on the one spot in which the Jewish genius expressed itself most fruitfully and creatively.

In the throes of our disappointment, in the heat of our passions, let us not allow ourselves to be lead into a dangerous war with the Arab world. Let us be patient for the moment and constantly seek the path of understanding and peace.

To a people who has witnessed the rise and fall of great empires, a temporary political



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expedient of even the British Empire can mean little. Tomorrow, the political situation may change. Let us not forget that there was a time that a Jew could not enter the inner area of Jerusalem under pain of death. Yet, at present and at worst we have a blossoming thriving settlement of half a million.

If I Could Preach Just Once, I would speak to my people with the ever green and living words of Isaiah:

"Console my people, console them-'tis the voice of your God-speak to Jerusalem tenderly, proclaim to her that her hard days are ended, her guilt paid

off; that she has received from the Eternal's hand full punishment of all her sins."

The sun of civilization has entered a penumbra but he will emerge. Israel, the Eternal, in common with all those who thirst for justice, peace, and freedom, has yet some work to do.

"... 'til swords are beaten into ploughshares, spears into pruning hooks; no nation draws the sword against another."

Israel, bruised, wounded, but hopeful, must continue to labor in the vineyard of the Lord—in the cause of common humanity. When this prophecy will have been fulfilled, we shall be willing to fold our tents and speak of Israel as an historic memory.

"Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Micah 4:12).

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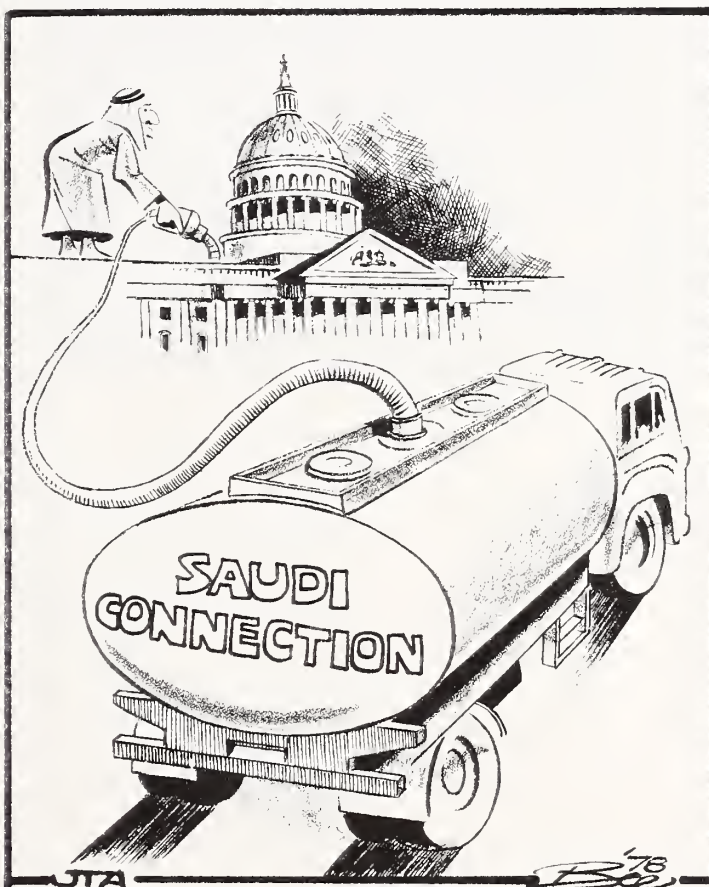
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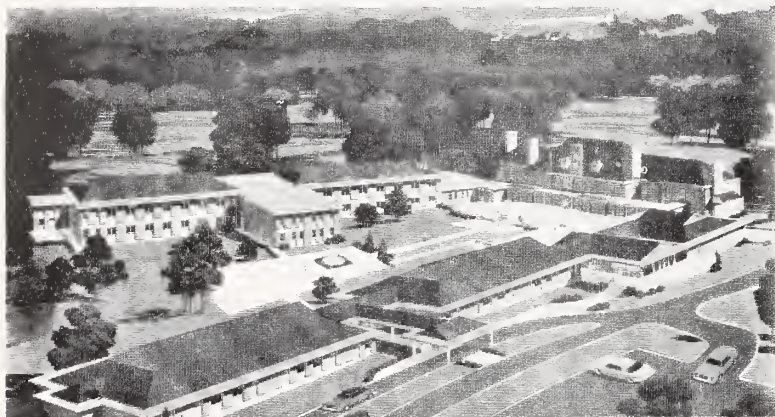



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WHAT DOES IT COST TO RUN THE BLUMENTHAL JEWISH HOME?

The 1978 Budget for The Blumenthal Jewish Home approved by the Board of Governors was \$1,264,138.00 and was \$376,319.00 (Reflects opening of 2nd floor new wing), more than the 1977 Budget. The new budget didn't include new positions or other anticipated services. It only reflected inflation and other governmental regulations.

Although Bureaucracy constantly complains about health cost increases, the same government mandated an increase in minimum wages from \$2.30 to \$2.65 per hour. This represented \$14.00 per week or a 15% raise, and obviously causes a ripple effect on the wage scale for other employees.

About 62% or \$781,607.00 of our expenses are for personnel. Of this amount \$465,861.00 represents

medical and nursing salaries; \$100,430.00 dietary salaries; \$103,520.00 housekeeping and maintenance salaries, and \$180,788.00 for social services and administrative salaries. The other 38%, \$482,531.00 represents expenditures for maintenance, utilities and dietary supplies.

Operating revenues are anticipated at \$1,126,600.00 of which Medicaid and Social Security income amounts to \$540,034.00, private payment from families \$498,494.00 and other revenues amount to \$88,072.00. The anticipated deficit of \$137,538.00 is to be derived from contributions from affiliated communities, donations, allocations from federations, and the Endowment Fund.

Our problem is this: Medicaid reimbursement covers about 40% of the residents which is decidedly less than the actual cost of services by about \$210.00 per month. The

differential must come from other sources: those able to pay full cost of maintenance and the philanthropic dollar. Although Congress in its legislative program mandated similar reimbursement for Medicare (Title 18) and Medicaid (Title 19) since 1977, there are loopholes allowing the State of North Carolina to continue to legislate reimbursement on a fixed fee basis. We are hopeful that Congress will close these loopholes so that we can receive an equitable reimbursement based upon audited reasonable costs similar to the Medicare formula.

SOUNDING BOARD MEDICINE AND THE AGED

(Continued from May 1978)

Problems of Caring for the Elderly Ill in Acute-Care Tertiary Hospitals

In our acute-care hospitals where the elderly are brought frequently with advanced disease

They are too often subjected indiscriminately to the same management that might offer hope of benefiting a younger person with less extensive disease. When such procedures are applied to the fragile or debilitated elderly many problems could arise.

Time to talk, to counsel and to consider human values has given way to the urgent demands of technology and government procedures. The rigors of hospitalization are too much now for many elderly to withstand or even for some to survive.

The limited benefits likely to accrue from a vigorous pursuit of curative medicine in the elderly is often not fully appreciated. The teaching of medical students and young physicians urges them to persist in their efforts as long as any conceivable means of therapy remains. This attitude often has highly desirable consequences when applied to the patient with a single, reversible malady, but with the aged patient brought to the hospital with multi-system diseases, inflexible adherence to such attitudes may be counterproductive for the individual.

In the past pneumonia usually terminated such situations with some degree of dignity. Today, modern medicine, with its antibiotics, intravenous alimentation, cardiac pacemakers, uretics, respirators and the like, can often resolve the immediate problem and return the patient to gain to a nursing home or even their own home.

Medicine has a long and cherished tradition according to which the physician's responsibility is to his patient alone. Society's interest in this private contract, however, is increasing. We do not want young physicians to learn to give up too readily, nor should they push ahead mindlessly beyond all hope. There are no easy general answers. Technical skills and medical facts need to be tightly coupled to compassion and humane considerations. More

certainty regarding the benefits to patients would do much to reduce the amount of useless and expensive medical care.

In a large metropolitan hospital some 40 percent of the medical beds may be occupied by patients over 65. They are the major reservoir of illness and medical needs today.

With the increasing numbers of elderly, is medicine pursuing the wisest course in dealing with their problems?

First of all, training in geriatric medicine should stress the multisystem involvement so often present in the diseases of the elderly and the limited realistic goals of management. Some humility about what medical treatment can accomplish would be helpful. There needs to be realization that death is the final punctuation to all life and that the quality of life is generally most important.

There should be a commitment to many more clinical trials and evaluations of diagnostic and management procedures as applied to the elderly. These procedures should include adequate follow-up observation so that we can judge from outcome what has been beneficial and what useless. Such studies should provide a more rational approach to the treatment of the elderly ill. Purely on the grounds of good medical practice (i.e., doing the things that will promote the health of the patient) much costly **overuse** of expensive technology, drugs and surgery would be avoided.

Ethics committees should be available to help advise on the very difficult issues that the care of the chronically disabled elderly impose on physicians, nurses, families and all who are involved in their care. Nonmedical representation should be an important part of such committees. The advice of such committees should be provided to the patient's physician, the chief of service and the

director. Usually, episodes arise when the physician in charge is concerned that he will be judged as having given up too readily, whereas in reality review of the care often reveals overly zealous management.

Alternate-care arrangements more realistic than the present choice between an acute-care hospital and nothing are needed. As much care as possible for the chronically ill elderly should be provided in their homes. The role of the visiting nurse, the homemaker and meals-on-wheels should supplement, where necessary, the care that the family can provide. But the limitations on this approach must be kept in mind. Essentially half those in chronic-care facilities in one state have no close relatives. Thus, a need for institutional facilities, nursing home, etc., must exist. It is possible to project the numbers of elderly in a population who will need institutionalized chronic care and make provisions for the level of care required rather than have them occupy beds in expensive acute-care hospitals after they can no longer benefit from hospital care.

Not every chronic ill or dying elder needs to end his or her days in an intensive-care unit or even in a hospital. Growing realization of the value of having death occur in familiar surroundings in the presence of loved ones rather than in the lonesome, antiseptic environment of most of our hospitals has led thoughtful persons to consider alternatives that preserve dignity and personal identity during the last hours. Society has not given the matter sufficient thought or testing, but the potential saving in psychic as well as financial costs may be enormous—and freeing acute-care **hospital** beds to the needs of the reversibly ill would have wholesome vibrations throughout the entire health-care system.

Finally, the public, as well as the medical profession, will need

extensive education to create more realistic expectations regarding what medicine today has to offer the elderly. Together, the public and the profession should develop priorities for a rational health-care system. In the United States health expenditures exceed 8 per cent of the GNP which puts health costs in competition with nutrition, housing, education, recreation and other essentials that also offer much to the quality of life of individuals. This situation is especially true for the elderly.

The elderly have been a neglected segment of our society, and as their political strength increases, their demands will undoubtedly increase, including those for health care. The cost of medical care can be virtually limitless, especially for the terminally ill. There is a temptation to try anything. But the medical help we provide should be based purely on reasonable expectations of patient benefit or, if new and untried, should be a part of a clinical trial and be recognized as such.

What fraction of the gross national product should be devoted to the elderly and their health needs? It is hoped that assurance of reasonable housing, clothing and food in old age is available without diminishing society's commitment to all. One must hope that there is wisdom to seek and find a position that will provide national resources during a long working period and still develop sufficient resources to

provide for the needs of the elderly adequately and graciously.

It should be appreciated that curative medicine is not a biologically probable, statistically possible or financially feasible route to immortality. Only health maintenance and disease prevention at present have the potential to extend the average life-span. But much more basic research is needed before we have the understanding of biologic processes necessary to prevent or control the chronic diseases that afflict many, especially the elderly. Experience with drug abuse, alcoholism and smoking has taught us what we must avoid to remain healthy, but knowledge of positive measures to promote health and to attain a vigorous old age has progress little beyond biblical admonitions.

Thanks to A. Leaf, M.D.

BLUMENTHAL HONORED

We are pleased to announce that the President of the Blumenthal Jewish Home and your friend, Mr. I. D. Blumenthal, will be presented the honorary degree of Doctor of Humane Letters by Belmont Abbey College, at their Commencement Services on Sunday, May 14, 1978.

Our sincere congratulations and best wishes go out to Mr. Blumenthal on receiving this Honor and for his devotion to the Home and the Jewish Community at large.

CONGRATULATIONS, DICK!

GUEST MEALS

The Board of Governors of the Blumenthal Jewish Home voted temporarily to reduce the meal charge for guests to \$1.50 per meal. The change was made, tho this charge is well below our actual cost, with the hope that more relatives and friends would be encouraged to dine with the Residents during their visits.

Mr. Martin, Food Service Director of the Home, requests that parties of three or more visitors notify the Home of their plans in advance, so that suitable seating arrangements can be made.

We would also like to encourage large community groups to visit the Home and see why we are so enthusiastic about our facilities and services. The same luncheon courtesies will be extended to such groups, but prior arrangements will be necessary several weeks in advance to permit us to schedule the staff needed in making the visit more informative and meaningful for all.

You can be assured that we will assist in every way possible.

COLE PORTER REVIEW

Sunday afternoon, March 2, 1978, Residents of the Blumenthal Jewish Home saw the musical clock set back several years to hear the works of the fabulous Cole Porter. The music and dance were expertly performed by fifteen young adults from the Greensboro Youth Theater. The girls of the group were clad in black bodysuits, fishnet hose, wrap around skirts and wore feather accents in their hair. The men of the group stepped out in white and black tuxedos, complete with top hats and canes. They danced and sang such memorable songs as: "Take Me Back to Manhattan", "Anything Goes", "I've Got You Under My Skin", "My Heart Belongs to Daddy" and "All of You".

The Director of the group is M. Carole Lindsey. The group was sponsored through the Green

A man fell out of the 20th story of a building and on the way down he passed the 13th floor and hollered out, "I ain't dead yet." That was an optimist. An old fellow was caressing his dog and was saying, "You are a dog, nothing but a dog, but when you die, you are dead, but when I die I have to go to Hell yet." That is a pessimist.

by Hermann E. Cohen

oro Parks and Recreation department and is available for bookings throughout North Carolina. They will be leaving May 4, 1978 on a tour of Romania, which is sponsored by Friendship Ambassadors.

The program at the Home was sponsored by Mr. Jack Levin and Mr. Bob Pearlman. Many thanks go to them for supporting such fine entertainment.

Delicious refreshments were served after the program.

Members of the group are:

- Barbara King John Cary
- Barbara Jacobs Lee Von Harrington
- Barbara Willingham David Vernon
- Barbara Gibbs Jim White
- Barbara Burick Brian Gray
- Barbara Hawkins Allan Tutterow
- Barbara Skolnik Chuck King

Michael Pugh

Music Director: Bob Overman

Pianist: Joe Lupton

BIRTHDAY PARTY

The afternoon of April 6, 1978 was the scene of much merriment as residents enjoyed a Birthday-Cocktail Party. The auditorium was decorated with bright streamers and flowers. As always, the Dietary Department prepared a beautiful Birthday Cake complete with many other goodies for munching.

These Residents celebrated a happy April Birthday: Ida Kadis, Rose Mackover, Jack Pearlman, Estelle Pearson, Mary Seigel, Myrtle Sink, Lillian Sweitzer and Jean Tager.

CANTEEN

Tuesday afternoon, April 11, 1978, a few Residents got to have some fun by getting their hands in a real doughy mess! Mrs. Jean Tager and Mrs. Hazelle Ewell made sweet rolls to sell at the monthly Canteen held in the Coffee Shop. Mrs. Bonnie Athan, Activities Coordinator, supervised the happening. After baking, the rolls

were stored until the next day when they were stacked on silver trays and sold in the Coffee Shop. Many Residents and visitors dropped in to partake of the goodies.

MAGIC

Another Sunday afternoon, April 16, 1978, was well spent when "The Great Hamrini" magically appeared on stage at the Blumenthal Jewish Home. He brought with him a suitcase of wonderful wizardry, while entrancing the entire audience with various feats of magical genius. He made cards appear and eggs disappear while tying and untying ropes and scarves. It was indeed a thrill for the residents to see members of the audience become victims of the bafflement he created.

His performance was sponsored by Mr. Herbert Rancer. Many thanks go to him for bringing such a fine program to the Home. "The Great Hamrini" is also known as Mr. Fred Hamric of Greensboro.

SALEM COLLEGE ELEMENTARY STRING PROGRAM

Sunday, April 30, 1978, the Residents of the Blumenthal Jewish Home were entertained by the Salem College Elementary Strings. The "Strings" are composed of a group of young children 4 through 12, who are studying violin under Mr. Calvin Murasaki.

They began their performance with the younger students performing "Twinkle, Twinkle Little Star" and ended with the older group performing "Gavotte Hora".

Much hard work and enthusiasm was evident by all members of the audience.

Refreshments were served after the program.

Members of the group are:

Younger Group

- Scott Young Kara Sasaki
- Meg Brennan

Older Group

- Paul Carmichael Anna Goodman
- Walter Cardwell Stephen Young
- Susan Pardue John Hunter
- Rhea Grace Anthony Imamura
- Charles Rowe Tim Tan

Accompanied by Mrs. Ann Goodman and Mrs. Pardue.

HAPPY MOTHER'S DAY

May 14, 1978 marks the seventy-first observance of Mother's Day in the United States. The first one observed in May of 1907 began with the inspiration of Miss Anna M. Jarvis of Philadelphia, who thought that at least once a year sons and daughters should pay tribute to their mothers.

In December 1912, A Mother's Day International Association was established to encourage a greater observance of this day. In May of the following year, the U. S. House of Representatives, by unanimous vote, adopted a resolution calling upon the President and other officials to wear a white carnation on the second Sunday of May in observance of the day.

Congress, in 1914, designated that day as Mother's Day, and on May 9th, President Woodrow Wilson issued a proclamation asking the people to display the American Flag on their homes as "a public expression of our love and reverence for the mothers of the country". This practice of issuing a Mother's Day proclamation has been followed to the present.

Although many of our older Americans may not be mothers in the normal interpretation of the word, they are certainly mothers at heart and in our hearts. And mothers, by nature or by law, undoubtedly deserve the recognition accorded them. So we at the Blumenthal Jewish Home, recognize this and do accord ALL mothers their place on THEIR SPECIAL DAY.

THAT COSTLY ADDRESS CHANGE

Each month the Blumenthal Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

Sarah Atlas
Lola Lewis
Rachel Cohen
Harriet McCall
Sophia Michalove
Grace Schwartz
Sarah T. Weston
Goldie Kamenetz

Also, we welcomed Mrs. Rebecca Steinberg for a ten day stay during this Passover Season.

We mourn the loss of Mr. Samuel Freed, age 76, in residency 1 month, 24 days.

We mourn the loss of Dr. Jefferson Helms, age 76, in residency 2 months, 18 days.

We mourn the loss of Mr. Herman Meiselman, age 80, in residency 7 months, 16 days.

May their loving memory bring comfort to their loved ones.

It has become a beautiful tradition for people to express their interest in the Home by making commemorative gifts. Over the years these generous donations have greatly enriched the quality of life for the Home's Residents.

Gifts

The prayers and thanks of our Residents are expressed for the contributions made to the Home from April 3, 1978 to May 3, 1978.

IN MEMORY OF:

ESTHER ABRAMS
By: Mrs. Rose Waggar
Mr. & Mrs. Aaron Galloway

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THERE'S A WAY TO HELP SAFEGUARD YOUR LOVED ONES . . . THROUGH A BEQUEST TO THE BLUMENTHAL JEWISH HOME. For detailed information on how you can provide for Blumenthal Jewish Home's continued strength, take advantage of federal tax deductions, and achieve the objectives you seek for your children and theirs, please write to:

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 y: Mr. & Mrs. Bert Lynch

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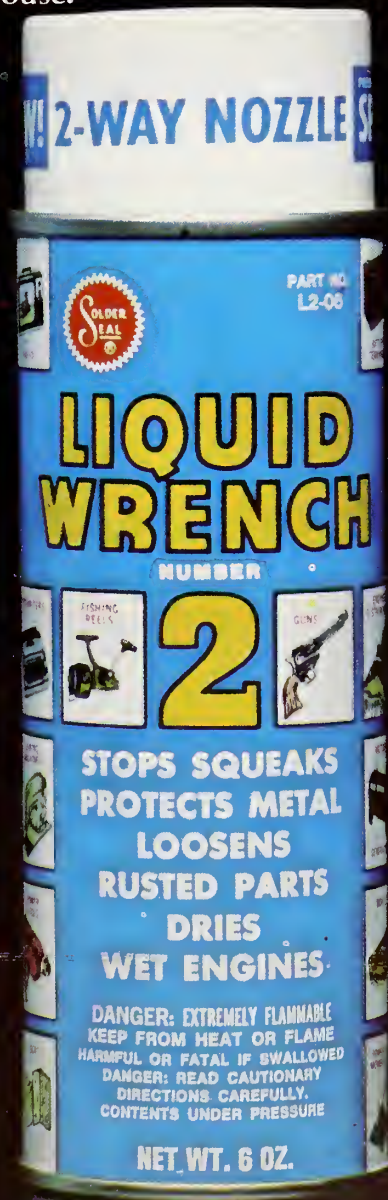
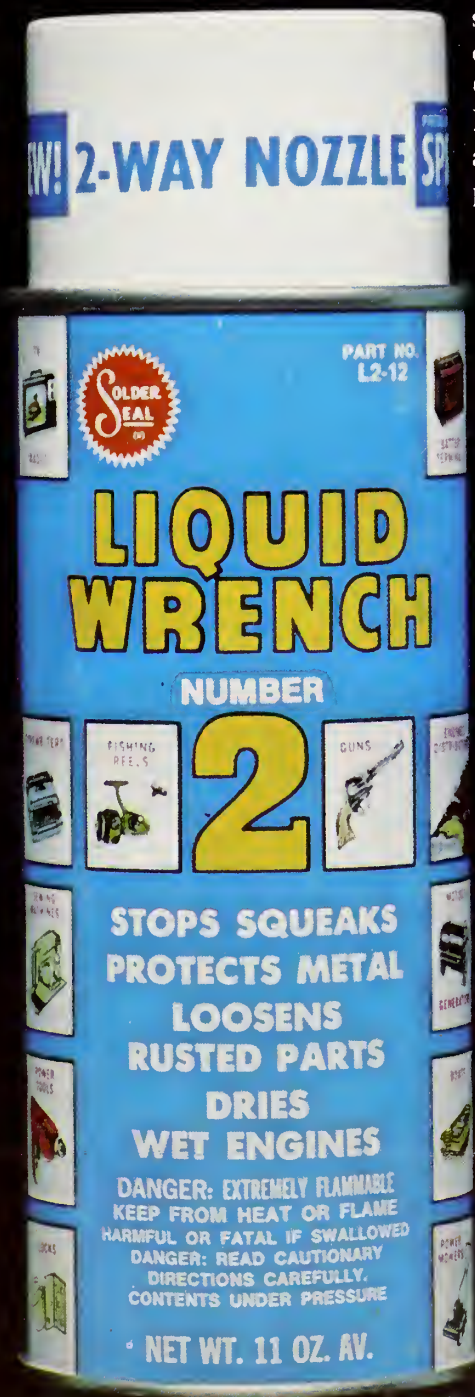
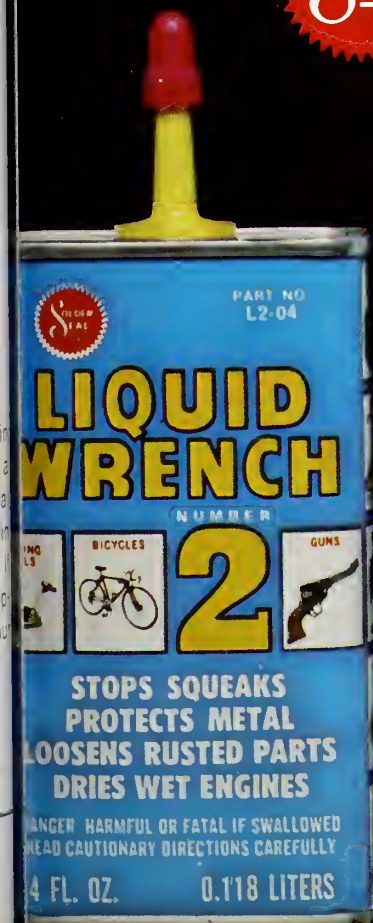
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The Sunday Edition
TIMES
OF LONDON
July 1978

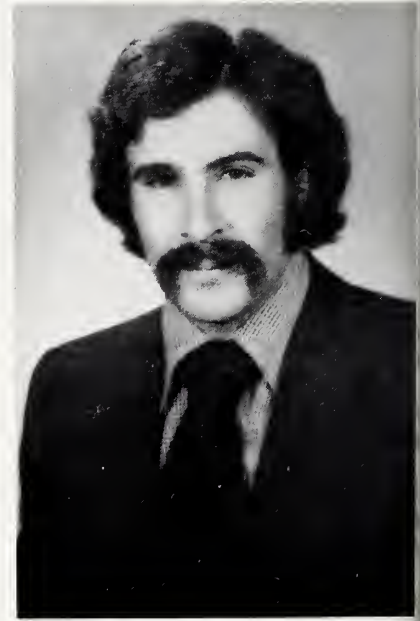
From The Desk Of The Editor

Standing on Har ha-Zikkaron (Memorial Hill), is a museum. It is there as a reminder. A reminder of Berlin, 1933; of the Night of Long Knives; of *Kristallnacht*; of *Der Stuermer*; of the "New Order"; the "Final Solution"; the Warsaw Ghetto; Babi Yar; deportations; Auschwitz; Treblinka; Majdanek; Bergen-Belsen! Dachau; one million; two million; three . . . four . . . five . . . six million. This place of grim reminders is Yad Vashem. It was erected in the memory of those six million who died an unspeakable death. But here at Yad Vashem, we see it, we hear it; we can almost even smell it. On the 29th of this month in 1954, the cornerstone was laid for this monument of suffering.

Within the stone walls of Yad Vashem there are 25,000,000 documentary pages covering every facet of the Holocaust; there are countless microfilms, museum objects, films, records and a library which by 1969 contained almost 35,000 volumes and periodicals. There is the Hall of Names, listing the six million, there is the Ohel Yizkor-memorial hall, and a synagogue.

For many walking through Yad Vashem, it is hard to believe that it ever happened. For others, Yad Vashem is a reminder of something that has been forever burned in their hearts and minds. Yad Vashem is a memorial to those who died for simply being Jews. And of man's inhumanity to man. Remember the Partisans. Remember the Ghetto Fighters. Remember the victims. Lest we forget . . .

Fifty years before the building of Yad Vashem began, during the month of July, a man died in the town of Edlach near Vienna in Austria. This man was no ordinary man. He was perceptive to the growing anti-Semitism around him. This man felt that the Jews should have a home of their own. A land of their own. In his diary, he made the following entry, dated September, 1897; "IN BASLE I CREATED THE JEWISH STATE. WERE I TO SAY THIS ALOUD I WOULD BE GREETED BY UNIVERSAL LAUGHTER. BUT PERHAPS FIVE YEARS HENCE, CERTAINLY FIFTY YEARS HENCE, EVERYONE WILL PERCEIVE IT." Only fifty-one years later, the



State of Israel was born. The man who wrote those words was Theodor Herzl. His fight for a Jewish State was as great as the fight waged some fifty-one years later by those who refused to let the State of Israel die an early death. In the beginning, Theodor Herzl met with failure after failure. It seemed as if he were the only one aware of the rampant anti-Semitism spreading through Europe.

Continued on page 37



ABOUT THE COVER

After an absence of several months, we are once again privileged to have as our cover, another original painting by Ms. Jean Stromberg-Unger. The watercolor is a result of a recent trip to Hilton Head, South Carolina. The soft colors are a reflection of her impressions of the island.

ABOUT THE BACK COVER

This month's back cover was also done by Ms. Unger, and is a watercolor of Wildacres Retreat in Little Switzerland, North Carolina, as seen from the Blue Ridge Parkway.

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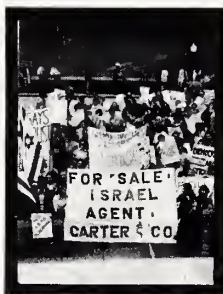
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JEWISH TIMES-OUTLOOK

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Person to Person with President Carter: An Exclusive Interview

"There are indications that the president's latest views may ease the strained relations between the two countries."



EXCLUSIVE PRESIDENTIAL INTERVIEW—President Carter shares his reflections on the Middle East with writer Trude B. Feldman, in the Oval Office of the White House.

by Trude B. Feldman

OUTLOOK'S White House Correspondent

President Carter believes that a permanent settlement in the Middle East will be achieved without the creation of an independent Palestinian state on the West Bank.

He says that the future of the West Bank territories is likely to be based substantially on Israeli Prime Minister Menachem Begin's plan to give home rule to the Palestinian Arabs.

"My belief is that a permanent settlement will not include an independent Palestinian nation on the West Bank," the President told me "My belief is that a permanent settlement will not call for complete withdrawal of Israel from occupied territories. My belief is that a permanent settlement will be based substantially upon the home rule proposal (for the West Bank) that Prime Minister Begin has put forward."

These statements were among highlights of an in-depth exclusive interview with President Car-

ter on the occasion of the 30th anniversary of the state of Israel.

There are indications that the president's latest views may ease the strained relations between the two countries.

Sitting in the Oval office, the President defended his Middle East policy, rejected charges that he had broken campaign promises to American supporters of Israel and indicated that, if he could get them together, he would be willing to host a White House summit for Egyptian President Anwar Sadat and the Israeli Prim

Minister. He also gave his reaction to the television series, "Holocaust."

On the President's desk was the bronze plaque which Harry Truman kept before him as a constant reminder of the responsibilities of the chief executive: "The Buck Stops Here."

President Truman was the first head of state to recognize Israel at its birth 30 years ago. Today, with Israeli-American relations at their lowest point in those 30 years, I asked Carter if he could explain this decline.

He answered slowly and deliberately: "I have been very consistent, open and frank about the Middle East ever since I became a candidate for president. I have reread all my previous statements. Some of the positions I took were based on the official policy of the former Israeli government, which are now unacceptable to the Begin government."

"For example, as recently as a few months ago, a willingness to accept partial withdrawal on the West Bank and the establishment of a non-independent Palestinian homeland was the policy of the Israeli government, at least as understood by the rest of the world. Now, there is doubt about that."

He cited also the doubt expressed by Begin that United Nations Resolution 242, calling for Israel's withdrawal from the Arab territories conquered in the 1967 war, applied to its occupation of the West Bank.

The United Nations measure so calls for secure and recognized boundaries for Israel and all other states in the Mideast.

The President is accused of breaking a formal American commitment, made in September 1975, by Secretary of State Henry Kissinger when Gerald Ford was president, to meet Israel's request for jet fighters. Israeli officials have said this pledge was made by the United States in ex-

change for Israel's withdrawal from the strategic passes in the Sinai peninsula and its agreement to return the Abu Rodeis oil fields in Sinai to Egypt. Israel and its supporters are angered at Carter's decision to reduce America's jet fighter commitment to Israel and to link the sales in one "all or nothing" package to the sale of F-15's to Saudi Arabia and F-5-E's to Egypt.

The charges by Israel's supporters notwithstanding, Carter denied that he is breaking that commitment. "I've read all the minutes of the meetings between President Ford, Henry Kissinger and Israeli leaders," he told me. "I also read the letter which President Ford wrote to Israel concerning the Sinai agreement and the supplying of arms. And I can tell you that we are honoring those commitments completely."

Carter also stated that the positions on the Mideast enunciated in his campaign speeches "designed specifically to reassure American Jews of my staunch

support for Israel remain unchanged."

The president insisted that neither he nor anyone in his Administration had been responsible for the rumor that the White House would prefer to deal with an Israeli leader other than Begin.

"I have never dreamed of nor have I spoken a word about trying to remove Prime Minister Begin from office," Carter emphasized. "I don't know how or why or where the rumor got started, but it didn't come from anyone in my administration."

The President also denied the charge that he is the first American president to lend support to the establishment of a national homeland for the Palestinians, declaring: "I have never favored an independent Palestinian state. I still don't favor one and I have no intention of deviating from that position."

To the accusation by critics of his Mideast policy that he was leaning toward the Palestine Liberation Organization and sought

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to bring them into the Middle East peace talks, Carter said: "Our commitment to Israel today and in the past is that we will have no contact with the PLO until it takes action to recognize the right of Israel to exist, either through an endorsement of United Nations Resolution 242 or the modification of the PLO charter. Obviously, we have been urged by Arab leaders, by members of the United Nations, by other European leaders, to have direct discussions with the PLO. But we haven't done so. We have made a promise to Israel and we are carrying out that promise. So there is no need for Israel to doubt us. We will keep our word to them. We have never broken our word to them."

At the same time, the President also defended his active involvement in the search for a Middle East peace. "Our country has a direct and substantial interest in a permanent Arab-Israel settlement," he declared. "We are more than interested bystanders."

Nevertheless, Carter acknowledged that if there was to be an agreement it could be made only by the parties involved.

"The negotiations of a final settlement will require flexibility on both sides of the negotiating table," he said.

Is fear of another Arab oil embargo the determining factor in the Carter Administration Mideast policy?

The President gave a firm response to this blunt question.

"No, of course not," he told me. "The preeminent consideration in our Mideast policy is now, and will continue to be, the security of Israel above everything."

"When the Arabs embargoed their oil in 1973, we didn't abandon Israel and we will not do so now," he continued. "Our supplies of oil from non-Arab states are very secure. We have supplies of oil from such places as Alaska, Britain, Venezuela, Mexico, Nigeria, and other places."

What about arranging a White House summit including Begin and Sadat?

The President, smiling, was quick to reply: "I'd love to see that happen. I'd love for them to get together in a summit, yes. But it doesn't matter where they meet. That decision is up to them. I have talked to both of them about getting together again."

"But I don't want to build up false hopes by insinuating to you that I can issue an order or even an invitation that both Prime Minister Begin and President Sadat would respond to. They are quite independent. And apparently each of them overestimates my influence on the other."

"My influence on Begin is much less than Sadat thinks it is. My influence on Sadat is much less than Begin thinks it is. Both are strong personalities with deep personal feelings as well as major domestic political concerns which they must take into account. Therefore, while the United States can provide a channel of communication, and has at times had some slight influence, I have no control over either one of these leaders."

For this reason, Carter explained, he prefers that Begin and Sadat deal with each other—directly—without having to depend on the United States to assume what Carter called the "time-consuming and frustrating job of serving as an intermediary."

The President hinted that there might be better prospects for peace in the Mideast than the current impasse indicates. Sadat's peace initiative in November, he said, helped to remove the psychological barriers that have divided Israel from its Arab neighbors. But the Israelis contend that since Sadat's dramatic visit to Jerusalem, the Egyptian leader has done nothing more than recognize Israel's right to exist.

Does President Carter agree?

"I think, in the cases of many

leaders, their public position is much more hard and intransigent than is their private position," he told me. "Everybody is reluctant to yield through a public statement some bargaining position that might be traded for equivalent concessions on the other side."

"If a peace agreement appears close, there might be considerably more 'give' than public statements would indicate."

The emotional impact of the NBC-TV production of "Holocaust" is still fresh in the minds of millions of Americans. Along with more than half the nation's television viewers, President Carter and his family saw two of the four segments of "Holocaust," the story of the extermination of six million European Jews by the Nazis.

I asked Carter if this depiction of the holocaust had given him a deeper understanding of Begin's concern with protection against attack.

The President thought for a moment, then quietly answered "Yes, it did."

He paused again, adding: "The suffering of European Jews under the Nazis in Germany has not been as vivid in the memory of most of us as it has been to the Jews themselves, particularly those whose families were among the victims."

During World War II," he added, "we ignored—sometimes deliberately ignored—the suffering of European Jews under Hitler. I think this fact alone explains why Jews, particularly those in Israel, now feel that they cannot depend upon verbal assurances or written guarantees. It explains why Israelis seek to be self-sufficient, to rely upon themselves."

The President concluded: "It is my fervent hope that Israel can begin its fourth decade in an atmosphere of peace and that permanent security can be assured. And I'll do the best I can to bring that into being."



MOBILIZATION FOR ISRAEL—The outrage of the Jewish community following the Senate approval of arms sales to Arab countries was felt in Washington on May 17 when 2,000 Jewish students and adults held a protest demonstration. The demonstrators came to Washington via the "Israel Express," a special chartered train from New York, and are pictured here as they complete their march from Washington's Union Station to the steps of the Capitol. At the Capitol, the Mobilization heard speeches from Senators Mike Dukakis (Conn.) and Moynihan (New York), deploring the arms sales package. Following the Capitol demonstration, the Mobilization continued to the White House, where six of the New York rabbis handcuffed themselves to the White House fence.

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Letters to the Editor

Dear Mr. Unger:

I want to thank you for printing the article detailing the Raleigh conference of the Southern Jewish Historical Society. That conference was the launching effort of the Society, and as Vice-President I can speak for all in saying that we were most gratified with the response. The excitement proved to be infectuous, for when the Jewish community in Savannah, Ga., discovered we were to have our scheduled 1979 conference in their city, they refused to be put off for eighteen months and insisted we start our cycle of annual conferences this fall. Accordingly, the Board of Trustees has scheduled the next conference of the Southern Jewish Historical Society for November 18 and 19 in Savannah, Ga.

I would like to request that you publish in the next available issue of the TIMES-OUTLOOK a brief notice to this effect. Anyone seeking additional information can write either to me or Rabbi Saul Rubin, Congregation Mickve Israel, 20 East Gordon St., Savannah, Ga. 31401. My mailing address is Department of History, Valdosta State College, Valdosta, Ga. 31601.

I would appreciate any help you can offer in publicizing this important event. Thank you for your time and consideration of our efforts.

I sincerely remain,
Louis Schmier
Vice-President
S.J.H.S.

Dear Ron:

As a Jew and an Israeli, I strongly protest the appearance in your May issue of your photograph on page 27 which refers to a little boy threshing grain in PALESTINE.

There is no such country in existence in the world today and no matter how you wish to legally and correctly refer to the area, you are either referring to the administered areas of Judea and Samaria or to the West Bank of the Hashemite Kingdom of Jordan. The former view is of course the official Israeli position and the latter view is the Jordanian position.

How can we expect the world to understand the essence of our problem when a Jewish publication like your own swallows the official line of the Arab propagandists hook, line and sinker.

I see no reason not to use the photo. It tells a story and is touching but certainly in the text a word other than Palestine should have been used.

This letter is not intended as a letter to the editor unless of course you feel it is important to do so. My purpose in writing it is to bring this sensitive point to your attention as a friend working and sharing the same ideals and goals.

Sincerely,
Michael Tidhar
Special Emissary from Jerusalem
Southeastern Regional Director

Dear Mr. Unger:

I am sorry for the misunderstanding in the use of the designation "Palestine" in connection with the Archives Treasures series.

As the word "archives" implies this photo and caption were old and were from our files. In retrospect, I totally agree with the point that was made by Mr. Michael Tidhar. The designation "Palestine" should have been deleted though it was probably accurate at the time of the photo's original use (A date that predates by many years, my tour of duty here at RNS.

This situation is one of the rare ones around here. I usually write and rewrite captions. A new staff member helped out on this caption and merely re-wrote the original. The disputed caption was simple to correct: "A little boy threshes grain at a farm village (delete *Palestine* here) where, according to tradition . . . etc."

In utilizing our historic picture resources in the future, we will make every effort to bring history up to date.

Thanks for calling this to our attention.

Sincerely,
Jim Hansen
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David Ben-Gurion proclaims the establishing of the Jewish State. Sitting, in the Presidium: Members of the Temporary Government: Behor Shitrit, David Remes, Pinhas Rosen (Rosenblith), Peretz Berenstein, Rabbi J.L. Fishman (Maimon), (standing - David Ben-Gurion), Moshe Haim Shapiro, Moshe Sharett (Shertok), Eliezer Kaplan, Mordehai Bentov and Ahron Zisling.



In the Tel-Aviv Museum, September 30th, 1948. Prof. Haim Weitzman returns from abroad and is appointed First President of the State.

Sitting - the Presidium of the Knesset: Josef Sprinzek, Dr. Abraham Granovski, Rabbi Zeev Gold and Nir-Refalkes.

In the second row - sitting - members of the Government: Pinhas Rosen, Rabbi I. Meyer Levin, David Ben-Gurion, Rabbi J.L. Maimon and Moshe Haim Shapiro.

by Moshe Ron

It is usual, that people, who have witnessed scenes of greatest historic importance, forget them after years, when they have to deal with their wearisom daily personal problems. But I shall always remember vividly the great historic day of the proclamation of the State of Israel by David Ben Gurion

in the Tel-Aviv Museum. Even if I do not think of this historic Friday, 30 years ago, I live it daily in my subconscious. I live the day, which is written in golden letters in the history of the Jewish people: the 14th May 1948. The Friday morning of beleaguered Jerusalem. Jerusalem which is divided by wires and barricades between the Jewish streets and the

Old City, when armed Arab Legioners from Transjordan concentrate with their modern arms, who shoot with the help of armed Arab civilian gangs without respite the Jewish quarters. In the North of the town is the chief base of the British armed and civilian forces, of which a part has aided during the last months directly or indirectly the Arabs, who beleaguer

the Jewish quarters.

In the morning hours with the clear blue Jerusalemite sky the British flag was lowered on the building of the British High Commission. The last High Commissioner, General Allan Cunningham flew with his aides from Jerusalem to Haifa. Two hours later they went on board of a British ship, which left the seashore and sailed westward.

Before the British High Commissioner went on board of the ship, there was a short military ceremony. General Cunningham took a parade of British soldiers, presenting their guns. He saluted and a military orchestra played for the last time the British anthem. Twenty Four British Spitfires flew over the ship which was filled with British soldiers and civilian employees.

Thirty years of the British mandate had ended. It ended formally at midnight. Its aim was to establish a national home for the Jewish people in Palestine. But instead of fulfilling its mission, which had been entrusted by the League of Nations, British politicians had founded the Arab League, as counterpart to the Jewish Agency, and published a White Paper, which should perpetuate a Jewish minority in Palestine, which should be ruled by an Arab majority.

Friday morning an emissary of the temporary Jewish Government submitted invitations to the ceremony of establishing the State of Israel at 4 o'clock p.m. in the building of the Museum, 16, Rothchild Blve, in Tel-Aviv. Everyone was requested to keep the matter secret. There were many British and foreign agents in the country, who could inform the Arabs of this event.

At 3:30 I left my office of the Journalist Association in Rothchild Blvd., 27, and went in the direction of the Museum. I saw a lot of people surrounding the Museum building. Members of the Mishmar Haam (People's Guard)

drew ropes across the street and controlled everyone, who approached the building. How could so many people know about the forthcoming event? It turned out, that the Broadcasting Authority (Kol Jerushalayim) had announced that it will broadcast the ceremony of the establishment of the State, but didn't precise the location. People started to run to the public

buildings of the city-to the Habima-theater, the Municipality and others, but they did not see any preparations going on. When they saw the Guards around the Museum building and the preparations, the news spread all over the city, that this was the historic place.

I was ushered into the hall. There was an atmosphere of solemnity and spiritual elation. The



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members of the Temporary State Council and invited guests arrived. We saw the Zionist veteran Dr. Isidor Shalit, who has been the personal secretary of Dr. Theodor Herzl. The journalist Gershon Hendl approached him and asked him, how he feels in such a solemn moment. "I have the same feeling like in Basel 51 years ago during the First Zionist Congress," he answered, trying to cancel his strong emotion. I could see tears welling in his eyes.

The hall fills itself. A special impression make the veteran Dr. Meir Ebner (a former leader of the Zionist Organization in Roumania and deputy to the Roumanian Parliament), Sami Groneman (a former leader of the Zionist Movement in Germany, a writer), Arye Babkow (a close friend of Jabotinsky). They have all deceased since then. We see the leaders of the Labour Movement-Meir Yaari (Shomer Hazair), Berl Repetur, (Ahdut Haavoda) in ordinary work clothing in contrast to the leaders of the Mapai, who are all clothed in dark suits.

David Ben Gurion enters the hall, his face shining with joy. On the stage the members of the temporary Government take their places. The historic moment has come. Ben Gurion rises. All present rose spontaneously and started singing the "Hatikva". It was the last time that Jews in Eretz Israel sang the words of "Hatikva" "to be free people in our country" as a vision.

David Ben Gurion reads the Declaration of Independence, which finishes with the words: "We proclaim with this the establishment of a Jewish State in Eretz Israel, the State of Israel".

All present stood for a few minutes and applauded with enthusiasm. I could see tears in many eyes. Everyone became aware that the Jewish independence and sovereignty in Eretz Israel has become a historic fact. This feeling was strengthened when the old Mizrahi


leader Rabbi J.L. Fishman (Maimon) got up and prayed with a broken voice "Shehchyanu".

At the end of the session a proclamation of the temporary Government was read, that the British White Paper of 1939 and Land-Law of 1940, which had limited Jewish immigration to Eretz Israel and prohibited Jews to buy land in most parts of the country were null and void.

David Ben Gurion shouted: "The State was established-the session is over". People were embracing each other. Political opponents change kisses and weep with joy. One blesses the other with "Mazal Tov". When we came out of the building, the masses of people gave us a stormy ovation.

On Sunday the newspapers carried headlines: "The vision of many generations has been realized-the State of Israel has been established". "In the presence of the mem-

bers of the temporary Parliament and invited guests and with the singing of "Hatikva" the independence of the Jewish people in their land and the forming of a temporary. Government were proclaimed". "The United States have already recognized the new State. We are waiting for the official recognition by the Soviet Union and other countries of the Eastern Block".

This was 30 years ago. . . 



Kibbitzing-Community News

ASHEVILLE COMMUNITY NEWS

by Sylvia Finkelstein

At a recent affair of B'NAI B'RITH, two gentlemen were honored. Julius Levitch for sixty years of service, and Leo Finkelstein for fifty years of service.

As I listened to the past accomplishments of both these men, I thought how fortunate the Asheville Community has been, and still is, to have them in her midst.

Because I know and admire them both, may I take this way to congratulate them on jobs well done. They have made footsteps for our Asheville youth to step into and follow. They have proven that integrity and honesty still exist, and can be a part of a successful man's career.

They have proven this in their Civic Leadership, in their business and private lives.

Asheville can be justly proud of two of her sons.

ASHEVILLE COMMUNITY NEWS TEMPLE BETH ISRAEL

by Noah Benninga

It is graduation time again:

Lennard Mitchell Blum, son of Mr. and Mrs. Julius Blum, Asheville graduated Cum Laude from Asheville School as a national merit finalist. He will attend Princeton in the fall.

Joseph Mark Doloboff, son of Mr. and Mrs. Jacob Doloboff, Asheville also graduated Cum Laude from Asheville School as a national merit finalist. He will attend U.N.C.C. in the fall.

David Gary Shulimson, son of Mr. and Mrs. Edward Shulimson of Asheville graduated from New Found School. He will attend Coker College in Hartsville, South Carolina.

Francine Linda Doloboff, daughter of Mr. and Mrs. Jacob Doloboff graduated with a B.A. in English from U.N.C.C. She will continue her studies at the University of Tennessee in Knoxville where she acquired an assistantship in the English department.

Francine Hope Greenberg married Richard B. Gerber in New York City. Francine is the daughter of Mr. and Mrs. Joseph D. Greenberg of Asheville.

CHARLOTTE HADASSAH INSTALLATION

The Charlotte Chapter of Hadassah concluded an outstanding year with an installation of new officers held on Wednesday, May 24 at Valentino's restaurant.

Mrs. Gail Green is the new President, succeeding Mrs. Judy Perlin, who served as President the preceding two years. Mrs. Ethel Firestone, a past President and currently IMA chairperson for the chapter, was the installing officer.

Other officers installed at the luncheon were as follows:

Fundraising Vice-President, Mrs. Jill Newman
Education Vice-President, Mrs. Gladys Lavitan
Membership Vice-President, Mrs. Ellen Fligel
Program Vice-President, Mrs. Becky Shulimson
Corresponding Secretary, Mrs. Judy Van Glish
Financial Secretary, Mrs. Leah Wienberg
Treasurer, Mrs. Bernice Roberts

The luncheon began with Mrs. Perlin welcoming guests and describing her feelings on leaving office as "sort of like sending your last child off to school". She thanked everyone for their efforts during the past year and awarded Mrs. Berta Kaplan a Service Certificate for "devoted concern of Hadassah".

Mrs. Green reported that she and Mrs. Perlin attended the Southern Seaboard Regional Conference in Raleigh in May, where the Charlotte chapter was cited for making Fundraising and Building and Development quotas for Hadassah projects. Mrs. Perlin proudly wore the award ribbons throughout the conference. The



Mrs. Judy Perlin

Mrs. Gail Green

1979 conference will be held in Charlotte next May, and Mrs. Perlin extended an invitation from the Charlotte Chapter of Hadassah to everyone to attend.

Mrs. Ellen Fligel presented Mrs. Mary Wojnowich with a beautiful Israeli print which Mrs. Wojnowich won in a Regional drawing for sponsoring her daughter, Mrs. Alan Mann, as a new Hadassah member. Mrs. Wojnowich is now eligible to participate in the National drawing, for which the prize will be a trip to Israel for the National Hadassah convention in August.

Prior to the installation ceremony, members and their guests were entertained with beautiful musical selections performed by Mr. Sam Citron, playing the violin, and accompanied by Ms. Roye Kulik on the piano. Mr. Citron has recently returned from a trip to Israel.

In her acceptance speech, Mrs. Green praised Hadassah as a "magnificent organization representing the highest of humanitarian ideals" that offers its members the opportunity to play "a vital role in the miracle that is Israel".

Gail Green is the wife of Dr. Edward Green, a Charlotte pediatrician, and the mother of three children. She has lived in Charlotte most of her life and is a graduate of UNC-G, where she majored in history. She is a member of Temple Israel and B'nai B'rith Women. Mrs. Green is also a second generation Hadassah president. Her mother, Mrs. Hyman Polk, was president of the Charlotte chapter in 1955.

DURHAM

The 54th Annual North Carolina B'nai B'rith Association Convention was held in Durham the weekend of May 20th and 21st at the Ramada Inn. The highlight of the Convention was the installation of Dr. Robert N. Rosenstein of Durham as State President.

B'nai B'rith is the largest men's Jewish service organization in the world, with lodges in almost every country. Its programs extend into every facet of community life and one of its major goals is the development of understanding and brotherly love between Jew and non-Jew. Additionally, B'nai B'rith members take part in numerous charitable programs. In the Durham-Chapel Hill area these programs have included a Fourth of July Picnic for children at the Duke University Medical Center, an Annual Health Screening Day at Northgate Mall, and a Breast Cancer Screening project which was developed locally and has become an international B'nai B'rith program.

Dr. Rosenstein is a native of Durham, married and the father of two children. He is a graduate of the University of North Carolina at Chapel Hill (1970) and a graduate of the Massachusetts College of Optometry in 1974. He is a member of the Board of Directors for Liberty Bank in Durham and a member of the Durham Kiwanis. Additionally he serves as a member of the congregation and a member of the Board of Trustees of Beth-el Synagogue.

Dr. Rosenstein was installed as President at the Installation Banquet Saturday evening, May 20, 1978, in the Ballroom of the Ramada Inn. The principle speaker was Dr. Sidney Clearfield, Director of the International B'nai B'rith Youth Organization.

Additional information and interviews may be obtained by calling Dr. Rosenstein in Durham at office 682-0431 and home 493-2214.

DURHAM COMMUNITY NEWS

by W. D. Davies

The wife of the novelist Chaim Grade had very kindly written to me and sent me copies of her husband's books, *Yeshiva* and

Masters and Disciples. I was so impressed with them that I suggested to the editors of our Divinity School publications that they publish the following recommendation from me. Then it occurred to me that you might also like to bring these novels to the attention of the readers of your magazine, *The Times-Outlook*.

"I would like to draw the attention of readers of this publication to a novel in two parts written by Chaim Grade. The two parts are called *Yeshiva* (volume I) and *Masters and Disciples* (volume II). The books were published in English translation in 1976 and 1977, respectively, by Bobbs-Merrill, Indianapolis and New York. They are written by one of the very greatest Yiddish writers of our time and have only recently been translated. The books describe Jewish life in Lithuania between World War I and World War II. I draw these to the attention of our readers because the books, more than any other works that I have read in the field of Jewish studies, reveal the quality and nature of life under the Torah. They would also enable non-Jews to enter imaginatively and sensitively into that life, and are invaluable for the understanding of Judaism. *Yeshiva* and *Masters and Disciples* have the scope and detail of the works of a Tolstoy and deserve to be widely known and read."

MYRTLE BEACH COMMUNITY NEWS

by Teasa B. Abrams

Jane Ellen Schwartz, daughter of Mr. and Mrs. J. Lambert Schwartz of 5707 Country Club Dr., Myrtle Beach, S. C., celebrated her bas mitzvah, at Temple Emanuel. Miss Schwartz was welcomed as a responsible adult member of the Jewish faith by Rabbi Reuben Kesner, her teacher and religious leader. She led the Sabbath religious worship service and read

the haftorah, a portion of the book of Leviticus, in Hebrew. Her particular selection was an elaboration of the 10 commandments.

Miss Schwartz also led the Friday evening services at Temple Emanuel. Her sister, Sidney Schwartz, lit traditional Sabbath candles to begin the services. After prayers were over, members of the Temple Emanuel Sisterhood were hostesses at a social hour honoring Jane Ellen.

On Saturday Mr. and Mrs. Schwartz entertained approximately 59 relatives, friends and congregants at a brunch at the Sheraton Motor Inn. Guests included maternal grandparents, Mr. and Mrs. M. J. McKeithan of Orangeburg, S.C.; Mrs. Claudia Cleary, Mrs. Lexy Edlen and members of Girl Scout Cadette troupe #177; Mrs. Mims and other faculty members of St. Andrews' school which Jane Ellen attends.

NORTH CAROLINA B'NAI B'RITH ASSOCIATION COMMUNITY NEWS

by Mr. Allan Oxman

Mr. Irwin Pepper, of Charlotte, N. C., 43, retired Owner and President of City Window Cleaning Co., was discharged as President of The North Carolina Association of B'nai B'rith at their Annual Convention.

The State Convention was held at the Ramada Inn, in Durham, N. C.

Dr. Sidney Clearfield, International Director of B'nai B'rith Youth Services was the Key-note speaker and presented Mr. Pepper with the much coveted and rarely given, "Youth Services Gold Key Award." This award is given for outstanding and distinguished service.

"Only once before in my career as International B'nai B'rith Youth Service Director, have I had the privilege of giving this award. It is for the love, devotion and effort shown by Mr. Irwin Pepper, that we give him this award," said Dr.

Clearfield.

Mr. Pepper was also given, "The Knight of the Queen City" citation. A certificate given by the City of Charlotte and signed by its Mayor Ken Harris. The award was presented by Mr. Allan Oxman, President of the Charlotte Lodge of B'nai B'rith.

Mr. Pepper was also presented with a plaque from the B'nai B'rith Youth Organization of North Carolina.

He was nominated to represent North Carolina at the B'nai B'rith International Convention at New Orleans in September of this year.

He has been asked to serve as District 5 Leadership Chairman by Mr. Kent Schiner, the in-coming District 5 president. Mr. Pepper served as North Carolina State Leadership Chairman for three years before becoming the State President.

Locally, state-wide and even nationally, Mr. Pepper is known for his community volunteer services; such as, working with senior citizens, young people, the disabled, veterans, prison inmates and many other citizens as well as the Russian Immigration Program.

Last year Mr. Pepper received a citation from the State of North Carolina, signed by Governor James B. Hunt Jr. for the thousands of hours which Mr. Pepper has devoted to Community Volunteer Service Projects.



Irwin Pepper

CHAPEL HILL COMMUNITY NEWS

**LOCAL STUDENT TO RECEIVE
DEGREE AT UNC-CH**

Jeffrey Alan Margolis of 605 A Hibbard Drive, Chapel Hill, will receive the doctor of medicine degree (M.D.) from the School of Medicine at the University of North Carolina at Chapel Hill during commencement exercises here.

He is the son of Mr. & Mrs. Kenneth Margolis of 1608 Rhem Ave., New Bern, N.C.

Margolis will begin postgraduate training in Internal Medicine at Baptist Memorial Hospital, Memphis, Tenn. beginning July 1.

He attended New Bern high school and completed his premedical studies at UNC-Chapel Hill.

At the UNC-CH School of Medicine he has been active in the Student Health Action Clinic & B'nai B'rith Hillel Foundation.

He is married to the former Barbara Joyce Buchholz, daughter of Dr. & Mrs. H. S. Buchholz of Birmingham, Alabama.

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

The third of the month came and went with a swiftness that surprised all the ladies and so did the Annual Businessmen's Luncheon; the food was good, the crowd was great and the profits needed to maintain the excellence of our Religious School and other related projects. The ninth of May saw the regular meeting of the Congregation take place with our new president, Melvin Gordon, at the helm and his new officers and chairmen eager to help with the activities of the coming year. The tenth saw the closing meeting of the Ladies Auxiliary with outgoing president, Mrs. Hy Silberman, presiding for the last time and her administration recognized by good wishes and a gift. Hostesses for the evening,

held at the Statesville Country Club were Mrs. Leonard Polk and Mrs. Cecil Ram. All present received token gifts and the new officers were installed by past president, Mrs. Warren Winthrop. Those assuming their new posts were: presidential co-ordinators, Mrs. Edward Goldstein and Mrs. T. C. Homesley; vice president, Ms. Joanne Rosenfeld, corresponding secretary, Mrs. Leonard Polk; recording secretary, Mrs. Howard Adler, and treasurer, Mrs. Nathan Lipshitz.

Thursday, the eleventh, saw the Gordon family, other relatives and friends joining Saul Gordon in a surprise party commemorating his fiftieth birthday. This simcha was followed over the weekend with one even greater, that of the Bar Mitzvah of Robert Gordon, the younger son of Mr. and Mrs. Alfred Gordon. On Friday evening, Robert conducted regular evening services assisted by Rabbi Israel Gerber. The Oneg Shabbat which followed was hosted by his parents, Rona and Alfred. Saturday morning Rabbi and Robert conducted the Sabbath services with the Bar Mitzvah completing his studies in order to assume the full responsibility of a Jew with the chanting of Haftarah Amos 9.7:15. A Kiddush Luncheon followed at the Temple and in the evening, everyone joined with other friends and relatives to celebrate the simcha at the Country Club with a dinner dance highlighted by good food, fine dance music and the loveliest cake we have seen and tasted in a long time. Our congratulations to Robert, his parents and his entire family!! Guests attending came from Statesville, other cities of North Carolina, Pittsburgh, Pa., and Florida.

The weekend was completed on still a higher note for Sunday was Mother's Day and again, the men of the Congregation honored all mothers with a gift as they entered the Social Hall, an excellent

dinner prepared, as always under the expert eye of chairman Albert Schneider and the presentation of a special gift to the Mother of the Year, Joanne Rosenfeld.

Visitors to Statesville have included: a cousin from Chile to the Howard Adlers; Martha Lipshitz to sister and brother-in-law, Donna and Robert Stern, and mother and father, Joyce and Nat; Irene Fried, mother and grandmother to Barbara Gordan, and grandsons, Bary and Mark and son-in-law, Ellis Gordon; Ruth Hoenig, mother and grandmother to Ruth Goldstein and young Barry Goldstein and Larry Rosenfelds; and senior Rosenfelds on a visit to the young Rosenfelds following attendance at a Convention in Atlanta.

People going places were: Bea Katz, past president of the Seaboard Branch; Women's League for Conservative Judaism to the Annual Spring Conference held at B'nai Israel, Rockville, Maryland; Hanna and Howard Adler to New Jersey and New York to visit with family and participate in a Silver Anniversary celebration; Gordon and Steinberger families to Greensboro to join the simcha of Bat Mitzvah of the daughter of the David Gordons; and the Ed Goldsteins and daughter Joanne to a wedding of nephew and cousin in New Hampshire.

Menschen in the News: Ellis Gordon, installed as a Director of the Southern Retail Furniture Association; Sammy Winthrop, playing tennis for D. Matt Thompson


Junior High School; new B'nai B'rith Youth Officers, Kadimah chapter under the tutelage of Judy Ram are Wendy Gordon, president, Lauri Ram, Statesville, vice president, Jon Miller, Hickory, vice president, and Dena Lerner, Salisbury, vice president; secretary, Sammy Winthrop; Susie Post, treasurer, and Rachel Kurzer, MIT MOM; Richard Gordon, installed into the Senior High Beta Club and voted Boy of the Month for May; D. Matt Honor Roll, Sammy Winthrop, and Oakwood Honor Roll, Louis Gordon and Lauri Ram.

And we close with the very best to the graduates and Mazel Tov to the parents of Mark Gordon, UNC-CH and Barbara and Ellis, and Rhonda Lerner, UNC-G, graduating Magna Cum Laude and Florence and Max!!!

N.C. HEBREW ACADEMY AT CHARLOTTE

by Sue Brodsky

The N. C. Hebrew Academy has had an extremely busy spring. We began with our tremendously successful fund raiser when the Academy presented Abba Eban at Temple Israel. The Patrons Dinner was a huge success. Over 210 people attended a lovely reception and dinner at Temple Israel's social hall, which was beautifully decorated for the occasion. His Excellency Abba Evan briefly addressed the patrons after dinner, at which time he highly praised the



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N. C. Academy at Charlotte. He said that it was not enough to have pride in one's Jewishness in order to preserve our religion and the state of Israel; but, by supporting the Academy and by sending one's children to such an institution to be educated as Jews, one could help to preserve Israel. The patrons joined the assembled crowd in the main sanctuary where Mr. Eban addressed over 600 persons on "The Future of the Middle East". The speech and the question and answer period which followed were very interesting, and the evening will long be remembered by those who attended.

Many people worked innumerable hours on the event, which was organized by Dr. Stephen Fishman. Special thanks go to Beryl Fishman, Reception and Dinner Chairman; Gerson Asrael and Ira Schulman, Patrons Chairmen; Martha Brenner, Rita Mond, and Ron Unger, Publicity Chairmen; Bob Brodsky, Ticket Chairman; and Herb Jacobs, Book Sales Chairman. Many thanks go to a large number of others who worked diligently to make the evening such a successful one.

Other happenings at the Academy include a wonderful Academy Family Model Seder. The largest crowd ever to attend a school program assembled to watch an Exodus play presented by the children. The very proud relatives then joined the children in the model seder.

Mrs. Fran Kaplan was the lucky winner of \$1000 cash in the

Academy's Second Annual Tax Break Raffle. Special thanks go to Rita Mond, Special Fund Raising Chairman for her work in organizing this project.

The Academy's Horim V'Morim (PTA) sponsored a covered dish supper. A nice crowd of current Academy parents gathered to welcome next year's new parents.

THE JEWBILEE

by Martha Brenner

Hebrew Academy joined with other Jewish groups in Charlotte to celebrate Israel's 30th anniversary at the first Israel Independence Day Community "Jewbilee". Held on the grounds of the Academy, the event was jointly sponsored by the Academy, Temples Beth El, Israel and Beth Shalom, the Jewish Community Center, Federation and UNCC Hillel.

Children were involved in the celebration through a variety of crafts, some with Jewish themes, led by parent volunteers under the direction of chairwoman Susan Lambert. Yarn art, bread dough necklaces and placemats were proudly carried home by young participants.

Israel's favorite snack food, felafel, was cooked by Daphne Michaeli and refreshment chairwoman Fairlyn Levine and was a treat for early comers. Many bakers from sponsoring groups filled trays with cookies, brownies and cup cakes.

By mid-afternoon, the stalwart crowd who had survived the hot and muggy weather (and remem-

bered to come on the rain date, rather than the originally scheduled Sunday) sang Israeli songs with Marvin Bienstock and guitar and danced Israeli dances with instructor Renee Tucker.

Then everyone assembled for a narration of the founding of Israel by Rabbi Harold Krantzler of Beth El. His dramatic account was followed with a recording of quotations and actual speeches by the "greats", Herzl, Jabotinsky, Trumpeldor, Ben Gurion, Abba Eban.

The decisive United Nations vote of recognition of the new state was re-enacted at the event as Charlotteans opened envelopes, distributed earlier, to learn what country they represented and how they would vote. "Boos" and "Yeahs" sprang up as the roll of nations was called and votes tallied. With the announcement of passage, all rose to sing "Hatikvah".

Marvin Bienstock of Federation/JCC and Rabbi Sanford Tucker of the Academy served as co-coordinators of the event. Thanks go to the many helpers from all participating groups who contributed to a memorable afternoon of support and pride in Eretz Yisroel.

CHARLOTTE B'NAI B'RITH WOMEN

by Loretta Barman

Joan Gordon of Charlotte, North Carolina has been elected Chairperson of the B'nai B'rith Women Mid-Atlantic Regional Board which met last month in Washington, D. C.

The Regional Board has many functions, but its prime purpose is to carry out the International B'nai B'rith Women principals, policies and platforms throughout the region. The Mid-Atlantic region is comprised of all Chapters and Units in Maryland, Washington, D. C., West Virginia, Virginia, North Carolina and South Carolina. By virtue of her position, the Chairperson holds a seat on the

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National Executive Board, which is the International Governing body.

Aside from her impressive record of leadership and service, Joan's personal philosophy certainly qualifies her for this prestigious position. She believes in "living life fully, with positive interests that are enriching, creative and that nurture growth". She also feels that "we can make a difference in this world of ours by being involved". By her modest and unselfish nature she believes that she "gets more than is given because she thrives on being and doing—with people and for people". A strong desire to effect change to make this a better world eventually leads her to "B'nai B'rith Women's versatile platforms which combine many ingredients to improve the quality of life for all mankind".

While Joan was still in High School in Allentown, Penna., she participated in the formation and presided over the board of a Junior Sisterhood. Prior to moving to Charlotte in 1961, she was one of the chartering members of ORT in Allentown.

In addition Joan transcribed Braille and was certified by the Library of Congress through Temple Israel's Sisterhood - 1965-1970; was a co-organizer of Charlotte BBW's Senior Women's program - 1968-1971; coordinator of 300 lay volunteers for a community-wide Reubella Immunization program and acted as captain of one of the stations - 1970; Girl Scout leader sponsored by Temple Israel's Sisterhood and Sardis Presbyterian Church - 1967-1972; Charlotte Community Calendar Laison - 1972-1973; President of Charlotte Chapter of B'nai B'rith Women - 1974; Girl Scout Neighborhood Cookie Sales Coordinator 1973-1974; Member at the formation of the Charlotte BBYO Council and later Chairperson; Member of the original advisory board prior to and upon the establishment of the Charlotte/Mecklenburg Rape Crises Service - 1974; chaired the Education/

Prevention Coalition of Rape Crises Service 1974-1976; Facilitator of the team for resettlement for one of Charlotte's families of New Americans - 1975; programmer for security and rape awareness seminars - 1974-1978; participated in the formation of the North Carolina Rape Crises Association - 1974; coordinator of the Charlotte/Mecklenburg Rape Crises Service - 1976-1978.

In 1976 Joan Gordon received the Colonel Elliot A. Niles Award from the National B'nai B'rith Women Community Volunteer Service Commission as outstanding volunteer of the year. In 1977

she received a Presidential appointment to the Mid-Atlantic Regional Board by International President, Kaygey Kash, and chaired the Regional Budget Committee for that year. She received another presidential appointment this year by International B'nai B'rith Women President, Evelyn Wassestrom.

In addition to her many services, Joan has participated in numerous leadership training seminars.

One of Joan's favorite ways of describing herself is by quoting her 16-year-old daughter, Bonnie: "An open minded, working mother of two teenage girls."

Poetry Corner



THE HARLOT OF JERICO

By George McFaul

I am a woman of Jericho
My jewels are many and fine
And they come from afar,
Yea, from Thebes and from Ur
Even unto Ophir!
My robe is of the finest linen,
My speech is soft;
Yea, like unto the cooing of doves
Or the sound of a gentle stream
Hath my voice been compared.
Have I shouted in the
market-place?
Have I scolded from the
roof-top?
Have I consorted with
camel-drivers?
Have I trysted in the shadow
Of the City wall?
Yet am I shunned
When I appear at the bazaar
And in the Temple court
At the sacrifice of Moloch;
Then do the women of Jericho
Turn their backs upon me;
They murmur against me
And they spit upon the ground
At the saying of my name!

Am I not more beautiful
Than the fairest among them?
Am I not more learned
Than the wisest among them?
Wherefore do they gossip
In the market-place
While their lords are unattended?
Wherefore do their lords rise up
And forsake their beds
And come into my house?
Scorn me! Scorn me,
Ye women of Jericho;
Despise me—for your time
Runneth out!
Hear me! Hear the Harlot of Jericho;
Hear me and tremble!
Behold, there shall be left
In this accursed city,
Not one stone upon another;
There shall be left
No living thing within these walls
Save in the house of Rahab,
The Harlot of Jericho!

MY FATHER IN A COMA

by Emily Borenstein

I am bleeding into my own head
Intracerebral bleed
Purpura. I bleed into my skin
May my father be granted the gift of beginning again
without the tracheal tube, the catheter, the I.V.
two brain operations, a tracheostomy
and now pneumonia in one lung
Papa, I hold your hand in mine,
a half-dead bird still warm in my hands
I send you good feelings to heal you,
to make you well
I send you expressions that say thoughts
that cannot make words
I oh so hard try to communicate with you
I've been you all day
You occupy me
You are dragging me to your bed as though you were a magnet
I'm stepping out of my skin and into yours
Outside your window it snows and snows
You lie quietly in the landscape of your bed
your eyes closed
You lie there like a giant fettered with chains
able to snap them only when the time comes
like Samson strength-in-hair walking off with rafters
I wait for a sign for you to open your eyes
a sign as insubstantial as the breath of a fish,
the spittle of a bird, the hazardous existence of a rainbow
I wait for the pressure of your hand
On command you squeeze Dr. Freifeld's hand
When he asks you to open your eyes and you can't,
a teardrop falls
May the amber of speech and the pearl of consciousness
be yours again

Dedicated to Gerald Freifeld

AFTER TWENTY YEARS

by F. C. Potts

Yesterday I spent some time
With five old friends;
Reliving the times
Our paths had crossed.
Each wondered why
It took so many years
For us to meet again.
There were comments
On how each looked and felt.

There was discussion of families,
Glasses, teeth, and operations.
The conversation once even turned to hair
That some had grown and others bought.
The reason for this meeting
Soon cut our visit short.
In two lines of three
We faced each other,
Each reaching down,
We gently, quietly raised the casket.
In which lay the one
Who first brought the six of us together.

Kosher Korner



SHORTRIBS IN WINE

by Norma Barach
(Copyright 1978, JTA)

Economy is on every home-maker's mind these days. Shortribs cooked over a low flame for several hours makes an inexpensive, flavorful dish.

- 1½-3 lbs. lean beef shortribs
- 1 tblsp. seasoned salt
- ½ tsp. pepper
- 2 tblsps. oil
- ¾ cups water
- ¼ cup dry red wine
- 1 medium chopped onion
- 1 stalk celery, sliced
- 2 carrots, sliced

Cut shortribs into serving size pieces. Rub with a mixture of seasoned salt and pepper. Heat oil in Dutch oven and saute onions and celery until golden. Add meat and brown on all sides. Add all other ingredients, cover pot and simmer for three hours or until tender. Check to make sure there is enough liquid, adding a few tablespoons additional water if necessary. Also gravy can be thickened with flour. Serves 4 to 6 people.

CHOCOLATE-COFFEE MOUSSE

by Norma Barach
(Copyright 1978, JTA)

A special treat to end your Passover seder on a sweet note is this make-ahead dessert.

- 8 ozs. sweet chocolate
- ¼ cup water
- 5 eggs (separated)
- ½ tsp. coffee powder (not freeze-dried)

Melt chocolate in water in the top of a double boiler, stirring constantly. Let cool completely. Beat in egg yolks and coffee powder. Beat egg whites until stiff. Fold whites into chocolate mixture. Place into individual wine goblets. Chill overnight. Serves 8.

CHICKEN IN SANGRIA

by Norma Barach
(Copyright 1978, JTA)

Beef prices are up again. The use of chicken thus becomes even more economical than before. This is a delicious way to prepare chicken; you might want to serve it next time you have guests. Serve over a bed of hot rice.

- 3 lbs. fryer, cut into 8 pieces
- 2 chopped onions
- 1 ½-2 cups Sangria wine

Brown chicken in oil in a large electric skillet. Fry onions until golden. Add wine and simmer covered 1 to 1½ hours or until chicken is very tender. Add more wine if necessary. Turn chicken several times while cooking so flavor is absorbed into each piece.



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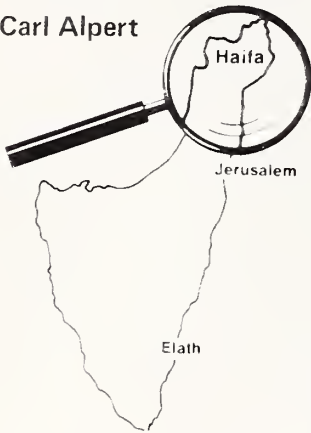
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Inside Israel

ONLY IN ISRAEL

by Carl Alpert



HAIFA—Israel is a land of never-ending surprises. If you keep your eyes and ears open, you can find unique and unusual occurrences like these yourself.

Progress in the Old City. For years the Arab cakesellers outside Jaffa Gate of the Old City of Jerusalem have wrapped their wares in pages torn from old telephone books. No more! They now use the green-lined print-out paper from computers.

Reparations for Occupational Hazard. A Tel Aviv workingman was one of those brought to Jerusalem in a hired bus to take part in the Histradruth demonstrations against the Government's economic policy. He caught cold on the way and has demanded that the Histradruth reimburse him for days lost from work.

And with God's Help. In view of a wave of thefts of Sefer Torahs, a number of synagogues in Israel have installed electronic burglar alarms in the Holy Ark.

Best Qualified Candidate. Benjamin Hipos was recorded as candidate to represent the Department of Mechanical Engineering in the Technion Student Council. His backers campaigned for him extensively, promising that if elected he would work as hard as a horse and more than pull his weight. His personal absence from the electioneering was explained by his duty with the military reserves. Only after his election was it revealed that the candidate was really an army horse.

Using Available Talent. One of the inmates of Ramleh Prison, asked by the authorities there to make a study of the operations of the prison activities, came up with a 24-page report exposing maladministration, poor management of the prison workshops, and losses where there should have been profits. The prisoner: Michael Tzur, one of Israel's managerial experts, jailed a few years ago for murky dealings.

Geographic Reality. Sinai can't possibly be part of Egypt, writes Mordecai Ben-Horin to the editor of *Davar*. Egypt is in Africa, and

Sinai in Asia. The only other country in the world claiming two-continent sovereignty is the USSR.

Mating, Israel Style. From an ad in the Personals column: Tall, handsome, domineering male seeks attractive, obedient female. Private, discreet. Details Box No. .

Spirit of the Times. After receipt of a report that a bomb had been placed in a Ramath Gan school police quickly emptied the building and searched it thoroughly. Nothing was found. A suspect was arrested and admitted that he had phoned in the fake alarm at the request of a schoolmate friend—who was not prepared for an examination about to be given.

Honor Among Thieves. A young truckdriver showed up at a Haifa building site, told the watchman he had been sent by the contractor to get materials, and loaded his truck three times with bags of cement and other supplies. He reassured the watchman by handing him a detailed, signed receipt for everything taken. Investigation showed that this was a case of outright theft—but in a fit of honor (or forgetfulness) the thief signed his real name to the receipt—and was apprehended.

Monumental Education. Junked cars, tin cans, broken construction materials and other solid wastes gathered from public streets and open lots in the Negev are being gathered together in one high hill where it will be suitably landscaped and preserved as a perpetual reminder of the need to be "environment conscious".

Just No Luck. Zeev Zemertov, of Tel Aviv, was arrested and charged with dealing in drugs. He found his jail quarters unsatisfactory, and the soup cold. To get attention he faked suicide by tearing a blanket into strips and "hanging" himself. New charge against him: Willful destruction of prison property.

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The Prime Minister's Wife: Aliza Begin

"A strong and dynamic personality who needs no brass bands to make an impact."

by Trude B. Feldman, Outlook's
White House Correspondent

"I'm the Greta Garbo type," said Aliza Begin with a shy smile. Then she quickly added, lest anyone think the grey-haired wife of the Israeli Prime Minister compares her looks or glamour to that of the former Swedish-born film great: "I'm a private person and like to protect our personal lives. I try not to let my husband's official position effect the life we lead or the kind of people we are."

Despite the protests of the Prime Minister's security guards in Israel the Begins are still available to anybody who wants to shake Menachem Begin's hand or whisper advice into his ear. One has merely to show up at the Begin residence in Jerusalem. For years, every Saturday afternoon, the Begins held Open House for friends, supporters, colleagues and even perfect strangers.

Accession to the position of Prime Minister has not affected that weekly custom. They still receive a stream of visitors from around Israel and other countries. Since they won't hire anyone to work on the Sabbath—their own hospitality includes serving refreshments as well as exchanging small talk with everyone who crosses their threshold.

The hospitable Begins enjoyed special hospitality from Washington hosts Rosalynn and Jimmy Carter during the Begins' third and fourth visits here since he became premier. Last month, only the two couples shared an intimate dinner in the White House family dining room. It was the first such private

get-together with any foreign head of state since Carter became President. And the Carters hosted a reception to commemorate Israel's 30th Birthday and to honor the Begins. Held on the South Lawn of the White House, some 1,000 guests—rabbis, congressmen and other distinguished leaders—flew to Washington for the unique occasion.

While the President and Prime Minister talked alone, Mrs. Carter showed Mrs. Begin the residential quarters.

"I was so glad to see the hand-woven wall hanging in Amy's room," Mrs. Begin told me in an interview. "I brought it for Mrs. Carter on our first visit here. It was made by an Israeli craftsman and it really looks beautiful in the White House."

Another item Mrs. Begin hopes will adorn the Carter daughter's wall is a certificate testifying that a grove in Amy Carter's name had recently been planted by the Begins' granddaughter, Ayelet, in a new Children's Forest in Israel.

Mrs. Begin was also pleased with the participation by Mrs. Carter and daughter-in-law Caron at a luncheon honoring the Premier's wife at the Israeli Embassy. Surrounded by some 40 women—from official Washington and national Jewish organizations—Mrs. Carter pronounced this moving toast:

"As we come together, I know the thought uppermost in our hearts and minds in the desire for peace in the Middle East. Events of the last month have given us hope and have caused us to believe that a genuine durable and just peace

which guarantees the security of Israel and her neighbors is almost within our grasp. We pray that the meetings here will be another step in the process toward peace so that people can live in safety, security and without fear."

Caron Carter was especially interested in attending since she and her husband, Chip, had recently returned from an 8-day visit to Israel under the auspices of the Friendship Force (an exchange program which brought 425 Americans to tour Israel and 425 Israelis to visit the U.S.A.)

Among the luncheon guests were Charlotte Jacobson, past national President Hadassah, who is Chairman of the American Section of the World Zionist Organization; Faye L. Schenk, Honorary Vice President, Hadassah; Mrs. Isaac Stern, Chairman America-Israel Cultural Foundation; and representatives of the National Council of Jewish Women; B'nai B'rith; Pioneer Women; Mizrahi Women, and others.

During our interview at Blair House, I asked Mrs. Begin about her interests and how she spends her time in Israel. "I'm a housewife, a mother and a grandmother of eight little ones," she answered. "That keeps me busy. Keeping house in Israel is not as simple as it is in some countries. It requires more of a woman's time. In Israel, people rise earlier. They also return home from work at mid-day for a hot lunch, often their main meal of the day.

"We women have our work, and our husbands have theirs, I believe that bringing up children and

taking care of the household is the biggest job I can do."

Mrs. Begin also said that once a month she receives a group of mothers who have more than seven children each. They tell me about their special needs and I try to help them," she said. "Through them, I learn what are the problems that Israeli families face."

Aliza Begin, 56, is a strong and dynamic personality who needs no brass bands to make an impact. She explains: "There is little protocol in Israel compared to other countries. We are not formal. I have no chauffeur and I take the bus where I need to go. Also, I do not have security guards with me when I go to the grocery, to my friends or for a walk."

Married in Poland in 1939, the Begins managed to reach what was then Palestine in 1943 after Menachem Begin had fought on the side of the Polish Forces. In what was later to become Israel, Aliza Begin changed her identity

five times in five years, much of it spent underground in hiding from the British as the wife of the Commander of the Irgun, an underground group that harrassed the local British authorities until they left in May 1948.

Yet, Aliza Begin, who describes herself as a "born optimist", insists that politics is "not my line. I don't make any statements for my husband," she said, adding that "one politician in the family is sufficient."

When it comes to politics, Mrs. Begin chooses to remain in the background. She rarely gives interviews either in Israel or out of the country. She fends off questions which she doesn't want to answer with humor and by responding with a question of her own.

When she does speak, it is with a sure voice and with genuine animation. She speaks fluent English, but with a heavy accent. And like former Prime Minister Golda Meir, she is a chain-smoker. During her visit to Washington, Mrs. Begin toured the new Capital Children's Museum, a 'hands-on' (touch and feel) museum which opened last October.

"It is an imaginative place and really different," she said. "I noticed the children were learning without even realizing it. I liked the idea so much that I think we should try to copy it for Israel."

One of the museum's directors, Esther Coppersmith, who escorted Aliza Begin as well as Egypt's First Lady, Jehan Sadat (on a previous visit), said: "Both Mrs. Begin and Mrs. Sadat had the same reaction and response. Both showed their love for children and indicated a desire to adapt the idea of a children's museum to their countries. Both asked for blueprints."

Mrs. Begin also had tea with the newly-organized Congressional Wives for Soviet Jewry. Among the groups' immediate goals is to act as ambassador for human rights and advance the cause of Soviet Jewry,

particularly those who seek to emigrate.

Describing her own first-hand experiences, Mrs. Begin told the women: "I know what it's like to be the wife of a political prisoner, so I encourage you in your work."

Another event honoring Mrs. Begin was a luncheon given by the State Department by Mrs. Cyrus Vance, wife of the Secretary of State. Among the thirty-six guests was Mrs. Cecil Roth, wife of the late, famed historian-archaeologist, who has known the Begins for 20 years. "Aliza Begin is a dedicated wife", she told me. "She won't let Menachem—who has a heart condition—travel alone, and is considerate of his every need.

"For a woman married to a long-time public figure, it is remarkable that she has remained such a private person. Yes...in that sense, you can describe her as the Greta Garbo of Israel...but she is much more dynamic, hardly the Nordic type."

How did the wife of one of Israel's legendary Underground leaders, who had escaped the death camps of Hitler and the slave labor camps of Soviet Russia, impress the patrician Mrs. Cyrus Vance?

"I like Aliza Begin, and I found her good company both here and in Israel," Mrs. Vance told me. "She is straight forward, candid, and a good trooper. She really cares for her husband, and I think she does him a world of good."

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A Cool Look at the Jewish Population "Crisis"

Recent demographic studies have reported a decline in the American Jewish population resulting from fewer births and increasing rates of intermarriage and assimilation. How the Jewish community responds to such findings, is discussed in the following article.

by Amy Stone

It's finally happened—America's professional Jews, products of our consumer society, have decided there aren't enough of us. What started as subject matter for a flurry of conferences over the past few years may now be approaching policy planning. Target: Producing more American Jews.

The current concern is based on recent findings by the National Jewish Population Study, Jewish Federations and others, showing trends likely to lead to fewer Jews. More Jewish couples are having fewer children. Among those couples surveyed, Jewish births have dropped below the replacement level. More Jews are marrying non-Jews, with the current intermarriage rate estimated at one out of three. No new wave of Jewish immigration is expanding the native population. Above all, the ongoing Americanization and assimilation of Jews raises the grim specter among alarmists that Jews are becoming a vanishing species.

If these trends continue, so some of the current thinking goes, in the not so distant future there may be very few Jews left in America. Most of these Jews will be the ultra-Orthodox, who remain isolated from intermarriage and assimilation and who continue to be fruitful and multiply. So far, there is no widespread concern over the likelihood of there being fewer and fewer American Jews since most Jews are unaware of the latest demographic data and/or do not care.

Nevertheless, those who do care are ready for a "get-tough" policy,

zeroing in on synagogues, Jewish community centers and Jewish federations. At the recent "Conference on Jewish Population" in New York City, attended by some 100 Jewish professionals and sponsored by the Task Force on Jewish Population of the Commission on Synagogue Relations of the Federation of Jewish Philanthropies of New York, tactics for "getting tough" ranged from rooting out inter-religious dating to concentrating procreation pressure on the Jewish families most likely to have more children. Another tactic discussed was to reeducate and reprogram American Jews from the individualistic values of American society to the community values of Judaism.

DEMOGRAPHIC FINDINGS

One consequence of this concern for America's Jewish population is a growing interest in Jewish demography. Such population studies provide us with some grids which could be the Jewish supplement to Gail Sheehy's *Passages*, chronicling the "predictable crises of adult life."

According to the chairperson of the Jewish Population conference, sociologist Dr. Steven Cohen, as each generation moves farther from the immigrant generation, the greater the likelihood of intermarriage. Although Jews still lag behind Puerto Ricans, Italians and Polish Catholics in rate of intermarriage, we are catching up. Jews in the Far West are twice as likely to intermarry as other American Jews. Until recently, Jewish men were twice as likely as

Jewish women to marry non-Jews, but women are closing the gap.

Those most likely to have some sort of Jewish affiliation are couples with children between the ages of five and eighteen. In general, American Jews are urban, educated and career-oriented, making them most likely to marry late (if at all), marry non-Jews and have fewer children.

An uncounted population bonanza, however, may be coming from the ultra-Orthodox communities. Although they are unlikely to be included in population surveys, they may be replenishing America's Jewish population. As Cohen pointed out, this possibility is not so absurd since in Israel, 10 percent of the families produce 40 percent of the children.

JUDAISM "TAUGHT NOT CAUGHT"

For those concerned about a shrinking Jewish population, assimilation seems to be at the root of the problem. Increasingly removed from our immigrant origins, most of us are Americans first and Jews second, if at all. We are part of a self-fulfillment culture where the sight of a baby can cause distress rather than loving coos. As pointed out by Jewish population conference speaker Blu Greenberg, a professor, Orthodox rebbitzin and mother of five, even the Orthodox wife is reading "Redbook" in the mikvah waiting room, learning about IUD's, then going out and paying cash for one so her husband won't know. A far cry from the Bible's women who dreaded barrenness as the ultimate curse.

Greenberg suggested that, for parents concerned about Judaism, the high costs of a Jewish day school education may be the strongest form of birth control. Although there was concern among conference leaders that a Jewish education should be available to all, there was doubt that free education would increase fertility. Similarly, quality Jewish day care was considered desirable but unlikely to motivate Jews to have more children.

In pursuing changes to keep existing Jews Jewish, improving education at all levels emerged as a prime target. Dr. Saul Wachs, dean of Gratz College in Philadelphia, would like to see Jewish education become more ideological, thus replacing the mild mannered material now taught out of fear that "if someone is angry about the curriculum, he may write a smaller

check." The same is true for Jewish federations education for young leadership, which Wachs considered only "twenty ways to be a good campaign person, with nothing about the Jewish family." Dr. Morton Siegel, (Director of the Department of Education of the United Synagogue of America), arguing that meaningful Judaism is "taught not caught," had dim hopes for reconstructing Jewish education's "Shallow curriculum." He also criticized the often "directionless" programs of the Hillel foundations.

CHANGING VALUES

So then, how would these Jewish professionals produce more Jews? These men mean business, and they were not suggesting any mild mannered courses of action. Siegel suggested that Jews start converting non-Jews, along with a strict parental and religious school policy of no interdating, and disqualifying a Jew who has intermarried to be synagogue or sisterhood president.

According to some at the Conference, Jewish community agencies would become Jewish in no uncertain terms. Social workers, rather than offering clients "value free" counseling, would make it clear that Jewish values of family and home are desirable. More volunteerism and sacrifice would be demanded of Jews. This, according to Dr. Donald Feldstein, executive director for community services of the Federation of Jewish Philanthropies of New York, would make Judaism tougher to belong to, and therefore more desirable.

In the thrust toward more Jewish education, Jewish text books would picture a mother with a kiddish cup. But rather than stemming from an interest in depicting women as actively involved in Judaism, the reason for such a picture would be to show one-parent families that they, too, should be Jewish. Above all, in the words of Feldstein, "We need a

psychological, sociological set for fertility. Dominant values can be changed."

QUANTITY OR QUALITY

To those not addicted to worrying about Jewish crises, whatever that current "crisis" may be, Jewish leaders declaring a population problem may seem funny, absurd or outrageous. Shirley Frank, writing in the fourth issue of *Lilith* magazine, suggested that the real motive behind the current pressure on Jewish women to have more children is the wish by many Jewish leaders to keep women in the traditional wife/mother role—and away from the opportunities outside the home offered by the feminist movement.

Certainly the men planning these conferences on ways to make the family central to Jewish life seem out of touch with practical considerations. For starters, the "Conference on Jewish Population" did not even offer child care.

What emerges from the current concern is that Jewish professionals have started asking the right questions for the wrong reasons. As fewer and fewer Jews remain Jewish, the problem is not how to get more Jews to have more children, but rather to figure out what there is about Judaism that is worthwhile. In other words, "Why be Jewish?"

Amy Stone is Senior Editor of *Lilith*, the Jewish women's magazine.

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Book Review

A NEW CODE

by Steven Saltzman

Concise Code of Jewish Law, by Rabbi Gerson Appel. Ktav Publishing House, 1978. \$12.50

The **Concise Code of Jewish Law** is a compilation of laws from the **Kitzur Shulhan Aruch** augmented by citations from the **Shulhan Aruch** and other codes such as the **Hayye Adam**, **Hochmat Adam** and the **Mishnah B'urrah**. The material, translated by Rabbi Gerson Appel, has been arranged to follow the order of the **Kitzur Shulhan Aruch**. Basic laws are supplemented by halachic (Jewish law) annotations "derived from and based on contemporary response by universally recognized halachic authorities" (author's preface). Rabbi Appel hopes that his work will enable the young to identify with Judaism, and will serve as a daily guide for their lives.

The **Concise Code** begins with the work of Rabbi Joseph Karo of Toledo (1488-1575) who was first and foremost the "mehabber," the author, of the **Shulhan Aruch**—the code that summed up and unified Jewish law. Karo's code enables us to locate legal rulings quickly and logically and helps us resolve conflicting juridical precedent. The code also incorporated new laws and customs which had accumulated over the course of time. The code was not intended to be authoritarian but rather utilitarian.

Polish Talmudist Rabbi Moshe Isserles, finding the code inadequate for his Ashkenazic communities, appended glosses to the great work when he felt that Ashkenazic practice differed. Although Oriental Jewry accepted the authority of the "Mehabber," German-Polish Jewry accepted Rabbi Isserles' differences. Nevertheless, it took one hundred

years to bring about universal recognition for the authority of the **Shulhan Aruch** and it was not until scholars like Rabbi Samuel Ben David and Rabbi Shabbetai Ben Meir accepted the majority of the "Mehabber's" decisions that the code gained the acceptance which it has today. These two scholars proceeded independently in their exposition of the **Shulhan Aruch** and eventually their commentaries were added to its text.

Among the most important post **Shulhan Aruch** material produced, was the work of Rabbi Avraham Danziger (Hayya and Hochmat Adam). But the most popular of the material was the **Kitzur Shulhan Aruch** of Rabbi Solomon Ganzfried (1804-1886).

Rabbi Appel's **Concise Code of Jewish Law** is divided into four major sections, each with various subdivisions. Footnotes are provided to help us locate the relevant chapter(s) in the **Kitzur Shulhan Aruch** and the **Hayye Adam** or **Hochmat Adam**. Annotations, based on right-wing orthodox response, are also footnoted.

There are no historical notes explaining either the development and use of codes, or why certain responsa were chosen over others. The introduction, rather than explaining the sources included in the **Concise Code**, offers small introductory notes on prayers and religious symbols. The introduction reflects a common, semi-pseudo-historical approach couched in a bland orthodox theology. The reader, however, could skip the introduction and

proceed to the text which is well translated and interesting. Even the notes are fun to read and sometimes exotic.

How does one use the **Concise Code of Jewish Law**? The answer to this question is to some extent predicated on how one uses the **Shulhan Aruch**. If we recognize the **Shulhan Aruch** as an important authority in ritual practice, a work expanded by jurists who wished to preserve the continuity of Jewish law, then it is indeed a valid guide to Jewish practice. The **Shulhan Aruch** is neither infallible nor final—nor is Rabbi Appel's **Concise Code**.

As a Traditional-Conservative Jew, I recognize social and religious change in Judaism. I try to understand the evolutionary developments (including political, economic and social factors) of the **halahah**. The reader should be aware that there are no Conservative responsa included in the book. Apparently Conservative rabbis are not regarded as "universally recognized **Halachic** authorities." Is anyone? The **Concise Code of Jewish Law** will undoubtedly enable Rabbi Appel's students at Stern College (at Yeshiva University) to identify more strongly with **halahah**. But I doubt that students of the Conservative, Reform and Reconstructionist movements, will be able to use this book as a daily guide without both theological and juridical modifications.

Steve Saltzman is the Hillel Rabbi at Tufts University.

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How the Dreaded PLO saved Israel from Seriously Strained Relations with the U.S.A.

"... the issue is not whether Palestinian interests should be expressed in a final settlement, but how."

by Franklin Blank

The Palestine Liberation Organization, arch-enemy of Israel, has ironically saved that nation from severely divided relations with the United States by rejecting U.N. Security Council Resolution 242.

In the vaguely worded Resolution initiated in 1967, negotiations called for "the withdrawal of Israeli armed forces from territories occupied in the recent conflict."

The U.S. insists that it means Israel must withdraw at least partially from all territories it captured in the Six-Day War: the Sinai, Gaza Strip, Golan Heights and the West Bank of the Jordan. The Begin government contends that the Resolution does not specify withdrawal from all fronts, meaning Israel's intransigence in yielding her claims to the Gaza and the West Bank. Prime Minister Begin regards these valued gains as vital to the historical and religious existence of Israel.

President Carter has been encouraging the PLO to recognize Israel by accepting Resolution 242 and stated that if that group accepted the U.N. proposal, it "would suit us fine." Later on in a Time magazine interview, Carter said:

"I think if a particular leader (Begin) of one of the countries (Israel) should find that his position of all the other parties involved, including ourselves and the Soviet Union, and was a narrowly defined question in his own country, there would be a great impetus on that leader to conform with the overwhelming opinion."

The State Department in supporting Carter issued a policy paper

asserting "the issue is not whether Palestinian interests should be expressed in a final settlement, but how."

This intense diplomatic pressure by the U.S. to force Israel into accepting Resolution 242 which would legitimize the PLO to take part in a Geneva conference exerting further pressure on the Begin government to yield its position on occupied territories. Israel has uncompromisingly turned her back on the mortal enemy, the PLO, causing grave concern in Americans eager for a peace settlement in the Middle East. Many Palestinians are convinced that the U.S. has failed to exert enough pressure on Israel to come to terms.

One of the PLO spokesman, Abdul Mohsen Abu Meizer, member of the PLO's Executive Committee, acidly posed the following question:

"When you understand that America is giving to every Zionist in that state \$1,500 a year, do you want us to believe that any realistic Israel politician can say no to America?"

In spite of similar opposition in the Palestinian camp to Meizer's, their leader, Yassir Arafat, felt that a move to accept 242 would have severely divided the already disorganized PLO into complete division. Fortunately, the only alternative for the Palestinians was to reject 242 to prevent further strife in the fanatic Moslems. By rejecting the Resolution, the PLO has saved Israel from a tragic confrontation with the United States, possibly to a breaking point between the two democracies. This is primarily true since the surrept-

tious and lethal terrorisms inflicted by the PLO may give Begin cause to say 'we cannot withdraw from the West Bank allowing murderous terrorists to enter our borders.'

The PLO has unwittingly saved the Israeli government from very serious and grave relations with the American government by its own fanaticism and conflict. *FB*

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Early Jewish Settlers of the South

by Rita Berman

Several months ago, at the Southern Jewish Conference, which was held in Raleigh, North Carolina, a story of hopes and dreams, persistence, triumph, disappointments and satisfaction emerged from the various papers presented. In response to those who think of history as being dull, I say, "You should have been at the conference." Perhaps it was that hearing instead of reading about the past helped to bring it to life. It was very apparent that those persons who presented the papers had researched their subjects, fleshed them out with anecdotes and glimpses into the way life was when some of these early Jewish settlers ventured into the South. Individually, each story was different, and yet collectively they combined to produce a fascinating tale.

Some of the papers such as Soloman Breibart's "Penina Moise," Harry Golden's "Only in America," Daniel Walden's "Ludwig Lewisohn," and Eli Evans' "Judah P. Benjamin," were discussed in my article which appeared in the May 1978 edition of **The Times-Outlook** and the remainder will be covered now.

MAYOR HERMAN MYERS OF SAVANNAH, 1895-1907

David Goldberg presented a paper dealing with an important personality from the Savannah area. Goldberg is a native of New Orleans and a graduate of Columbia University. He is active in the Southern Jewish Historical Society as secretary and is doing graduate work at the University of North Carolina in Chapel Hill specializing in research in Urban History.

"A survey of the urban political scene in the America south from 1880 to World War I shows with

only one exception that Jewish mayors served every major port city from the Mason Dixon line to the Texas Gulf Coast," said Goldberg. "The full significance of 19 Jewish mayors in this period must still be explored by scholars. A brief look at this group shows an overwhelming number of German Jewish businessmen although they are generally evenly divided between foreign-born and first generation."

For the conference, Goldberg's major desire was to give a brief appraisal of Herman Myers as big city chief executive, "so that we can begin our journey to a better understanding of the phenomena as Jewish mayors in the American south around the turn of the century."

Goldberg questioned why was the 1880 to World War I period so filled with Jewish mayors and politicians in Dixie? Why was the South the site of a highly disproportionate Jewish political involvement?

It appears there are three possible explanations. 1) The Jewish mayors reflect a philo-Semitism in the South at this time. 2) It marks a period of rising political, social and financial status for the wave of 1848 German Jews in the South. Unlike the Russian wave nearly fifty years later, German Jewry spread itself remarkably evenly throughout the North and South. The German Jewish businessman became a symbol of business ability and responsibility, "A Horatio Alger type who was deemed capable of running the complex political affairs of the large towns and cities." 3) Closely connected with the acceptance of the Jewish politician by Southern society because of these character traits was their acceptance simply as white politicians, ready to handle

any trouble that might arise with blacks.

JEWES AND GENTILES IN A SMALL SOUTH GEORGIA TOWN

Louis Schmier assembled the program for the conference and also presented a paper on his research in Valdosta and Southern Georgia.

He began with an anecdote about a prominent woman in Valdosta society who was reminiscing sometime at the beginning of the twentieth century with her daughter. She spoke about the families of George Ehrlich and Emanuel Engel, some of the first Jews to settle in Valdosta, "They were good people, everyone liked them." She painted bright scenes of picnics and parties she had attended with these families and then she added proudly, "They became like one of us."

It was as if little better could be said of these people suggested Schmier. This anecdote was a revealing introduction into the relationships that developed between the Jews and Gentiles from 1866 until the outbreak of World War II. Schmier explained that the first Jews to arrive in Valdosta were the German Jews. Valdosta, located about 120 miles southwest of Savannah and 80 miles south of Albany, was founded in 1860. "When the first Jews arrived from Savannah the Gentile response to their presence was receptive because these Jews were not strangers. They had peddled the area throughout the late 1850's."

The credentials offered by the German Jews facilitated the process of acceptance. First, most were Confederate veterans, Jews who had defended the South. In the nineteenth century South that was no small recommendation for acceptance and admiration. Equally significant, Schmier pointed out, was the fact that while the Jews did not hide from their cultural heritage and often stood up for it in its defense, they did not

flaunt it.

Ehrlich was described by his descendants as an, "Americanized Jew." Ever since his arrival in the United States in the 1830's he had been shedding as many outward cultural differences in order to be as much as possible like the Gentile majority. To the Gentiles this was most evident in his use of Christian names for his children, rather than Jewish ones.

The children being Southern-born had a more casual approach to the situation, they thought themselves to be Southerners who were Jewish, rather than Jews who lived in the South. They could find few signs of social ostracism, economic harrassment or political discrimination.

Schmier was quick to point out that the German Jews never numbered more than three families at one time in Valdosta, but their involvement in the affairs in Valdosta was inversely proportional to their number.

These first Jews to Valdosta all eventually left to retire in Savannah, the last in 1889. It was not until late 1891 that the vanguard of Russian Jews arrived in Valdosta. "Over the next 15 years a loose group of about thirteen ever-changing families formed. They stabilized into a community of 19 families by 1920. During these twenty-five years the relationship between Jew and Gentile underwent a transition. They passed from the intimate, 'one of us,' to a more distant 'our Hebrew colony.' One of the contemporary Jews placed the burden for this change on the Jews themselves, saying, "They were still living in the shtetl."

The simple truth of the matter was that Russian Jew and Gentile had little that was socially and culturally in common, Schmier explained. There had been opportunities for the Jews to enter Gentile society but the building of the Temple in 1920 had an effect on widening the chasm. The Temple had become a center of Jewish

social activities as the churches had become for the Gentiles. For the Jews who arrived after 1920 the additional magnetic pull of an active Temple congregation proved to be sufficiently strong to overcome any inclination to become "as one of us."

"I've got my heritage, I've got my family, I've got the Temple," that was the response of one of the second group of Valdosta Jews. Until the impact of World War II the relationships between Jew and Gentile did not change.

Leon Fink, presiding chairman of the third session at the conference, made some comments which shed light on the behavior of the Valdosta and other Jews who clung to their cultural ways despite moving into a new society. "The process of migration had been seen as a process of breakdown where the tissues that bound whole communities broke down on implantation in a new culture or new society. The family community life virtually came to a standstill."

However, said Fink, our understanding of the process of migration has changed radically over the last ten years or so. "We now have a much sharper sense of the continuity of the older world and the older cultural patterns in the new society. Recent scholarship has focused on the ways that migrant people had maintained tissues of the earlier communal bonds between them, through family structure, through various associative ties which bound the communities together, a network of consumption patterns or even through political organizations."

MOSES ELIAS LEVY AND ATTEMPTS TO COLONIZE FLORIDA

Not all of the Jews were successful in their endeavors in the New World. Dr. Joseph Adler spoke on agrarian experiments within American Jewry, and particularly Moses Elias Levy and his attempts to colonize Florida. He

said that relatively little attention has been paid to Levy's attempted colonization project in North central Florida. "Those historians who have examined Levy's project, moreover, have been for the most part unaware of the relationship between his project and the better known proposal of Noah and William David Robinson. In fact, Levy's twin plans for a Jewish boy school and an agricultural settlement for European immigrants predated the Noah and Robinson proposals by several years."

Ultimately Levy's plan collapsed because of the unfortunate selection of isolated Florida as the site for his plantations, inadequate financial backing, and the willingness of other independent-minded leaders to subordinate their individual interests to a larger cause. Levy also probably alienated some potential supporters by his uncompromising adherence to a religious creed of his own formulation.

Adler said it is difficult to imagine an agricultural colony populated by European Jews in the early nineteenth century. Levy reflecting back on the collapse of his dream exposed the crux of the problem, "It is not easy to transform old clothesmen or stockbrokers into practical farmers."

RABBI BERNARD C. EHRENREICH: A NORTHERN PROGRESSIVE GOES SOUTH

Another Jew who moved South and attempted to install radical or progressive ideas was Rabbi Ehrenreich. Harold Wechsler, in presenting his paper said, "Summing up a man's life in a word like Progressive or similar attribute almost inevitable does him an injustice. Characterizations often become substitutes for essences."

Had Rabbi Ehrenreich remained in New York after his graduation from the Jewish Theological Seminary he most certainly would have attained national leadership positions, instead he moved first to

Philadelphia and later to Montgomery, Alabama. Wechsler explored Ehrenreich's progressive commitments among them being an attempt to start a fraternity with Zionist ideals. Throughout his life Ehrenreich maintained a concern for education and youth. "One could use other institutions besides schools to educate," he said. It was in his later years, with the founding of a summer camp, that he was able to fulfill his deepest wish in molding Jewish youth.

A GALICIAN JEW IN RICHMOND

One of the most enjoyable papers heard at the conference was that given by Rabbi Myron Berman (no relation to me). I've saved it for last because I wanted to leave you feeling, as I did, that we are truly fortunate when individuals take the time to commit their thoughts to paper or tape recordings. The legacy they leave permits us to see how much our way of life has changed over the years.

Rabbi Berman's interest is divided between Jewish Historical and contemporary themes. In acknowledging that Richmond is a city having the claim of being the sixth oldest Hebrew congregation in the United States, Rabbi Berman said that, "While we have memoirs of a large segment of the community there is very little information on East European Jewry. I was able to find something very unique, a family in Richmond that has eleven manuscripts detailing life in Galicia as well as in Richmond in the 1880's and the 1890's. What is particularly interesting about this series is that one of the individuals mentioned was among those few who couldn't make it in the States. For him it was rags to riches, to rags and back to Europe."

The memoirs are by Joseph Joel born in 1882 and who died in 1960. His widow Minnie Joel is still living in Richmond and is about 93 years old. Some of the East European Jewry flavor you get from Joel's memoirs said Berman.

"My aunt had a dry good store in 17th Street that was the lower east side of Richmond, near the old slave market. Most of the Jewish immigrants operated dry good stores where they sold everything, dry goods, men's suits, shoes, hats, etc. Ready-to-wear clothes were not as yet on the market."

Berman's entertaining presentation had the audience chuckling in sympathy as he read, "Seventeenth Street in Richmond was a great shopping street. All the farmers, colored people and laborers traded there. They weren't as prosperous as these days. A person worked for a dollar a day. No women then, in our class, had the problem of matching furniture, carpets, or curtains, but I tell you people enjoyed their food and their clothes, whatever they acquired. Only the rich had slaves and carriages. Bicycles were very, very few. I remember them with a large front wheel and a small wheel in the back."

Joel recalled going down to the canal as a child when a ship was unloading and getting all the bananas or pineapples he wanted. "Chickens were sold by bunches. I don't remember whether they contained three or more chickens but I used to peddle them when a boy of 9 or 10. Food was rather cheap and also rent as well. Children didn't know then of toys like they get these days. A child would make a wagon or sleigh out of a wooden shipping box. Everything was boxed in wooden boxes or barrels, paper cartons were unknown.

"A street car ride was a treat. One didn't even use a street car to fetch a doctor. I used to walk or hitchhike on a slow-moving dray wagon to fetch the doctor who lived on 26th Street."

Joel's father was not a success in business, he blamed the location on not making a living, he never blamed himself, according to Joel.

"The food isn't as good as it was in former days," lamented Joel. (It was 1957 when he wrote these

words.) "The cheese then was bitter, ripe and pungent. The American cheese we are sold today tastes like rubber."

"Life was serene, we children and grownups had a good time then," recalled Joel. "When a child was born they used to celebrate for an entire month. Then the people were closer to one another, they were real friends, they shared their happiness and troubles. A friend just wasn't a person you met twice and nowadays call by his first name, and whom you wouldn't lend a dollar. But a friend who you loved and shared his troubles."

After Joel's father failed again in business the family went from Richmond to Chicago, back to Austria and Joel's father died in a Nazi camp. However, Joseph Joel came back to Richmond in 1914 and left this legacy. "Without memoirs like the Joel memoirs, history becomes very dry," said Rabbi Berman.



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The Legacy of Hubert

“. . . somewhere in that desolate past of his he had a family and loved ones.”

by Mary E. Miles

No matter what I do in life, or where I go, I shall never forget old Mr. Hubert. I cannot explain this strange influence of his, I only know that it existed. He was a strange man who seemed to be driven by some unknown force—freed and yet still chained, defeated and still fighting.

Hubert was, in spite of his influence, a man of simple nature. He had a thin, pale complexion, a head with few hairs and a mouth with few teeth. His angular face held strange, luminous eyes and a sizable nose. His rough, bony features showed not merely the effects of age, but of hard labor and suffering as well. He was quiet and uncomplaining, almost obscure against the lusterless background of an Old Folks Home. His pastime was spent in an old rocking chair, and he seemed content enough to hear that toneless creaking of its hinges; his life ticking away along with it. He was an insignificant being in a busy, here-and-now world, and yet, Hubert left his mark. And he left it without saying a word.

Hubert never shared with us any fascinating stories of his life. He never complained of ungrateful children who would not visit, or boasted of glorious adventures in some long forgotten war. He never carried pictures of his grandchildren.

But, somewhere in that desolate

past of his he had had a family and loved ones. Somewhere he had known love—and tragedy. I sensed it in his eyes from the very first time I saw him, rocking in his chair. It is difficult to forget those large, penetrating eyes.

Most of our residents in that small convalescent home would share with us the stories of their lives, but Hubert kept silent. His story remained locked in his mind, since the thin old man had no language, or tongue, with which to express it. As the nightly rounds were made, we sometimes heard Hubert's soft accents as he struggled through a Jewish lyric, and we could see the tears as they formed in his eyes. The gentle vibrations from his throat were louder than any spoken word. But as with many words, the message was soon forgotten in the flurry of the moment.

As a nurses' aide, I was often reminded to let our elderly residents "live in comfort" so that they can "die in peace". NOW is our business, yesterday was theirs. But sometimes it takes a look at yesterday to explain today, and with this in mind, I was forever inquiring as to Hubert's past. His few records indicated that he was Jewish, and he somehow arrived in America after World War II. His papers had become "lost", and he arrived with little clothing, no family, and a sliced tongue. No one knows how he ended up in a small nursing home in the midwest, but then again, little communication is really needed to end one's days in

some such "Old Folks" facility in this country. Rumor had it that Hubert had survived one of Hitler's "experiments", although nothing to that effect was documented. The Nursing Home itself had survived under many owners, and the few who might have any accurate information concerning Hubert had long since passed away. So it was that he became a man without a country, a family, or a past. And the memory of that past belonged to him alone.

For the most part, Hubert seemed content to merely rock in his chair and gaze at passersby. Whenever anyone spoke to him, he would respond with a wide grin and a sparkle in his large brown eyes. And then he would retreat into a private world known only to him. So he rocked on, day after day, his eyes wide and alert with a strange sort of expectation; strange in that the only thing left to wait for was death.

Actually, none of our residents had much else to "look forward to". In spite of old age, they seemed to bide their time quite well. Frank was our card player and gambler. Old Kate liked to "pop pills", and Pete liked to sneak away to the neighborhood bar. Naomi enjoyed getting in our way (with the best of intentions). Old Bessy was always leaving the home in search of her family—all of whom had passed away. John, our oldest resident derived tremendous pleasure from packing and unpacking his bags. Most of the other residents simply gossiped or smoked away their

lives. For some, the most active time of the day came when they had to get up to go to the bathroom. (Our most active time came when they didn't quite make it there.)

Hubert was one of our inactive, undemanding residents. He couldn't gossip or gripe like the others, and never actively sought trouble, but sometimes, quite innocently, found himself right in the center of it. He once got himself angled up with 65-year-old Adel, a tough old woman of 200 pounds, whom none of us dared fool around with.

One evening, right before bedtime, she startled us all by screaming and yelling loudly from her room. We ran in and found her jumping on her bed. Poor Hubert was standing next to it in a daze, his thin body shaking and eyes wide with disbelief.

"Rape!" she yelled in her low voice, shaking her fingers at him. He tried to rape me! He got in my bed!"

Amid both sneers and grins, Hubert was led back to his own room. We finally convinced Adel that he was simply confused, since the owner had just changed bedrooms again and Hubert forgot where he slept.

"He wouldn't rape you, Adel," I said. "He's still got enough of his mind left."

A good portion of that night, in fact, was spent in steering sleepy residents back to their right beds. We had a lot to learn about changing set living patterns of the elderly. Intending to break a little monotony for ourselves, we sometimes break the only sense of order and security an elderly person has.

In spite of occasional uproars, the home was fairly consistent. We all knew what to expect on weekends, in particular. The women always insisted that the men should wear starched, white shirts for chapel, and the men stubbornly refused (or at least tried to.) So each Saturday evening was spent curling the women's hair and setting out the men's shirts. Each

sex clung to its own stereotyped ritual, and that made Sunday mornings very interesting.

We lost several of our residents that summer, and as autumn approached, we knew that Hubert's days were also numbered. He would not eat even the soft food that was always made for him. One morning I was preparing to leave after working the all-night shift, when suddenly a loud crash interrupted the silence of pre-dawn. I rushed to the room where it came from, and found a large cabinet had overturned. Hubert was on the floor next to it, his eyes wide with anguish and his arms writhing in air, as if to fight off some unseen enemy. The crash woke Mr. Murphy, a cripple in the next bed.

"What the hell's goin' on!?" he yelled.

I uprighted the cabinet and managed to calm both men down, and put Hubert back in bed. I had never seen this gentle man in such a state, and was shaking myself as I left the room.

Not long after this strange episode, Hubert became deathly ill. He would spend his hours just lying in bed, staring into space. With no appetite, he became like a skeleton, and force-feeding him was difficult. I asked him to hum his favorite hymn to me, but he just kept his mouth closed, with eyes posted on the ceiling.

Hubert soon withdrew into a coma-like state. The doctor was called in, and said there was simply not much he could do. It was just a matter of time. Our main hope then was that the end would be peaceful, and that it would come on someone else's shift. Unlike most of the other "death beds" at the Home, surrounded by friends and family, Hubert had no visitors except us who worked there.

One night I sat by Hubert's bed, stroking his head and thinking he was asleep. He opened his large eyes and, instead of gazing at the ceiling, looked directly into mine. His mouth opened with trembling lips as if in speaking, and he lifted his hand to mine, holding it tightly.

As I think back upon that moment now, I desperately wish it could have lasted longer, forever if need be, until the last word of a tragic story is told. But one of the new residents began screaming. Hubert's moist eyes penetrated into mine, but the screaming continued, and I quickly released his hand—and left. I found that the screaming was a nightly ritual—the lonely woman merely wanted someone to talk to. When she calmed down and rolled over to sleep, I tiptoed out. I made quick rounds again and found that John had made another terrible mess on himself. I changed him, and by the time I returned to Hubert's room, he was asleep. I left work that morning with a terribly empty feeling, for I had left Hubert in his last moment of consciousness.

A weekend passed, and then it was all over. Hubert never again awakened from his sleep. The funeral was simple since he had no known relatives, and his only friends were we from the Home. There were not enough pallbearers for Hubert, and so two men volunteered. It seemed ironic that poor Hubert was carried to his grave by strangers who knew nothing of his life, except that NOW he was dead. "NOW is our business, yesterday was theirs. Just let them die in peace."

We soon forgot Hubert in the active confusion of the Rest Home. There were medicines to pass, beards to shave, and runaways to find, and with that life went on.

But it was not long after Hubert's death that we had a strange visitor. He spoke in broken English, and we were shocked to discover that he was looking for Hubert himself, and had been for many years. Our visitor was Hubert's son.

To reflect on that visit, and the story that went with it, was like a strange dream to many of us. Such episodes do not happen often in life, least of all in our own, humble Rest Home. Sometimes the only release from a bad memory is to talk about it—Hubert had to live with his. For him and for all of us, I

shall relate that story.

Hubert's son was the only one of a large Jewish family who had survived the war. His father's name, at the time of Hitler's Germany, was Josef Herbert. He was a soloist of growing fame in Germany. His concerts were popular, since his voice and eyes seem to penetrate the very hearts of those who came to hear him. He put his soul into his music, and made clear the message of each lyric. Because of his talent and popularity, Hubert was saved from the early oppression of the Jews, and went on to sing and enchant those who would listen. Even in war people love their music. But this "protection" did not last. Hubert's family was taken from him, one by one. He fought for their release, but it did no good. The destinies of Jews became evident, even if too late. Hubert became embittered that his family might never return to him. To fight back he used the only thing he knew—his music—and made it his weapon. As a Jewish entertainer he received no pay, but at least he could freely vocalize—and influence. Perhaps he could move someone to act, before it was too late. So at that last concert, Hubert began the German National Anthem with a great heaviness in his heart. He might have to die, as his beloved country might very well die, but at least someone would know. He began his lyrics, pre-chosen by the Nazis, with a strange, listless countenance. And then his ever-changeable eyes glowed. As if acting out a drama, he pointed to the soldiers accusingly. His lyrics grew steadily louder as they told of a young lover who was dying of a broken heart. The motions of his hands and body, the powerful vibrations of his words as they echoed through the hall, and the hurt and feeling in his eyes were slowly building upon climax. No one breathed. It was as if lightning had caught them up in a turbulent wind and they were waiting to be brought down again. Hubert pointed in the direction of the soldiers. And again, he sang of

the lover. But, ever so slowly, the lover became a crying multitude. The bright Star of David reflected blood and anguish as that multitude lay dying of broken hearts, broken homes and broken bodies.

All of this was portrayed as if in electrifying drama, and even the soldiers were momentarily stunned by the impact of Hubert's oratory. Hubert pointed toward them again, at the very moment of climax, shouting "Murderers! Murderers!" The intensity of his accusations made even the Nazi's draw back, but only for a second. They were soon on the stage with Hubert, and pushed him roughly into the darkness.

No one knows exactly what happened then. The audience calmed down only when convinced that it was all an act, and an orchestra was brought in.

Hubert was never seen again. Like so many others, he simply disappeared in the brutal, tragic web of war. But when the war ended, he somehow emerged—

with a strange, listless composure and a sliced tongue. He would never sing again, and would never tell his story. His surviving son had learned from friends about that last concert, and had searched the rest homes and transient stops of more than four countries. But he had found his father too late.

We knelt together, his son and I placing flowers on the grave of Hubert. We prayed silently in that old cemetery for runaways and unknowns.

Tall weeds grow above you, Hubert. People walk over your grave, not knowing who you were or where you came from. You are lying among strangers, and you lived among strangers. You could not tell us about the family you had, the audience you cheered, or the torture you endured. But your tale cannot be buried with you. Your sliced tongue only inspired a louder message—even from the grave.

The world often repeats what it does not know. We pray, Hubert that they know.

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Cinema

by Herbert G. Luft

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HOLLYWOOD—When Vanessa Redgrave, upon accepting her Academy Award, labeled the demonstrators from the Jewish Defense League “a small bunch of Zionist hoodlums”, she endorsed a Soviet propaganda line and used a direct phrase from Yasir Arafat’s vocabulary. Her remarks were not timed just at the some 30 pickets outside the Los Angeles Music Center, but at a number of those who had given her the Oscar, and the world Jewry at large, since Jews everywhere stand behind the State of Israel, a State established by a resolution of the United Nations. Redgrave’s calculated slur was heard on radio and television by hundreds of millions of people; it easily can incite the misguided and confused to new acts of violence. Those attending the festive event tried to underplay the significance of Redgrave’s remarks insisting that she had the right to speak up for her beliefs. The local press and our TV commentators also remained lukewarm, with one prominent movie reviewer on the air criticizing Paddy Chayefsky for interfering with the British actress’ privilege to make her statement anywhere and at any time.

It is an idiosyncrasy in itself that those who advocate the destruction of democratic principle are protected by our democratic institutions and our Bill of Rights which stipulates freedom of speech, a right misused to create a climate of racial tension. While Redgrave spoke of her consistent fight against fascism and Nazism, uniformed storm troopers with svastika armbands were demonstrating outside the auditorium where the Oscar event took place. They should prove that our American Hitler sympathizers, who are behind the PLO and Redgrave’s

revolutionary propaganda, do not take the lady’s remarks about her struggle against the Nazis very seriously. When it comes to damaging a Jew, homegrown anti-Semites are in alliance with the much-hated Bolsheviks. It reminds me of Germany at the time Hitler came to power, when the communists changed their uniforms overnight and next day appeared as ardent brownshirts ruthlessly betraying their Jewish compatriots.

As to the motion picture “Julia”, the delicately-phrased Lillian Hellman yarn reflects a gossamer affection between two maturing women; but the menace of Nazism is seen from the outside by one who had only surface knowledge of the forces at work within the Reich. It is a fallacy to believe that one could bargain with German authorities to release endangered members of minority groups.

Redgrave seems to suffer from self-delusion when she equates her motion picture role with the fight against Nazism. Of course, she is much too young to have actually been involved in the struggle; though she may be surprised to learn that there was no anti-fascist underground in Germany, except for some isolated, desperate men caught in the middle who had no organization behind them. In any event, she mistakes the screen of today with the reality of 35 years ago; portraying a heroine in a melodrama in 1977 will not bring back to life one of the millions of Jews and non-Jews who were murdered then. It is a sad fact that the children of Jewish freedom fighters today are persecuted in Soviet Russia, a country embraced by Redgrave, while those of our brethren who went to Israel are on the list of the PLO and earmarked for extinction. Thereby, Yasir Arafat follows in the footsteps of the Mifti of Jerusalem, Hitler’s ally, who during World War II was busy rounding up Jews in the Balkans for the extermination centers of the Third Reich.

“THE BOYS FROM BRAZIL”, the latest picture produced by Robert Fryer for Britain’s Sir Lew Grade, takes us from the jungle of Brazil where the Nazi doctor, Dr. Mengele (Gregory Peck), is hiding, to New Providence and a final confrontation with the hunter of major war criminals, Yakov Liebermann (Laurence Olivier), who is the fictionalized character of Simon Weisenthal. It all deals with the artificial creation of new Hitlers bred in South Africa through cloning to be spread across the world recreating a new, much stronger German Reich. The picture has been completed in Portugal, Great Britain and Austria, with scoring and dubbing taking place now in the studios of Hollywood. Franklin J. Schaffner directed an ensemble including James Mason, Lilli Palmer, Uta Hagen, Rosemary Harris and John Rubinstein. The bizarre story is from the novel by Ira Levin.



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Jews in Sports

LET'S HEAR IT FOR EDDIE GOTTLIEB

by Haskell Cohen

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If you had to name an individual who has been in professional basketball circles for half a century, the vote automatically goes to Eddie Gottlieb of Philadelphia.

Gottlieb has been in basketball for many years as a high school player in Philadelphia schoolboy circles, and as coach and promoter of the Philly Hebrews, better known as SPHAS. With the advent of the NBA, The Mogul, as he is affectionately referred to by his friends, started as coach of the Philly Warriors, and within a short period of time, became the owner of that five. In the first year of the new pro league operation, Gotty led the Philly Warriors to the league title. The star of the team was a fellow named Joe Fulks, who early in the new league's season, set a scoring record of 63 points which stayed in the record books for quite some time.

Last week it was Gottlieb's sad duty to induct Joe Fulks into the Basketball Hall of Fame in Springfield, Mass. at an enshrinement dinner. I say sad duty because Joe Fulks is no longer around. He was, in fact, killed in a barroom shooting. His son, Joe Junior, was in Springfield to accept the award from Gottlieb.

Over the years, Gottlieb has maintained a splendid rapport with his players. A tough man with the buck, Gottlieb nevertheless was fair with his players as far as salaries were concerned. As a matter of fact, he was the first one to award a \$100,000 a year contract to a player when he signed Wilt Chamberlain to a three-year contract at 100 grand per annum.

Despite his fairness in player salary dealings, The Mogul acquired a reputation for being a

durmudgeon. Why, I will never know because he is a very charitable man, always contributing handsomely to Israel and to a variety of worthwhile causes. At any rate, it is known, that The Mogul does not throw money around, let us say.

In Springfield, when it came time to induct Joe Fulks, Gottlieb went to the lectern, and as expected was touched by the fact that Joe was not present. During his presentation, Gottlieb broke down and cried. He calmed down quickly and turned the Basketball Hall of Fame plaque over to Joe Junior, who accepted it in behalf of his late father.

After the dinner, all the members who attended returned to hotel headquarters. A group of us were sitting in the lobby when Big Bob Kurland, the giant seven-foot center of Oklahoma A & M fame, came through the revolving door and walked directly over to Gottlieb who was seated between Nat Holman and myself.

"Mogul," he blurted out, "I thought that the only time you ever cried was when you received a bad check."

The lobby just exploded in laughter and Gottlieb led those gassed by Kurland's observation.

Basketball will never be able to repay Eddie Gottlieb for all he has put into the game. Kurland is among those who know it, and Gottlieb knows Kurland appreciates his work in behalf of the game, and furthermore, Big Bob knows that The Mogul can take a joke.

In a more serious vein, this writer had a long conversation with Dr. William Jones, executive director emeritus of the Federations of International Basketball Associations (FIBA). Jones, together with



the writer and many others, is a trustee in the Hall of Fame and annually come over from Germany to participate in the enshrinement festivities. There are over 100 countries affiliated with FIBA, and Jones, as a result of his work over the years, has gotten to know many kings, presidents, and premiers of the countries playing basketball under the FIBA aegis.

"Bill," I started off, "why don't you put some effort into getting Egypt to play Israel in basketball?"

"My dear man," explained Jonesy, "I have spoken to Mr. Sadat on the matter. I happen to be very friendly with him. He asked me 'How strong is Israel with their American players, just in case we decide to play them?' 'Mr. President, I replied,' the Israelis would swamp Egypt's team with the Americans in their lineup, and as a matter of fact, playing with just the Israeli-born performers, the Israeli national five would not have too much trouble with your national team at this point."

Sadat then told Jones, "In such an event we will have to wait until our boys reach parity with the Israelis."

I then suggested to Jones that since he was on his way to Egypt and was slated to see Sadat, he should suggest to the Arab leader that it might be a good idea to play Israel in basketball and soccer. I told Jones that I was of the opinion

that the Egyptian National Club could beat the Israeli National Club at soccer at this point. "Thus," I reasoned, "maybe Sadat would be willing to see the two countries play each other in the two sports with virtual assurance that Israel would win at basketball and Egypt would prove stronger at soccer."

Jones liked the idea and

promised to review the matter with Haim Glovinsky, executive secretary of the Israeli Olympic Committee, at the upcoming International Olympic Committee meeting in Greece. If Glovinsky agrees, and I have already spoken to him on the telephone on this matter, then Jones will proceed to Egypt and make the proposition to

Sadat.

It is quite possible, if this idea comes to fruition, that more will be accomplished in cementing the relationship between the two nations than has been done up to now in the faltering peace negotiations. E

From the desk of the Editor . . .
continued from page 2.



Theodor Herzl

Herzl's idea was the result of a nervous breakdown and that Herzl was in need of medical attention.

Herzl's fight was long and hard but in the end, Herzl had won. On August 29-31, 1897, the First Zionist Congress was held, and it was presided over by Theodor Herzl. It was the first gathering of Jews on a national and secular basis. With the Congress, the World Zionist Organization was founded, with Herzl as President.

As a result of his visit to Palestine in 1902, Herzl wrote the Zionist novel, *Altneuland*, ("Old New Land"). In it, he wrote the words: "IF YOU WILL, IT IS NO FAIRY-TALE." And it wasn't.

Theodor Herzl was a man who would not compromise. The last eight years of his life was a constant struggle, but he did not surrender. Nor did he ever give up something so precious as a homeland for his people. But the fierce

struggles finally caught up with him and he died of pneumonia on July 3, 1904.

In his will, Herzl asked that he be buried next to his father, "TO REMAIN THERE UNTIL THE JEWISH PEOPLE WILL CARRY MY REMAINS TO PALESTINE." In August of 1949, Theodor Herzl's remains were buried on Mount Herzl in Jerusalem. The anniversary of his death was declared a national memorial day.

History in July springs memories of a monument erected to remembrance and a man's struggle that helped to ultimately produce a Zionist homeland, to mind—I've taken this opportunity to share these moments with you.


Ron Unger,
Editor

Zionist homeland was the only answer, but no one listened. The greatest Jewish Philanthropist of the time, Baron Maurice de Hirsch, did not allow Herzl to fully explain his ideas, but Herzl's ideas took possession of him. Everything that came into his head, Herzl committed to paper. What emerged from these notes was the first draft of his work, *Der Judenstaat* ("The Jewish State").

Herzl was turned down by everyone he approached. Obstacles were put in his way, he was scorned and scoffed at, and he was attacked for his ideas. A friend, Friedrich Schiff, said that

Yad Vashem





Starting with our July issue, we are adding two new features to the TIMES-OUTLOOK for our readers convenience.

One is a Real Estate section for land, homes and apartments. Our line rate will be .75c per one (1) column line, approximately four (4) words per line, with a minimum of five (5) lines. Be sure to include your phone number and Real Estate Agency on your copy. Your check or Money Order must accompany your ad. All ads must be in our offices by the fifth (5th) of the month for the following month. Send all ads to:

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704-372-3296

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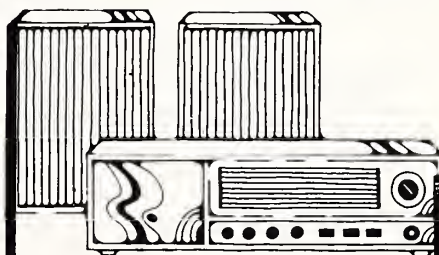
real estate



Our other new feature is a Classified section for items that you might want to buy or sell. Our line rate for Classifieds will also be .75c per line, but with a minimum of three (3) lines. Also, please include phone number. Payment and closing dates are the same as the Real Estate section. Send all ads to:

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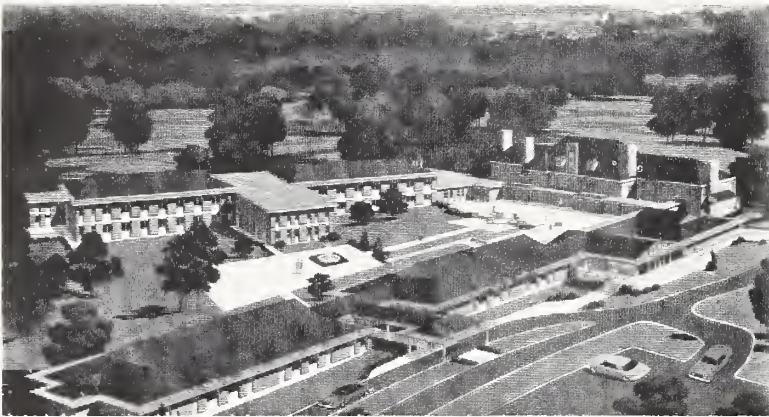
We will also have display ads in both our Real Estate and Classified Sections. Prices for display ads will be the same as our regular advertisers rate card. The rate card will be available to you upon request. WE LOOK FORWARD TO HEARING FROM ALL OF YOU!



classified

Home News

BLUMENTHAL JEWISH HOME FOR THE AGED, INC.



(North Carolina Jewish Home)

Clemmons, North Carolina

Co-Sponsored by
NORTH CAROLINA
ASSOCIATION
OF JEWISH WOMEN
and
NORTH CAROLINA
ASSOCIATION
OF JEWISH MEN

'GERIOPOLIS' PLANNED FOR YADKIN'S BANKS

An Extract From The Clemmons Courier—
By Brad Rochester

Elbert E. Levy is an inventor—not of objects, but of words. When he has an idea and no existing word describes it, then he invents a word to suit himself. And that's where the word "Gerropolis" came from.

Levy coined the word "Gerropolis" from the Greek words "geri", or having to do with the aged, and "polis", meaning city or state. In short, he says, "a gerropolis is a metropolis for the aged."

"Gerropolis" is Levy's own invention, and it describes the multimillion dollar, decade-long expansion project, Mr. Herman Bernard of High Point, Chairman, which is scheduled to begin in 1978 at the Blumenthal Jewish Home at Clemmons.

The Jewish Home, recently renamed the Blumenthal Jewish

Home For the Aged, in Honor of its Founders, Madolyn and I. D. Blumenthal, is on a 118-acre tract overlooking the Yadkin River in western Forsyth County. The Home now has 134 beds in the first section and two wing additions to the main house of what was once the Lasater Farm.

The beds are occupied by people who require Skilled Nursing 24 hours a day, Intermediate Care Facility (I.C.F.) and Domiciliary Care, including meals. Although the Jewish Home is primarily for the elderly Jewish people from North and South Carolina, about 20 per cent of the beds are usually occupied by non-Jews.

Now the Jewish Home is planning to add a "Club Residence", Condominiums, attached housing and traditional single-family housing to provide a residential community for the ambulatory as well as bed-ridden or shut-in.

It is believed the Jewish Home will become an all-around community for the elderly on the

banks of the Yadkin within a few years intermixing with the younger semi-retired active persons.

"There are some retirement communities around the country," Mr. Levy stated, "but they built the village and forgot the health aspect." We're building the basic health facilities first and then expanding into the village. We've studied other communities and decided this is the only way to do it properly.

The Jewish Home will not become an actual metropolis in the accepted sense of the word, but the expansion program will be a major building project for the Clemmons area. Levy is reluctant to give an estimate, but the project could cost \$5 to \$10 million plus over the next decade.

The Home's Board of Governors has approved a building program that will include 150 units in the club Residence, 64 units of condominiums, 49 units of attached housing, 46 cottage sites and several larger lots for traditional housing. If the 344 unit

are eventually built as planned, the Blumenthal Jewish Home would become one of the largest developments in the Clemmons area.

This major development will not mean major clearance of the rolling, partially-wooded tract.

"We're going to stress the maintenance of the environment here," says R. Vincent Smith who runs the Home's activity program. "We have a beautiful piece of property here, overlooking the river with hills and woods. We're not going to ruin it."

According to the Long Range Plans the major buildings will be fitted into areas that are not now covered with trees and foliage so that there will be a minimum of disturbance of the natural terrain. The cottages and single-family lots will be nestled into tree-covered areas.

The expansion project is expected to get underway soon. It will be phased in gradually, as needs are determined.

"We have some inquiries now on the attached housing and the cottages," says Smith, "and this is in the pre-building stage, not just the talking stage. Some of these units will be a reality in 1978."

CLUB RESIDENCE

Levy indicated a 150-unit Club Residence will probably be built in 25-unit stages. (Reference is made to December 1977 Times Outlook.) The club Residence will be a type of hotel or dormitory for the elderly who are able to look after themselves to a limited degree. The Residents can be served one or two meals a day in a cafeteria, will have a library and game rooms, as well as, the medical components of the Home.

The condominiums or garden apartments will be for people who are in good health and generally self-sufficient. The Club's facilities will be available for those who live in the condominiums and other housing.

The attached housing will look,

from the outside, like large, single-family homes. But on the inside there may be two or three units per building.

The first cottages and single-family lots will be near the southeast and northeast corners of the tract, along the main drive, and there is expected to be a fishing pond or putting green available, as well as, nature trails, gardens, and areas for recreation or just lounging.

THE ROLE OF THE HOME ADMINISTRATOR

Over the course of the past few years, the role of the "Long-Term Care Facility Administrator" has changed dramatically. Today the successful administrator must not only satisfy many different and demanding interests involved in the daily operation of a nursing home, but he must also keep abreast of the national and state regulatory agencies that have either a direct or indirect impact upon his/her facility.

Additionally, the nursing home administrator's work is rarely complete at the end of a long day. The successful administrators are leaders in their communities as well, and as such, frequently become actively involved in local civic affairs, service club work, and various religious activities and projects. As a result, it is imperative that the administrator have a well trained and dedicated staff upon whom he can and must rely. Obviously, it is the hard work of both the administrator and his staff that enhance the home's reputation by projecting to the community an image that the long-term care facility is both efficient and quality conscious. The community in turn, reacts to this image, thus supporting the Home in various ways. This result has proven itself many times over at the Blumenthal Jewish Home which enjoys a good image and an outstanding reputation.



Elbert E. Levy

LEVY ELECTED TO BOARD OF DIRECTORS OF NATIONAL ORGANIZATION

Elbert E. Levy, Executive Director, Blumenthal Jewish Home (North Carolina Jewish Home) at Clemmons, was elected for a three year term, to the Board of Directors of the National Association of Jewish Homes for the Aging, at a recent meeting in Grossinger, New York.

Mr. Levy was a member of the Forsyth Health Planning Council, served on the State Task Force—White House Conference for the Aging, was appointed by the Governor to serve on the Steering Committee of the Governor's Conference on the Quality of Life for Our Senior Citizens, is presently serving on the Special Long Term Care Task Force of North Carolina Health Coordinating Council and is a Vice President of the American Academy of Medical Administrators and Past President of the Greater Carolinas Association of Non-Profit Homes.

The Blumenthal Jewish Home has been fully accredited by all Accreditation Agencies and has a proven philosophy of "Activate—

Don't Vegetate" which not only benefits the Residents, but their families and staff as well. With the Home's continually expanding program—the opening of the new wing and the more recent opening of the second floor, the Home is ever striving to "go one better" for its Residents and the field of Geriatrics.

N.A.J.H.A. is a twenty year old organization and was formed by the non-profit segment of Jewish Homes for the purpose of continually upgrading the congregate group care of the aging in this ever expanding, highly complex field with its increasingly intertwined governmental programs. By sharing data, educational material, experiences and program innovations, the Jewish Homes are able to maintain this primary objective providing service to meet the total needs of their residents and the older people in the community.

N.A.J.H.A. is an active member of the Jewish Communal Service and met with more than 1100 professionals in Jewish Communal Service from the United States and Canada who gathered for the 80th Annual Meeting of the Conference of Jewish Communal Service recently at Grossinger's Hotel.

The Conference is unique in American Jewish life in being the only broadly based professional organization, encompassing all the Jewish Communal Service professional's in the United States and Canada.

The Annual Conference has become the broad forum for all professional philosophies, which have significance and relevance to the field of Jewish Communal Service. It serves as a meeting place for all who have a new experience to test, a new idea to propose, and who wish to question or to reaffirm an old concept.

REYNOLDA GARDEN TRIP

Thursday, May 11th, a perfect

spring day, found several Residents of the Blumenthal Jewish Home strolling through the magnificent Reynolda Gardens. The gardens are located on Reynolda Road in Winston-Salem and are part of the estate of the Reynolds family.

Each year, fine specimens of roses and other flowers, plus a vegetable and an herb garden are cultivated. The Residents enjoyed seeing all the beautiful flowers and getting out for a relaxing spring walk.

After going to the gardens, the Residents received a bus tour of Wake Forest University.

INDEPENDENCE DAY CELEBRATED

Israel's Independence Day was celebrated with a cocktail party here at the Blumenthal Jewish Home. Residents gathered together to feast upon such goodies as sour cream and borscht, bagels with lox and cream cheese, gefilte fish and finger sandwiches. Cocktails were also served. A special dietary decoration was an Israeli flag made with cottage cheese and accented with blue mashed potatoes. The auditorium was brightly decorated which added to the merriment of the party.

MAY BIRTHDAY PARTY

May birthday's were celebrated on Friday, May 19th with a party in all's honor. Refreshments were served: peanuts, potato chips and cake decorated especially for the occasion. The tone was festive and special recognition was given to: Sarah Atlas, Rachel Cohen, Harriet McCall, Lola Lewis and Grace Schwartz, our Birthday Residents of the month. Happy Birthday!

MOTHER'S DAY

On Mother's Day this year, there was the usual air of excitement as family and friends began to arrive at the Home to honor "Mom" on her day.

Some of the residents and family dined out, but several were joined by their loved ones for a special lunch served here at the Home. Each table was decorated with individualized Mother's Day cakes that were baked by Jack Spry of the Dietary Department.

After lunch, the Mother's were presented with gifts that had been donated by several local merchants.

Everyone enjoyed visiting with their families and friends.

In the afternoon, Mr. Larry Rackman, with the assistance of his wife and daughter, performed a magic show for the Residents. It was enjoyed by all!

Merchants who thoughtfully donated gifts to "Our Mother's" were:

Crown Drugs—Rural Hall
Crown Drugs—Clemmons
Crown Drugs—Reynolda Plaza
Ace Clothing Company
Vineyard Fashions
Tobias
The Shop of the Ragpicker
Millers Variety Store
Ginni's
Zayre—Cloverdale
Super X Drug Store—Cloverdale
Casual Corner
G'Anzie—Parkview
Arcade Fashion Shop—Parkway Plaza

TRIP TO WILDACRES

"A good place to do a lot of walking" commented Mr. Jacob Sultan about the week he and 3 other Residents spent at the Wildacres Retreat in the Blue Ridge Mountains of Western North Carolina. He, Mrs. Alice Fruh, Mr. Abe Fine and Mrs. Jean Tager spent the delightful week of May 22-26, 1978, in the mountains as the guests of Mr. I. D. Blumenthal. All agreed that they met a lot of nice people and just had a great time.

Mrs. Tager enjoyed the entertainment and thought the retreat was really a good change of pace. She was really impressed with the improvements as was Mr. Abe Fine. Mr. Fine stated, "it was like a real motel." He enjoyed being

in the mountains and meeting lots of nice people.

Mr. Jacob Sultan thought it was a beautiful place and he enjoyed the food. He also said, "when we left, I have never seen so much hugging and kissing." Mrs. Alice Fruh had a wonderful time as she states in the article that she wrote about the trip.

Thanks to the generosity of Mr. I. D. Blumenthal, four of us Residents of the Jewish Home at Clemmons, North Carolina, had the opportunity to spend a week on Wildacres mountain top retreat in the Blue Ridge Mountains, Little Switzerland, elevation 3,300.

The beauty of the surroundings and the place itself, which was dedicated by Mr. I. D. and the late Mrs. Blumenthal, for the betterment of Human Relations, made it a memorable experience for us all.

A Senior Citizens Group from Shelby, North Carolina, arrived at the same time as we did and brought splendid spirit for the days activities.

At 8:00 A. M. we had breakfast in the new dining room. At 9:00 A. M. we met in the auditorium for prayer and devotion. At 9:30 A. M. we were led in a 1/2 hour exercise program by Mrs. Goldberg, to get our bodies ready for a healthy workout.

GYPSY

The Evening of May 23rd brought enjoyment to eleven Residents as they spent the evening at the performance of the play "Gypsy". The play was presented by the Little Theater of Winston-Salem. It is the story of Gypsy Rose Lee and how she began her career. Some of the Residents had seen the play on Broadway. Those attending were: Robert Rogers, Julius Kaplan, Leon Kaufman, Anna Gruber, Sam Cohen, Marie Witten, Fannie Frank, Mary Chizik, Betty Grobstein, Rose Block and Irene Blake. All seemed to have a delightful time!

SENIOR CITIZEN TEA

Each month, Residents of the Blumenthal Jewish Home attend

meetings of the Clemmons Senior Citizens Club. As a return favor to them for their continued kindness, a tea was held at the Home, Thursday, May 25th, at 2:30 PM. eleven members of the Clemmons club attended and got to meet more of our Residents.

The Dietary Department provided cake and cookies for refreshments. Four Residents helped make the cookies for the tea: Mary Chizik, Kizzie Fitzsimmons, Irene Blake and Hazella Ewell.

Mr. Elbert Levy, the Executive Director, greeted the guests after their arrival. Decorations of yellow tablecloths and springtime flowers added a touch of elegance to the event. Everyone seemed to enjoy the occasion because good friends and good food are a hard combination to beat!

BNAI ISRAEL SYNAGOUGE

Sunday afternoon, May 28th, found the auditorium full of Forty-One talented children from the Bnai Israel Synagogue of Greensboro. They sang and danced their way through such songs as "Mitty Mattie", "I've Been Working on the Railroad", "Oseh Shalom" and "He-nay Mah Tov".

After the delightful hour long presentation, much delicious food was enjoyed by everyone.

Children participating in the event were:

Allison Winston
Scott Kabat
Anna Freiberg
Michael Marmor
Noah Hoffman
Rochelle Feig
Naama Ende
Neil Hyman
Gilah Klein
Alan Ellsweig
Adam Myers
Tame Schwirch
Joseph Obadiah
Jeremy Arkin
Michael Kaplan
Michelle Spring
Susie Hyman
Lisa Adelman

Andrew Mackler
Debbie Milgrim
Adam Vexler
Simone Obadish
Brian Lurey
Richard Kaplan
Karen Levin
Stacy Miller
Aaron Frahm
Erica Skolnik
Ken Yoffe
Diana Lurey
Michelle Arkin
Carrie Milgrim
Lisa Freiberg
Eric Frahm
Erick Ellsweig
Robert Henick
Linda Carol Goldman
David Miller
Annie Green
Sheryl Greenberg

BLUE RIDGE PARKWAY

To celebrate the last day of May, thirteen Residents enjoyed a trip to the Blue Ridge Parkway. A Picnic lunch was packed and eaten at Grounghog Mountain. After lunch, many of the Residents toured Mabry Mill. Several of the tourist could identify some of the antiques located at the mill site. After the tour and a ride through the Parkway, the Residents stopped at a fruit market to partake of fresh fruits and take a "last minute" refreshment stop before heading home. Upon arriving home, the Residents were pleasantly tired, but all seemed to have had a good time.

Jacob Sultan, William Reynolds, Alice Fruh, Gertrude Eisenberg, Esther Solomon, Abe Fine, Robert Rogers, Betty Grobstein, Eva Hirst, Julius Kaplan, Roy Deal, Stephanie Holub and Irene Blake were the Residents who made the trip.

CANTEEN

The monthly Canteen started the month of June off with a bang! Alice Fruh and Hazella Ewell helped make sweet rolls and cookies to sell in the Coffee Shop. Approximately thirty Residents came to the Coffee Shop to enjoy the goodies.

THAT COSTLY ADDRESS CHANGE

Each month the Blumenthal Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

Irene Blake
Ruth Dudley
Fannie Frank
William Reynolds
Molly Schwartz
Philip Tager
Judith Wainer
Sophie Zuckerman

WELCOME

May you enjoy a long, happy and healthy life:

Sarah T. Weston
Goldie Kamenetz
Dora Master
Blanche Currin
Eleanor Altshuller
Lula Jones
Charles Smithdeal
Badonna Gottlieb
Harry Pasman

Also, we welcomed Mrs. Rebecca Steinberg for a ten day stay during this Passover Season.

IN MEMORY

We mourn the loss of Mr. Isadore Deckelbaum, age 79, in residency 2 years, 11 months, 29 days.

May his loving memory bring comfort to his loved ones.

Gifts

It has become a beautiful tradition for people to express their interest in the Home by making commemorative gifts. Over the years these generous donations have greatly enriched the quality of life for the Home's Residents.

The prayers and thanks of our Residents are expressed

Where there's a will...

THERE'S A WAY TO HELP SAFEGUARD YOUR LOVED ONES . . .

THROUGH A BEQUEST TO THE BLUMENTHAL JEWISH HOME. For detailed information on how you can provide for Blumenthal Jewish Home's continued strength, take advantage of federal tax deductions, and achieve the objectives you seek for your children and theirs, please write to:

David Osterneck—Sol Levin, Co-Chairmen
WILLS, LEGACIES & ENDOWMENTS COMMITTEE
Blumenthal Jewish Home
P. O. Box 38, Clemmons, North Carolina 27012

for the contributions made to the Home from May 3 to June 5, 1978.

IN MEMORY OF:

MR. ABBY BANKS
By: Mr. & Mrs. Harry Rimsky
PEARL R. BERNSTEIN
By: Mr. & Mrs. Darrell Sechrest
MICHAEL BIXON
By: Mr. & Mrs. Mel Ellsweig
FANNIE BLUM
By: Mr. & Mrs. Robert Pearlman
Mrs. B. Robinson
Mr. & Mrs. Sol Levin
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Pyrle Gibson
Esther Krohn
Minnette Scheer
Mrs. Samuel Kamenetz
Mr. & Mrs. Herman Davidson
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Mr. Harry Klein—Clinton Industries
Vita LeBlanco
Marine Corps Trial Judiciary
Mr. & Mrs. Max Zager
Mr. & Mrs. Lester Pearlman
Mr. & Mr. Jack Pearlman

MOTHER OF MRS. JOAN COHEN

By: Mr. & Mrs. Mel Ellsweig
Mr. & Mrs. Robert Pearlman
ISADORE DECKELBAUM
By: Mr. & Mrs. Roy Levine
Mr. & Mrs. Nathan Sutker
Mr. & Mrs. Philip Widis
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Mr. & Mrs. David Somerstein

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Mr. & Mrs. Sol Mann
Mr. & Mrs. Wallace Leinwand
Mr. & Mrs. Herman Leder
Mr. & Mrs. Irwin Mann
Mrs. Si Steinberg
Mr. & Mrs. Hyman Kramer
Mrs. Ruth Leder

SAMUEL FREED

By: Samuel B. Barack
BESSIE GOLDSTEIN
By: Doris Goldstein

BEVERLY GOODMAN, DAUGHTER OF MR. & MRS. ARTHUR GOODMAN

By: Mr. I. D. Blumenthal
RAE HART, MOTHER OF
MRS. EDITH COHEN
By: Mr. & Mrs. Philip Segal, Jr.
MR. SOL HARTMAN
By: Mr. & Mrs. Robert Leder
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Barbara & Bert Levy
MRS. SOPHIA KATZ
By: Mr. & Mrs. Philip Datnoff
MRS. ALICE STERN KAUFMAN
By: Mr. & Mrs. Irving Margolis

DAISY KLITZNER

By: Mr. & Mrs. Hy Diamond
MRS. BELLE LERNER ON
MOTHER'S DAY
By: Mr. & Mrs. Mort Lerner
MRS. ROSE LEVENSON ON
MOTHER'S DAY
By: Mr. & Mrs. Mort Lerner
MR. MAURICE MARGOLIS
By: Mr. & Mrs. Sol Mann
Mr. & Mrs. Irwin Mann
MR. HERMAN MEISELMAN

By: Mr. & Mrs. Harry Sobell

Mr. Charlotte Pittle
Mr. & Mrs. Joe Cohen
Mr. I. D. Blumenthal
Mr. Florence Soll
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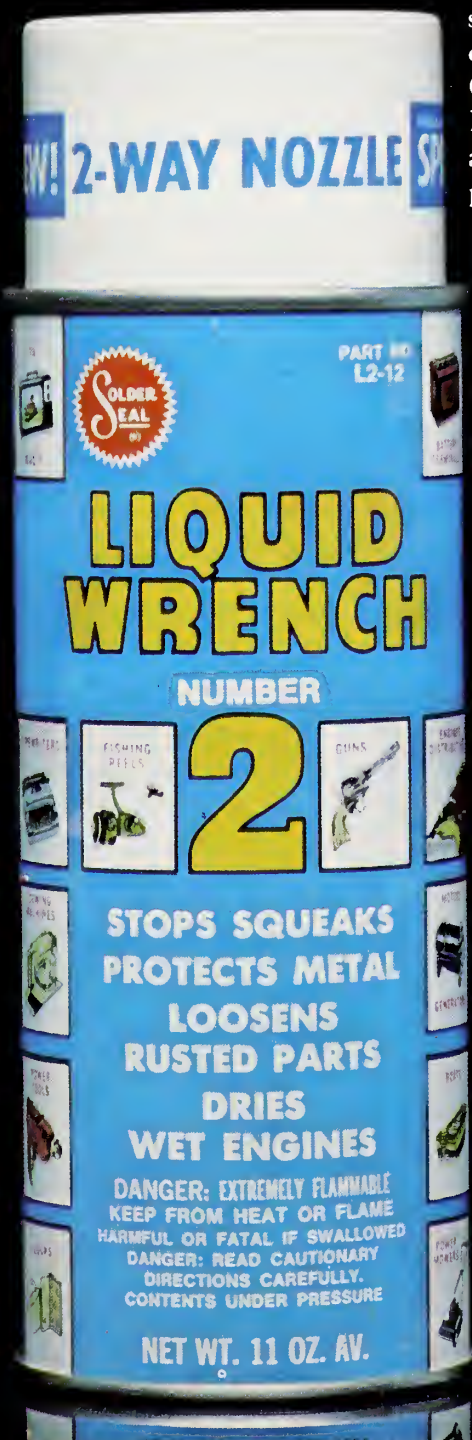
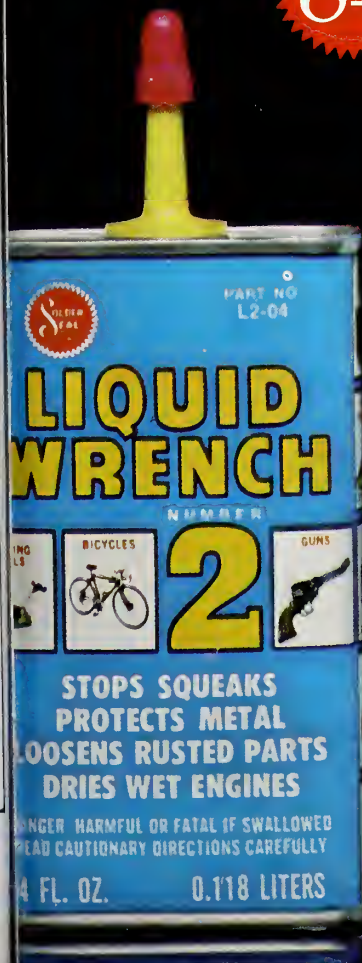
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The Old Hotels at Wildacres Retreat Little Switzerland, North Carolina



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Times Outlook

august 1978

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From The Desk of the Editor

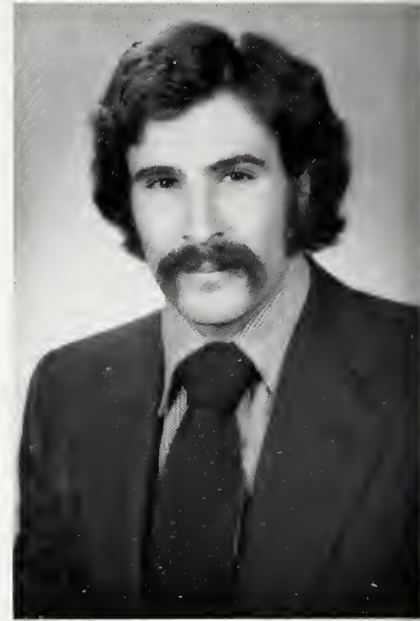
August begins the end of what generally amounts to an all too short summer. Vacations begin then looking on to the fall and our New Year. Summer memories will linger on as our new friendships serve as reminders of the wonderful adventures we enjoyed during the past three months.

This past July the Charlotte community enjoyed the exciting experience of having the Hebraic Society of Caracas come to the Charlotte Jewish Community Center for a sports meet and cultural exchange weekend. Our Charlotte correspondent, Ms. Martha Brenner, has provided us with a special feature article in this month's issue covering the Venezuelans stay.

Exchange programs are always rewarding for the participants as life-styles and cultures of different parts of the world are shared. Our kinsmen witnessed the strength of our people as one, as

the opportunity to share and communicate their thoughts afforded them through travel. I would look forward to the Carolinas and Virginia providing the opportunity for future exchange programs with our brethren throughout the world and always keeping us at the Times Outlook informed so that we may share these experiences with all our friends.


Ron Unger,
Editor



ABOUT THE COVER

The August issue of the TIMES-OUTLOOK features a wrap-around cover by Jean Stromberg-Unger. The watercolor design is a landscape, projecting a mood of the last days of summer, and heralding the arrival of fall.

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I. D. Blumenthal

Editor
Ronald David Unger

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Janice Garris
Ilene Sheeler

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Ad Production
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LETTER TO THE EDITOR

Dear Mr. Unger,

I recently attended the Wildacres Family Retreat at Little Switzerland, June 15-18. Temple Beth El, Charlotte, sponsored this session with Rabbi Harold Krantzler, retreat leader, Sally Schrader, coordinator. The sessions stimulated intensive thinking and analogy. We also had entertainment, relaxation, good food, and comradery of the entire group. I hope to go to Wildacres again next year.

Most sincerely,
Henrietta Wallace

MY QUEST

I seek to find a distant star
In the darkness of mystical night.
A gentle mountain breeze from afar,
Brings a touch of celestial delight.
The rays of the moon cast a spiritual glow
On the heights and depths that

unfold
The shadowed greenness and
flowered coves,
Nestled in hills below.
My quest transcends the stillness
and peace,
The warmth of a star-lit land.
A prayer invokes His blessings
that reach
Into the heart of every man.
Inspired by the mountains
at Wildacres

ISRAEL RESEARCH INSTITUTE OF CONTEMPORARY SOCIETY NEEDS YOUR HELP

The manuscript of the "Black Book", written by the renowned Jewish writers Ehrenburg and

Grossman was smuggled out of Russia. It contains the testimony of hundreds of Soviet Jews who survived the Holocaust during World War II.

The Israel Research Institute of Contemporary Society in Jerusalem agreed to take upon itself preparation of the manuscript for publication, i.e. analysis of the materials, commentaries and editing. But because of shortage of funds the Institute cannot bring the book to press.

The amount needed for the 3 volumes, containing some 1,500 pages, is about \$20,000 and we appeal for donations to everyone who has the matter at heart.

Donations can be sent to the Institute's bank account No. 051-16368/35, Union Bank of Israel, Main Branch (34, Jaffa Road, Jerusalem). The book will contain the names of those whose generosity made its publication possible.

International News

RUSSIANS CONVICT JEWISH ACTIVISTS

MOSCOW—Jewish activists Vladimir Slepak and Ida Nudel, above, were convicted in separate Moscow trials on June 21, of "malicious hooliganism" relating to their attempts to emigrate to Israel.

Mr. Slepak, a 50-year-old engineer, who was active in the small human rights movement in Moscow, was convicted in a short trial where witnesses were forbidden. His wife, Mariya, was also charged with the same offense, but has not yet been tried.

Ms. Nudel, who had hung a sign from her apartment saying "K.G.B. give me my visa," was tried in another court and sentenced to four years, while Mr. Slepak received five years in exile. Both were banished to Siberia.

Religious New Service Photo



National News

"Rabbi says there are now more Jewish deaths than births in the U.S. and that Jewry here is declining by 100,000 a year."

RABBI SAYS THERE ARE NOW MORE JEWISH DEATHS THAN BIRTHS IN U.S. AND THAT JEWRY HERE DECLINING BY 100,000 A YEAR

by Ben Gallob

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Declaring that there are currently more Jewish deaths than births in the United States, a Conservative rabbi has asserted there is "strong evidence" that the American Jewish population has started to decline "significantly," not only on a percentage basis, "but absolutely as well, perhaps by as much as 100,000 per year."

Those fresh data in the steadily-expanding debate on the demographic prospects of American Jewry were incorporated in a plea by Rabbi Jordan Ofseyer of Springfield, Mass., for more Jewish children per family because American Jews "face a problem of self-elimination."

During the past 20 years, he declared, in the Fall, 1977 issue of the United Synagogue Review, the number of children in American Jewish families dropped rapidly "from a high point in 1957 to the current low level of fewer births than deaths." He also asserted that the total number of children in Jewish schools "has fallen by 40 percent in the last 12 years."

He cited an estimate by Dr. Sidney Goldstein of the Population Study Center at Brown University that the next generation of American Jews may be only two-thirds of the present population of 5.5 million to six million.

Rabbi Ofseyer cited apparently current data on the Houston Jewish community and on his own congregation, Beth El. He report-

ed that the Houston Jewish community has a fertility rate of 9.4 babies per thousand population, a rate not only lower than the national average but also lower than that of West Germany which, with ten babies per thousand, "has the lowest proportion of births in the world."

He reported that in his congregation, membership has increased during the last seven years at an annual average of about 20 families per year, the difference between new members and those who leave the community or die.

But during the same time, he added, though the congregation has grown by 15 percent, "the number of children has decreased by almost 40 percent, the national average."

He cited a debate in the ORT Reporter between Mary Gendler, described as a writer on the role of women in Judaism and Rabbi William Berman, a Conservative rabbi who is founder of the Jewish Population Regeneration Union.

Rabbi Ofseyer quoted Ms. Gendler as arguing that the real issue was not quantity but quality and that Jews must turn their focus "towards improving the quality of Jewish life." Rabbi Ofseyer suggested that Ms. Gendler appeared to accept as unalterable, "the ever-diminishing number of Jews."

Rabbi Berman, in strong disagreement, rejected application of the zero population growth concept to Jews, saying there are now so few Jews—"a tiny fraction of one percent of the world's population"—that the self-elimination of Jews "would do virtually nothing to alleviate the world's over-population problem." He

commented that in Israel, if present trends continue for a few generations, Israeli Arabs "will populate Israel out of existence" because the Arab population "doubles every 15 years."

Rabbi Ofseyer, commenting on the debate, said that "the central fact" is that the issue of Jews having more children than other groups was meaningless because, as a group, American Jews now "are having less children than practically any other group" in the United States. He noted that the total world population has doubled since the start of World War II while the world's Jewish population, afflicted by the Holocaust, a falling birthrate and assimilation, "has decreased by more than 20 percent."

He declared that to maintain its numbers any group must average about 2.5 children per family—a figure somewhat higher than the usual estimate of 2.1 children as the replacement level—and that the Jewish birthrate is estimated at about 1.5, which is lower than the general estimate of 1.7 children per Jewish family in this country at present.

Among the results already evident, he declared, "is the trend toward an older population with less resources to provide for Jewish community services." He predicted that in 15 years, there will be a Jewish population with 15 percent of its members over 65. *J*

Jewish Athletes Pioneer A Caracas-Charlotte Connection

"The team was harder to beat than we thought".

by Martha Brenner

The ambassador from Venezuela wore a striped T-shirt with a Snoopy patch. Only 12 years old, Marcos Szonstein could reflect philosophically on his baseball team's two closely fought losses to the Charlotte Jewish Community Center, though baseball happens to be his country's national sport.

"The team was harder to beat than we thought," he said, his freckled face grimacing to find the right English words. "At home, we were one time champions. This time, no."

Marcos smiled gracefully. He could afford to, since his fellow Venezuelans had scored overwhelming victories against Charlotte in tennis, swimming and soccer. But win or lose, Marcos loved Charlotte anyway.

He and 43 other boys and girls from the Hebraic Society of Caracas came to the JCC in Charlotte July 5—for a sports meet and cultural exchange. The long weekend was a pleasant mix of athletics, international relations, Jewish brotherhood and such extra delights as Charlotte's open, green spaces, Carowinds and Snickers bars.

It was the first time an American Jewish community has invited a South American Jewish group for a visit of this kind, according to JCC director Marvin Beinstock. The Caracas center has invited the JCC for a similar meet next April.

The unusual Charlotte-Caracas Jewish connection originated last November with Jaime (pronounced "Hymie") Landau, a Venezuelan

textile machinery representative for American manufacturers, was paying a visit to Morris Speizman of Speizman Industries in Charlotte, a leading machinery firm.

Landau's younger son Kenneth plays on the Hebraic Society (Hebraica) baseball team. So he mentioned to Speizman that his center would like to send its younger athletes to compete with American Jews. The club had already travelled to Chile and its top athletes went to the Maccabiah Games in Israel. Would Charlotte sponsor a meet?

Immediately, Beinstock and Sara Schreibman, JCC Youth Director, were summoned to Speizman's office and soon the enthusiasm for the project was mutual. During long months of planning, messages passed from Charlotte to Caracas via Telex.

Finally, the Venezuelan children, ages 9 to 14, arrived July 5—celebrating their independence day—and trooped off a Delta plane in matching warm-up suits and gear bags. There was a warm welcome at the Charlotte airport as the Myers Park High School Band struck up the Venezuelan national anthem.

"The Venezuelan kids sang their anthem, then we sang ours and when we all sang Hatikvah together, my eyes began watering," recalled Lloyd Sher, JCC committee member for the event. "That ten minutes on the ramp was everything. The whole week-end could be a failure. They could have turned around and gone back home. But that feeling of unity was it."

From the airport, the children were taken to the homes of Center

families who had volunteered to house the visitors. The 22 adults accompanying the teams, including sports director Eduardo Lizorgorsky and Landau and his American wife, stayed at the Radisson Plaza Hotel.

The next few days were filled with sports, a trip to Carowinds theme park, a community-wide service and Oneg Shabbat at Temple Beth El and a farewell barbecue.

Marcos Szonstein, his brother and a friend participated in the activities from the home of Pat and David Sommerstein. "We really enjoyed having them," said Rodney, the Sommerstein's eldest son. "Marcos and his brother are less different than I thought they'd be. They are much like our family. We may be related. Our mothers talked and discovered our grandparents came from the same place in Austria. Our names are alike. The Szonsteins invited us to stay with them when the JCC goes to Caracas."

What did Marcos like to do at his American "home"? "We talked as best we could about places we had both visited, like Disneyworld," explained Rodney, "but what he really liked was my electric football game. He didn't put it down from the time he got here." The Sommersteins gave Marcos and his brother the game as a going away present.

It took more than volunteer parents like the Sommersteins to make the Charlotte/Caracas week-end a success, however, acknowledged Sher. "We had great backing from the community," he said citing churches who

had lent buses and drivers and the special arrangements made by the airlines, hotel and Carowinds. "We received proclamations from the mayor and governor. Our own JCC committee, led by Ed Warshawsky, worked hard and friends in the Jewish community donated commemorative T-shirts," continued Sher. They all appreciated the educational potential of the visit.

Sher himself, who works with youth in the city's school system, was impressed by the close companionship of the Caracas youngsters. "They are not as cliquish as our kids," he remarked. "They really cheer on their different teams, even if it's not their sport. They are highly competitive." He attributed the Venezuelan team spirit, as well as superior playing skills, to the visiting teams having played together longer than their Charlotte counterparts.

Interviews with Landau and Alberto Plotnik, a businessman who is a leader in both Hebraica and the Askenazie association, suggest that team solidarity is a reflection of the closeness of the Caracas Jewish community. All the children visiting Charlotte, for example, attended one of two large Conservative Jewish day schools, one of which is sponsored by Hebraica. The schools are among the best in the city.

The Society itself, just 10 years old, represents an innovation among Latin American Jewry. While Sephardic and Askenazic sectors of the community retain separate synagogues, the two groups merged to form the Hebraic Society which promotes social interaction and makes possible the financing of first-class recrea-

National anthems of Venezuela and United States and Hatikvah were sung at airport welcoming ceremonies for 44 Venezuelan children from Caracas's Hebraic Society.



Venezuelan youngsters from the Hebraic Society of Caracas pose in their team warm-up suits with welcoming hosts from the Charlotte Jewish Community Center.



tional, cultural and educational facilities. Already in use on a large tract of jointly purchased land are sports fields, an olympic pool and tennis courts. Ground has been broken for an elementary school for 1000 pupils; a high school for 1500 will follow, as well as a social center.

"We have 2,200 families as members," said Plotnik, "with the price of shares rising as facilities improve. Today a share is equal to \$12,000 payable over five or six years interest free. However, any Jewish kid is allowed to come in and play. Forty per cent of the families in the Hebraica school cannot pay full tuition, either. They are helped, too."

The closeness of Jews in Caracas, where they make up about one per cent of the population (as they do in Charlotte), is intensified by factors other than communal education and recreation. "I'm a first generation Venezuelan," reminded Landau. "My parents were born in Europe so we are all more conscious of what happened to Jews in Europe."

The present political and economic climate has its effect, too, as Venezuela is an oil exporting nation and OPEC member. "In regard to Israel, the government takes a neutral stance, but Venezuelans have a good sense of justice," he stated. "We were one of the first in 1948 to vote for the creation of Israel."

There is no open anti-semitism, reported Landau, and Jews are free to express support for Israel and for Soviet dissidents and do so actively. Yet one senses Jews are not totally comfortable in Venezuela.

Landau admits he is happy that his son's baseball team plays in a league with people from the "pueblo," or marginal classes, not only because "it is good for our kids to have that contact. I really think the 'pueblo' are less prejudiced against Jews."



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Kibbitzing-Community News

B'NAI B'RITH YOUTH NEWS

by Susan Schneider and
Jeff Gorelick

This year the District (consisting of the area between Miami and Baltimore) is starting a rotation system with this annual Convention, following the B'nai B'rith Men. The five day convention was held at the University of Maryland, however, the first day we toured Washington D.C. At this convention the District officers were elected. If you know of anyone interested in joining or working with BBYO, please contact:

Susan Schneider
2420 Tyson St.
Raleigh, N.C. 781-4247

or

Jeff Gorelick
620 Edgemont Rd.
Charlotte, N.C. 366-1178



Howard Lavitt

HICKORY, N. C., COMMUNITY NEWS

by Pauline Lavitt

Howard Andrew Lavitt, son of Mr. and Mrs. Paul P. Lavitt of Hickory, North Carolina, graduated from The Hill School in Pottstown, Pa. During his two years at The Hill he attended Congregation Mercy and Truth regularly.

In addition to graduating in the upper quintile of his class, Howard received the highest honor given by The Hill School, the Nicolai H. Hiller, Jr. Memorial Prize awarded annually to that member of the School who best exemplifies the Spirit of Manly Effort and Loyal Service to his Fellows and the School.

Howard's participation in school activities was multi-faceted. He served as a Prefect, supervising younger students and was an assistant to the Head of the Chemistry Department. As President of the Radio Station he had his own program. He was an active member in the Drama and Chess Clubs, and was an influential member of the Head Master's Reception Committee as well as the Student Activities Committee." He also earned Varsity letters in Basketball, Track and Soccer.

Howard will be attending Tufts University in Medford, Massachusetts where he will study Industrial Management and Consulting. He has been selected to combine his course of study at Tufts with studies at the Massachusetts Institute of Technology.

N.C. HEBREW ACADEMY AT CHARLOTTE

by Sue Brodsky

Dr. Stephen Fishman was elected President of the N.C. Hebrew Academy at Charlotte by the Board of Directors at the Academy's annual meeting. Other elected officers for the 1978-79 year are: Robert Brodsky, Vice-President; Robert Bernhardt, Treasurer; and Leah Pittman, Secretary. The following people were elected to fill vacant terms on the Board of Directors: Gerson Asrael, Robert Schrader, Howard Maniloff, Mark Weinglass, Phyllis

Tannenbaum, Paul Edelstein, and Herb Jacobs.

Dr. Fishman presented a beautiful desk set to the Academy's outgoing President, Dr. Gerson Asrael, as a token of the Board's appreciation to him for his outstanding work and dedication to the School. Dr. Asrael served as President for the previous three years.

The Board expressed its gratitude and best wishes to Michael and Naomi Goldin, who will be leaving Charlotte for New York. The Goldins served the Academy in a number of capacities, and they will be missed greatly by the Academy family.

The Academy Family Picnic was sponsored by the PTA. Films that the upper school children had made at school, and that the kindergarten class had made at Walter Klein Studios, were shown. Everyone enjoyed the late afternoon cook-out.

Beautiful new contributor cards are available through the Academy. Make a donation to the N.C. Hebrew Academy at Charlotte for all occasions-memorials, bar mitzvahs, births, birthdays, etc. Send your request and a check to Robert Bernhardt, 1929 Randolph Road, Charlotte, N.C. Those honored by your donation will receive a lovely card.

TEMPLE BETH ISRAEL— ASHEVILLE

by Mrs. Benninga

Graduated from Yeshiva High School in Atlanta, Ga.: Vivian Eva Lerner, daughter of Mr. and Mrs. Harry Lerner of Asheville. Vivian will attend college in Atlanta.

CHARLOTTE COMMUNITY NEWS

Rabbi and Mrs. Israel J. Gerber of Charlotte have returned from a trip to Israel where Dr. Gerber attended the Second International Conference on Psychological Stress and Adjustment in Time of War and Peace. The sessions, dealing among others with such vital concerns as characteristics of heroism, the psychological aspects of the Vietnam veteran population, human suffering, how children and hostage victims cope with stress, were enlightening and fascinating.

While in Israel, Rabbi and Mrs. Gerber were guests of the State at a gathering of a Rumanian mission that was visiting the country. The Rumanian Ambassador to Israel was in attendance. They had a personal session with Minister Petre Blajovici, a Minister of State, and his wife Dr. Blajovici, who is doing extensive research in the field of cancer. Dr. Blajovici and Dr. Gerber discussed the psychological factors confronting a physician who deals with such patients. Dr. Gerber also met with officials of the foreign ministry.

Three days prior to their arrival in Israel, **Maariv**, the largest daily newspaper in the country, published a review of Rabbi Gerber's latest book **THE HERITAGE SEEKERS**.

In Bucharest, Rabbi and Mrs. Gerber were guests at the home of Rudolph Aggrey, United States

Ambassador to Rumania, who is originally from Salisbury, North Carolina. Dr. Gerber had visited a school in Ghana, Africa, that had been established by his father.

Rabbi and Mrs. Gerber also visited in Egypt and Iran.

TEMPLE ISRAEL-CHARLOTTE:

Dr. Martin A. Cohen will be the guest speaker at the Rabbis Kallah, to be held at Wildacres from August 17-23.

A recognized authority on Jewish history, Dr. Cohen has written extensively on the Biblical, Rabbinic and Renaissance Jewish experience. He is especially known for his work in Sephardic studies, including his editorship of three major sections in this field in the new **Encyclopaedia Judaica**. His latest book, **The Martyr**, dealing with the secret Jews and the Mexican Inquisition, has received wide acclaim. Dr. Cohen's challenging studies on Biblical and Talmudic politics have stirred interest and controversy. Dr. Cohen serves as chairman of the history interest group of the Central Conference of American Rabbis.

He has been on the faculty of the Hebrew Union College-Jewish Institute of Religion since 1960, and is presently Professor of Jewish History at its New York School. He has also served as adjunct professor of Western



Dr. Martin A. Cohen

Religious Thought at Antioch College, Visiting Professor in Jewish Religious Thought at Temple University and Visiting Professor of History at Hunter College of the City University of New York.

Dr. Cohen is a member of Phi Beta Kappa and is listed in **Who's Who in Religion** and the **Dictionary of American Scholars**. He serves on the Board of Directors of the Jewish Conciliation Board of America, and various learned journals. He is the immediate past president of the American Society of Sephardic Studies. He has also served as National Chaplain of the American Veterans of World War II and Korea (the AMVETS). The Metropolitan Conference of the National Federation of Temple Brotherhoods designated him May of the Year in 1970, and in 1976 conferred upon him its first annual Solon Miles Chadabee award for outstanding achievement. Early in 1977 Dr. Cohen was named Chairman of the Department of Jewish-Catholic relations of the Anti-Defamation League of the B'nai B'rith.

CHARLOTTE B'NAI B'RITH WOMEN

by Estelle Goozner

BBW said thanks and farewell to Joan Laurie as she was honored

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at a farewell and appreciation day luncheon at Slug's Choice. Mrs. Laurie, a past president of BB Women, her husband Marvin, and their two children Sandy, a rising senior at Duke University, and Diane, a rising sophomore at Vanderbilt University have moved to Chicago in June. Joan has given countless hours to community activities including the start of "Operation Whistle Watch," the use of whistles by women for self protection. This operation later became a national BBW project which evolved into "Security Schools for Women" and into the establishment of independent Rape Crisis Service in Charlotte. Joan also spearheaded the establishment of the #911 emergency telephone number in Charlotte and organized the highly successful UNCC "Alive" courses co-sponsored by BBW and the Jewish Community Center.

Mrs. Laurie served this year as counselor of Sacred Heart College and assisted with the Queens College "New Directions" for women program.

Oh boy! Chicago, you're lucky to get Lynne Schwartzberg and now Joan Laurie. We wish them both and their families success and much happiness.

Alive II had a farewell luncheon for Joan Laurie at the home of Renee Gorelick and we were honored to have as guest, Sister Mary Thomas Burke in attendance.

Twelve BBW attended the BBW Mid-Atlantic Regional Conference in Washington, D. C. They were Loretta Barman, Beverley Greenwald, Phyllis Fielding, Barbi Weiner, Jane MacEntee, Arlene Shapiro, Susan Bruck, Joan Gordon, Miriam Wallace, Ann Langman, Sally Winokeur, and Renee Sutker.

The weekend contained a gala banquet featuring Evelyn Wasserstrom, International BBW President as keynote speaker. Then followed an Israeli dance group. The following day there were

numerous workshops and chapter sharing benefits. On Sunday evening there was a gala awards banquet at which Charlotte Chapter proudly received 8 awards.

1. 1st place—most outstanding single program
2. Honorable mention — for all around programing
3. Honorable mention — for comprehension service
4. Honorable mention — for our bulletin presented to Phyllis Fielding, Bulletin Editor
5. Treasurer's Award—presented to Sonni Besnoy
6. Financial Secretary Award — presented to Barbi Weiner
7. The Chai Award—for meeting early allocation
8. The Chai Award—for oversubscription of allocation

The following day the women went to a highly privileged briefing at the Executive Office Building in Washington where they were graciously received, and heard informative talks by #2 and #4 positioned men in the Executive Administration. They also had an interesting question and answer period.

The conference was closed with a luncheon and a moving and well received "Life Membership" presentation, created and led by Charlotte Chapter's Ann Langman, an outgoing vice-chairperson of the Mid-Atlantic Region. Participants of the program were the presidents, immediate past presidents of North Carolina Chapters, and the President of Avodah, North Carolina and BBW Council.

During the Mid-Atlantic Conference, the new council officers were installed. The installing officer was Evelyn Wasserstrom.

Council officers that were installed:

- President—Susan Bruck
 Fund Raising V. P.—Arlene Shapiro
 Comm. & Public Relations V. P.—Denise Altman
 Mem. & Ed. V. P.—Rozanne Sklar
 Sec. Treasurer—Barbara

Bernhardt

In addition to their officers, their board consists of the following Regional Board delegates:

Susan Bruck, Ann Langman, Rozanne Sklar, BBYO Liason—Debbie Hirsch, by laws—Helen Fligel and Terry Cathcart. The council will meet periodically at the various cities of their members in North Carolina.

BBW were busy putting up posters and distributing material for "Operation Child Find". This is an organization wishing to find children with special educational needs (handicapped as well as gifted). These materials inform people of special children's need to adequate education under funding laws.

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B'NAI B'RITH YOUTH NEWS

by Susan Schneider
and
Jeff Gorelick

This year the District (consisting of the area between Miami and Baltimore) is starting a rotation system with this annual Convention, following the B'nai B'rith Men. The five day convention was held at the University of Maryland, however, the first day we toured Washington, D.C. At this convention the District officers were elected. If you know of anyone interested in joining or working with BBYO, please contact:

Susan Schneider
2420 Tyson Street
Raleigh, N.C. 781-4247

or

Jeff Gorelick
620 Edgemont Road
Charlotte, N.C. 366-1178

TEMPLE ISRAEL SISTERHOOD— CHARLOTTE

by Estelle Hoffman

Newly elected Sisterhood officers of Temple Israel for the year 1978-1979 are: President, Eleanor Katz; Vice Presidents, Sandra Schwartz, Paula Klien, Debbie Hirsch, Eleanor Weinglass; Corresponding Secretary, Muriel Levitt; Financial Secretary, Leah Weinberg; Treasurer, Harriett Weinstock. These new officers were installed by Janet Jaffa at the Sisterhood meeting in Temple Israel.

The First Annual Donor Luncheon of Temple Israel Sisterhood was held at the Raintree Country Club Restaurant. This notable occasion was enjoyed by all present. Exciting door prizes were presented and there were souvenirs for everyone. Entertainment was provided by Barbara Strong, vocalist, who accompanied herself at the piano. It is hoped that this Donor Luncheon will be followed in coming years, gaining

momentum as we grow.

Temple Israel Couples Club met for its annual Barbecue. Food was abundant and the entertainment by the Barber Shop Quartet was excellent. This event took place at the Jewish Community Center. The Couples Club sponsored a Mystery Bus Ride. Couples met at the Jewish Community Center where they boarded a chartered bus. The first stop was the home of Mr. and Mrs. Larry Levy for a Cocktail Party. On the bus again, there was a ride out to Lake Wylie where dinner was served at the Hungry Fisherman. After a hearty meal, the bus drove on its mysterious route to the Goony Golf course. This was an unexpected treat, followed by a stop for ice cream cones. Thus, the season ended with a delightful outing. All members of any of Charlotte's Temples are eligible for membership in Couples Club. Dues are only \$10 per couple per year. New members are welcome.



Steve Shavitz

HIGH POINT COMMUNITY NEWS

by Phyllis Shavitz

Steve Shavitz is working for our Congressman Richardson Preyer this summer for a six-week period. He is a rising senior at the University of Georgia, and is the grandson of Mr. and Mrs. Sam Shavitz of High Point, and Mrs. Jack Polon of Richmond, Va.

Congressman Preyer is head of the committee investigating the assassination of President John F. Kennedy.

PORTSMOUTH, VIRGINIA COMMUNITY NEWS

by Meyer H. Jacobson

Portsmouth is all agog planning Gomley Chesed's Reunion for 78. Every effort has been made to secure the names and addresses of all who have been affiliated with the Synagogue as a member, student Bar or Bat Mitzvah to attend this big weekend being planned in Portsmouth for Labor Day starting Friday evening September 1st. Gomley Chesed is proud of its history now celebrating its 92nd year of existence.

Review of the highlights of the Congregation's years will be done with pictures, slides and skits.

Guest speaker for the banquet scheduled for Sunday night, September 3rd, will be Rabbi A. David Arzt of Baldwin Long Island, New York. Rabbi Arzt served the Congregation for ten years and was responsible for the building of the edifice that now serves the Portsmouth Conservative Congregation.

Friday evening services will start the Reunion weekend when the founders and present generation members will be honored. Saturday morning will have many of the out of town visitors participating in the services followed by a family kiddush. Saturday evening a dance and cocktail party will be the main event for that night.

Socially, the city has had its share of simchas. Sherry Ruden of Suffolk, daughter of Mr. and Mrs. Larry Ruden was Bat Mitzvahed with many relatives and friends present including grandparents Al Ruden from Suffolk and Mr. and Mrs. Murray Friedman of Portsmouth.

Gomley Chesed was the scene of the wedding of Erica Grob, daughter of Dr. and Mrs. Paul Grob to Howard Bernstein, son of Mr. and Mrs. Maynard Bernstein of Encino, Calif. Rabbi Judah Fish with Rabbi Jerome Epstein of

Philadelphia performed the ceremony assisted by Dr. Grob who is Cantor of Gomley Chesed.

Dr. Susan Bromberg, daughter of Mr. and Mrs. Harry Bromberg was united in marriage to Dr. Robert Schneider. Rabbi Fish, assisted by Cantor Paul Grob officiated at the wedding.

STATESVILLE COMMUNITY NEWS

by Mrs. Ben Katz

Summer has arrived but not before the end of school, secular and religious, and all the "endings" which preclude wonderful beginnings for many of our congregation. Congratulations go to Dr. Cecil and Mrs. Ram upon the graduation of their son "Butch" from the Medical School of the University of North Dakota, and his obtaining a residency position in Urology at the University of Virginia Hospital; Clifton W. Homesley who graduated from Mooresville High School, son of T. C. and Jaquie Homesley; Chiari Daneri, graduating from Statesville Senior High School, daughter of Agnes and Albert Schneider; Richard Gordon, son of Rona and Alfred who graduated from SHS; and Steven Leventhal, son of Marilyn and Martin who also graduated from SHS, and in addition was noted for an award on Senior Awards Day for being in the top ten percent of his class and sharing an award in Journalism as his part of editing the "Blue and Gray", the high school paper.

Others making their mark at their respective schools were: Sammy Winthrop, son of Barbara and Warren who was elected president of D. Matt Junior High School and was one of the Marshalls for Awards Day; also on the Honor Rolls for the final period of the school year were Sammy and Louis Gordon, sons of Toby and Kalman, and Lauri Ram, daughter of Cecil and Judy—the latter two

attending Oakwood Junior High School.

Travelers were: the Rams and family to Boston for Convention and sight-seeing; Leonar and Ruth Polk of Philadelphia; Mrs. S. Wallace Hoffman to Winston to visit with son John and daughter-in-law Belle which also included an extensive trip through the mountains of North Carolina; Faye Lester and Gene Gordon visiting the Fashion Shows and Fall Showings in New York; the Max Lerner to Florida for a much needed rest and vacation; and to the Beaches—Richard Gordon, Susan Gordon, the Ellis Gordons, the Alfred Gordons, and the T. C. Homesleys.

People doing things were Robert Gordon, son of Rona and Alfred who spent a week at Carolina at the Basketball Camp supervised by Dean Smith; Karen Goldstein, one of the selected for the Asheville show known as "Nine Women Artists"; and the Hy Silbermans who have moved into their new home in Camelot Acres—our wishes for Good Health and Good Years!

Our energetic and creative Religious School Principal made certain that the end of the year was as important as the beginning with closing exercises which included a Creative Service in which every member of the school participated, where everyone was awarded a certificate for their particular achievement and a first for the congregation; public

acknowledgement of the efforts made by the teacher, Ruth Polk, and her pupils in Beginning Hebrew, participating adults of the congregation. Following this, the school met at Tanglewood Park to join in a Lag B'Omer picnic which featured good food, fun and conviviality!

The Nathan Lipshitz have been hosts to their cousins from Florida, and we wish to mention that our honored Congregation President's name is Melvin Gordon, not Milton. The Ladies Auxiliary resumed one of their most enjoyable projects, that of the Secret Sister and we have already heard that many have been so remembered. We also wish to thank all of the women who have NOT forgotten their Adopted Grandparents at the Blumenthal Jewish Home.

The Congregation may be gone from time to time, but it is never at a complete standstill for Friday Evening Services are held on a regular basis with a different host for the Onegai Shabbat which follow; in addition, we have hosted visitors to the Synagogue who are participating in their respective Church Bible Schools; and most commendable for teacher and pupils, the continued Adult Hebrew Class.

To all and any, a Happy Summer—a time for Good Reading and Fast Friendships!



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Michael Lipton

CONGREGATION TEMPLE EMANU-EL, WELDON, ROANOKE RAPIDS, EMPORIA

by Louise Farber
Congratulations—

To Sarah Kittner, wife of Harry Kittner, who graduated from N.C. Wesleyan College and received her B.A. Degree in literary development. Sarah is the mother of four children, Ben who is a teacher, Betty and Bert, students at U of N.C. and Sammy, a high school student.

To Evelyn Freid, wife of Harry Freid, who received second prize in a short story contest by the Halifax

County Arts. The subject of her story "Sunday Interlude."

To Debbi Freid, daughter of Mr. and Mrs. Harry Freid, was honored on the dean's list of U of N.C. with a grade point average of 3.75.

And to Mimi Freid who graduated from Halifax Academy. Our prayers for the recovery of:

Louise Farber, who has been a patient at the Petersburg General Hospital for several months.

Sarah Kittner, who has undergone surgery at the Nash County General Hospital.

We also congratulate Rabbi Daniel Zukor, who has been our Rabbi, spiritual leader and teacher for 1977-1978 and recently graduated from the Hebrew Union College.

On his last visit Rabbi Zukor presented to the congregation the Bar Mitzvah of Michael Lipton, son of Dr. and Mrs. Lipton of Lawrenceville, Va. Michael participated in the Friday Evening Service. On Saturday morning he recited the Blessings and the reading of the Haftorah. Gifts were presented to Michael for the Temple by Ellis Farber and for the Sisterhood by Jeanette Marks. After the Services, a luncheon was held at the Holiday Inn in honor of Michael by his parents and grandparents.

Michael traveled two and three times a week from Lawrenceville to Weldon, some ninety miles for his studies to attain his Bar Mitzvah status. Regardless of weather, distance or time, Aida Lipton his mother, and Michael were determined to reach this goal. Michael continues to attend and help conduct services and is an example of youth in the small towns who continues to show that Judaism as a way of life shall survive.

On Saturday Evening at Howard Johnson, we bid good-bye to Rabbi Daniel Zukor. The talks and responses were very emotional and as we adjourned we realized the great influence our Rabbis have had on our community life.

Morris Brenner Dead at 63

Morris Aaron Brenner, 63, who turned the family junkyard into the Brenner Industries conglomerate, died at the Sloan-Kettering Memorial Hospital in New York City, where he had been a patient for two months.

A native of Baltimore, he moved to Winston-Salem at the age of 6. Mr. Brenner's father, Frank, started the junkyard in 1922. At the age of 15, Morris Brenner was drawing a regular paycheck from the business. When he was 19, Brenner took over the operation of the business.

Over the years, Morris Brenner served on the board that built the Forsyth Memorial Hospital and was on the Board of Governors of the Blumenthal Jewish Home for the Aged, and served as chairman of the building committee for the Home. He was also a member of Temple Emanuel and Beth Jacob Synagogue.

Mr. Brenner once summed up his philosophy by saying: "I want to live as long as I can live—as well as make a little too."

He is survived by his wife Gertrude, two daughters, and two brothers.

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Poetry Corner

FIRST LOVE

by Lillian Rottmann

First Love

Will it bring you the moon
Or be over too soon.
Dreams shining bright
Or tears in the night?

First Love

Is it pleasure or pain
Sunshine or winter rain.
Will it die or grow
Who can ever know?
With first love.

It's a magic moment of youth
You won't ever forget
You won't ever regret.

First Love

It may end with a sigh
But the echoes never die
You will remember—
Always remember—
Your first love!

DON'T LET IT THROW YOU

by Lillian Rottmann

So the boss gave you the sack
And your girl gave the ring back
Even the TV's gone out of whack—
But don't let it throw you!
Your tax return is overdue
The landlord's bent on suing you
You're wond'ring what on earth to do—
But don't let it throw you!
The headlines fill you with gloom
Is the world heading for doom?
Your stock goes bust instead of boom—
But, don't let it throw you!
Pick up the pieces, friend
No matter how many, they'll mend
It's the beginning, not the end
So, don't let it throw you!

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Kosher Korner



BEEF STEW

by Norma Barach
(Copyright 1978, JTA)

As the weather turns warmer, top-of-the-stove all-in-one dishes are appealing to homemakers.

2 ½ lbs. boneless chuck, cut in 2-inch cubes

meat tenderizer
1 large onion, diced
2 stalks celery, diced
2 lb. whole mushrooms
10 baby carrots
5 potatoes, cut into eighths
oil
2 cups plum cream wine

In a skillet brown meat in oil, Brown vegetables. Add wine. Cover skillet and cook over low heat until meat is tender (about 2 hours). Add water as necessary.



MEAT IN BEER

by Norma Barach
(Copyright 1978, JTA)

There's more to beer than the drinking thereof. It also can be a tasty ingredient when cooked with meat.

3 lbs. chuck steak
meat tenderizer
2 large onions, cut in rings
1 lb. whole mushrooms
1 12-oz. can beer

Sprinkle meat with tenderizer. In a large skillet brown chuck steak in oil. Brown onions and mushrooms next. Add beer and simmer covered for two to two-and-a-half hours or until meat is tender. Serves 5.

CHOCOLATE-CHEESE PIE

by Norma Barach
(Copyright 1978, JTA)

Shavuot is around the corner. Rich, luscious cheesecake comes to mind. Chocolate-cheese pie is a special treat.

1 9-inch pie crust
2 squares melted chocolate (bitter)
1 lb. softened cream cheese
1 1/3 cups sweetened condensed milk
1 tsp. rum extract

Mix cream cheese, milk, and rum extract until blended. Add chocolate and mix until smooth. Pour into crust and refrigerate. Do not freeze.



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The Propaganda War Against Israel

"Pressure from the outside is exerted to leave a wavering opponent no choice but to give in."

by Arno Herzberg
(Copyright 1978, JTA)

Somebody once explained to an unbelieving public that war is the continuation of diplomacy by different means. This was a long time ago and times have changed. Now the opposite is true. Diplomacy is the continuation of war in a different guise. Negotiations between countries are an ongoing propaganda battle, carefully staged conferences, press leaks and TV appearances are used to influence public opinion and to make the world a partner in negotiations. Pressure from the outside is exerted to leave a wavering opponent no choice but to give in.

The battle for men's minds has become an integral part of diplomacy. How to present his own case, how to coin slogans that explain away facts, how to manipulate world opinion are the overriding problems. Diplomacy and propaganda are only two sides of the same coin.

We see this now in the Middle East. We must evaluate events and pronouncements with the thought in mind that propaganda can create facts although they may have no substance in reality. Propaganda can confront us with situations which, in the mind of the unconcerned observer, are no longer worthy of any discussion, because they are that clear.

No wonder then, that under the constant barrage of propaganda those concerned with Israel's fate are confused and sometimes worried. They feel the pressures of a changing public mood, the manipulations of a slippery administration, the pretense of it all and

the growing concern that it all will end in a stalemate.

Too much was expected from the trip Egyptian President Anwar Sadat made to Jerusalem. In the euphoria that accompanied this demonstrative diplomacy everyone overlooked the fact that Sadat, in his speech to the Knesset, did not deviate one bit from the Arab demands of the last 30 years and that this trip was one of those calculated propaganda moves meant to convince the world that Egypt has done everything for peace by promising it and that it was now up to the Israelis to satisfy Arab demands. There was the unyielding, almost insulting speech of the Egyptian Foreign Minister upon his arrival in Jerusalem for meetings of the political committee. It was a clear demand for unconditional surrender. It made the cool observer wonder what sort of negotiations would take place and what could be accomplished in such an atmosphere. All these moves required a weighty and flexible response by way of propaganda. There was so much at stake.

Has any country, after World War II, given up land it acquired by conquest. Did Russia? Did India, when only a few years ago, she grabbed Portuguese colonies? Did Hussein give back the West Bank which Jordan annexed after the 1948 war? Did Turkey leave Cyprus or Morocco or the Spanish Sahara? Did Egypt evacuate the Gaza Strip she occupied after 1948?

The list can be prolonged at will. After 30 years of war, terror and attrition, Israel is expected to give back every inch of land. Arab propaganda demands it because

"conquest shall not pay." But should aggression pay? After all, it was the Arabs who started four wars.

Israel did not conquer any territory. In the fight for her existence she had to occupy the territories where the aggressors came from. The Arabs could not win their four wars. Is diplomacy now the continuation of those wars?

At the same time, we should realize that, in an emotional atmosphere, the cry for "security" has lost much of the initial appeal. "Secure borders" on which Israel depends and which she has a right to expect are not always dependent on territory. Total and complete demilitarization of returned territories can be part of security. Exchanges of populations can be vital.

For years and years, for two-thirds of Israel's existence, the Arabs had all the territories they now demand and there was no peace. But Israel would have been wiped out in the 1973 war if that war had been fought with the 1948 or 1967 borders.

Sadat demands, and so many agree, that Israel should demonstrate "some degree of trust and confidence in the goodwill of the other side." But how much trust can anybody have if, at the first sign of disagreement, the Egyptians start packing and leave a conference convened to discuss peace and peaceful conditions? Statesmen cannot act like little children who pick up their marbles and go home if they do not get what they want. Where is the goodwill when the Egyptian press, after that disastrous conference, heaps insult and innuendo on Begin and Israel? Trust and good-

will ask for more than rhetoric. They cannot appear from one day to the next. The world easily forgets that, only a few months ago, Sadat embraced PLO leader Yasir Arafat on one of his frequent visits to Cairo. We are expected to believe that the brotherly love they exuberantly bestowed on each other was mere pretense. After Sadat's friend was gunned down in Cyprus by the same PLO, the Egyptian government revoked the favorable status Palestinians had previously enjoyed. This edict was never enforced, a fact that speaks for itself.

In the midst of all this turmoil of propaganda, in the war of words, the American government of President Carter is not much of a help. The premise under which his foreign policy advisor Zbigniew Brzezinski acts is clear. He believes (rightly) that the energy crisis with all its political and eco-

conomic consequences is the major problem facing American foreign policy. It is therefore absolutely necessary to solve the Arab-Israeli conflict, he argues. This can only be done if Israel makes all the concessions needed to bring the Arabs to the peace table. It is the century-old assumption that Jews are expendable.

Brzezinski's arguments, published before he took office, are basically untenable. If Israel would give the Arabs everything they ask for including Jerusalem, the energy crisis would not be solved. On the contrary, with Israel confined to indefensible borders and restricted in space and weapons, the oil sheikhs would have more leverage on America than ever before, they certainly would not be ashamed to use it. Oil prices would go higher and higher and America would be

more indebted to Arab billionaires.

It is one of the ironies and tragedies of history that at the moment, when both Israel and Egypt start to talk, Washington has an administration which advances policies that are riddled with inconsistencies, and always tries to solve problems by giving in to those who shout the loudest.

At first, the proposals Premier Menachem Begin brought to Washington were acceptable to Carter as a basis for negotiations. When Sadat did not agree (without making any counter proposals), Carter changed his mind.

Since then, the propaganda emanating from Washington has obscured the question of whether it is in America's long-term interest to behave like Carter does by being a partner in the negotiations leaning toward the Egyptian side. Israel's evacuation of the West Bank and the creation of a Palestinian entity can only open the Middle East to Russian influence and mischief. If Israel's population centers are under the guns of a hostile "entity," an armed conflict incited by Russia would not be far off and it would result in an East-West confrontation. In the torrent of words coming out of Pennsylvania Avenue many sides of the Arab-Israeli conflicts are obscured, explained away or glossed over. This war of words will go on and it must not continue with Israel on the defensive. Too much is at stake. Opinion polls show that a declining percentage of Americans believes that America should give her strongest support to Israel and that a majority of those answering states that both Israel and Egypt have not made enough concessions. Without a proper and concerted propaganda effort the majority may turn out to be a minority.

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The Great Train Ride

"There was one thing that I noticed that night; everyone knew something about the trip that I didn't know . . ."

by Gary Zembow

Once upon a spring morning, we were preparing for the best vacation a boy could have. We weren't going to take everything, just the important things. My father and mother were worried whether or not this would be a fun trip. My sisters and brothers were dashing about looking for their favorite clothes and possessions, not me I knew where everything was. One sister Sarah was looking for her blue blouse and white skirt, Morris on the other hand was looking for his brown shoes and black shirt. George and Hannah were looking in the attic for grandmother's old shawl which was mother's prize possession. Father was already putting the things in the front hall because the departure was growing near. Father called from downstairs that everyone better hurry up or we will miss the train.

We all walked to the train station which wasn't very far. We lined up with the others and waited our turn to enter. This train was so old and dirty, it looked more fit for animals than people. I didn't care because it was my first train ride. We all boarded the train and got settled. Our family was very lucky because we got to stand next to the wall, while other families had to stand in the middle with no support. At that moment I noticed the conductor was talking to the station guards, he was wearing an arm band which I couldn't see too well. After he was finished, he got in the locomotive and waited for the signal from the caboose. I noticed all of this because trains have been a favorite of mine since I was very young. Then all of a sudden the train started to pull out of the station

with a SHHH SHHH SHHH SHHH coming from the engine.

Well we were off. I was so excited that I didn't notice the little blonde boy near me crying. Then I did notice him. As I started towards him my sister Hannah pulled on me to keep me from leaving. Then I said, "Hey, what's the idea?", and she said, "Don't go away or you'll lose your place." I said, "I don't care; I want to see what's wrong with that boy!" As I got nearer to him, I saw a sign around his neck that said, "I AM DEAF AND MUTE; PLEASE BE KIND TO ME." After I read that, I really wanted to be friends with that boy.

As I tapped him on the shoulder, he looked at me very sadly. I once read that some deaf mutes can read lips, so very clearly I asked him his name. All of a sudden, his face lit up and he pulled out a pad and pencil he had with him. He started to write his name; first slowly a J, then an A, then a C, and last a K. JACK. Well, we had broken the language barrier. At that moment we were both so happy that we hugged each other. Then again, clearly, I told him my name. After all the excitement was over, I brought Jack back to where I had been standing before, and Hannah was right; someone had taken my place.

When I asked him to move, he said he wouldn't. So, I went to my father and told him that a man took my spot and said he wouldn't move. My father was six foot and one inch tall and weighed one hundred and eighty pounds. When that man took one look at my father, he returned my spot to me.

After that was settled, I introduced Jack to my family, and told them that he was a deaf mute.

They all felt bad for him, but I told them he had a paper and pencil to write with. Then Jack and I got settled against the side of the car wall. After a few minutes, Jack fell asleep next to my sister Sarah, who was already asleep. As most of the people in the car fell asleep, I wondered why I was still awake, but it didn't really matter.

As silence slowly fell over the car, I started to think about almost everything. First about that night when father came home and told everyone that we were going on a train trip for a while, everyone wasn't happy about it like I was. I had never been on a train before and neither had anyone else except mother and father. There was one thing that I noticed that night; everyone knew something about the trip that I didn't know, but it didn't matter to me. As my thoughts wandered further, I realized that this train wasn't like the others that I had read about; it looked more like a cage for animals than a passenger train. Then I remembered that no conductor had come for our tickets or that we had tickets to begin with. Now I noticed that there were more than the usual guards aboard; there were ten of them. This was getting exciting; maybe there was supposed to be the president's cattle aboard and we were decoys. Then I remembered that the president's cattle had already been stolen. After a while I forgot about the whole thing.

The sun started to shine over the hills as our train kept running. The first things I was able to see were the people in the car. As our train kept along its tracks, I could see the countryside up close. I had never been out of our little town, but I was

glad we finally got away from it. You could see graceful little farms on the hillside. There were meadows with cattle grazing peacefully, and bright red barns with a small silo for corn and grain. In one particular spot there was a blue farmhouse with a white porch and shutters. On the porch there was a swing hanging from the ceiling, and there was a boy and girl making sweet faces at one another from what I could see from the car. It was getting brighter as the sun came from behind the hill, where it was hiding since early morning. People in the car were awakening and trying to stretch, but it was impossible because the car was so crowded. As I was looking out at the scenery again, someone tapped me on the shoulder; it was Jack. I asked, "How did you sleep Jack?" He pulled out his pad and wrote; "Fine, and how did you sleep?" I told him I couldn't sleep all night. He asked, "Why not?" I told him I hadn't been at all sleepy and he gave me a doubtful look, hinting that he didn't believe me. It was already 9:00 a.m. and people seemed to be feeling nervous, I couldn't make out what they were saying, but someone mentioned that he hoped his turn would come last. I didn't understand what was meant by that. My father and mother were whispering something about my brothers, sisters, and me. If I could have one wish then; it would have been to know what they were whispering about. Then my mother and father began telling Sarah and Morris, the two oldest children, what to do if we were separated from one another. I wondered why they would worry about that on this innocent train trip; or was it as innocent as it had seemed to be! Now I started to worry; could there be something wrong?

I began to remember those nights at home, when the only newspaper we got was in Yiddish. The reason for this was because my father never received a good education, and he was only able to

read the Yiddish that he had learned from his father as a little boy. There was something else I noticed; as we neared our destination, I noticed that farms were becoming more scarce, and soldiers were multiplying. Could there be an army camp nearby, or was this area under attack? I was really worrying now. It seemed that everyone felt uneasy about something. We kept moving on, mile after mile; this trip seemed endless. Everyone started holding each other closer and tighter; some women were even crying. I was so afraid that I broke into a cold sweat. My father stood there with a grim expression upon his face. My older brothers and sisters huddled together, and Hannah, the youngest, started to cry.

I finally saw our destination; a group of buildings surrounded by barbed wire fences, and two towers with lights and machine guns mounted upon it. The train came to a halt and a group of soldiers told us to come out. As we all left, Jack started running down the tracks; a soldier rose his rifle and within an instant Jack was lying on the ground, dead. As we turned towards the gates, I saw a sign dreaded by many men . . . AUSHWITZ!

The rays of the sun through the dense forest produced elongated shadows behind each man as we walked along the dirt road. The shadow that followed my brother Morris proved he was the tallest man in the group, but the shadows also showed that all of us were very thin. I looked at the heavy growth at the top of the trees and marvel at the deep rich green color; it had been a long time since I had seen trees like these. The trees that I had looked at in the past seven years were dark and always near death, I suppose that was due to the soot and ashes that covered them and hindered their growth. I had also been constantly covered with soot and ash and kept on the brink of

death, these were some of the reasons for my lack of growth also.

The difference in size between Morris and myself had kept me struggling always to keep pace; even now I was unable to keep up. Morris' physical attributes must have been a blessing from God, they always gave him the strength and capabilities to do what was expected of him and more. That was also my blessing because he was able to help me when the work became too much. I never really thought about it in the right prospective but it was Morris that made my work bearable all these years. I owed alot to him!

Morris and I always stayed together no matter what. If I was changed to another job he changed too; he said that we must stay together so that the family could get together after it was all over. I kept looking forward to the day when we would all be reunited; we had been a close family and it was terribly painful when they



**Nobody -
but nobody -
saves you more.**

separated the men from the women first thing. But father saw mother once in awhile when he did work in the kitchen where she peeled and cleaned vegetables. Then when father got sick and went to the hospital we no longer got word about mother and the girls, but I was certain they were all fine. My middle brother George was taken away recently by the guards. When he didn't come back Morris told me that he had been assigned another job and was sleeping in another barracks.

When we were finally liberated by the Americans I led Morris to look for the others; but there had been over fifty thousand people liberated so the Americans fed us and immediately sent people home. They said that was the policy all over Europe so that survivors at all the camps could go home and reunite family members. I was against it but Morris didn't want me running all over the camp getting in people's way. So I finally agreed and we started to walk home. From the moment of liberation and for the past two days while we were walking he was extremely quiet and withdrawn; the fact that I was shorter and couldn't keep up gave me a good excuse not to bother him.

Down the road I could see the end of the tree line on the left side of the road and as we walked closer could see a house set far up on a hill. It was a large white house that was built where a large bit of the forest had been cleared away. I glanced ahead and saw Morris whispering with two of the other men; they were being careful not to talk too loudly and even I couldn't hear a word they were saying. Morris separated from the other two men and came back to me and I could see there was a serious look on his face. "Break, slow down", Morris whispered in my ear, "we are going to separate from the group". I was puzzled but I had learned never to doubt his word; the group started to pass us and the two men my brother had been

talking to. Slowly we were being left behind and not one other man in the group took any notice.

Following Morris' lead the two men and myself ran down the embankment and into the woods. The drop to the right of the road was steep and when we came to a stop we were completely hidden from sight. Morris quickly introduced the other two men by simply saying "Manny and Dov" as he nodded his head in their direction. "We are going to check out that house up ahead" was the explanation I got from Morris. I was suddenly amazed at his explanation, he had always taught me to be honest and I know that father and mother taught him the same. I protested and for the first time actually raised my voice to him. I repeated all the things about honesty that father and mother had taught us and I ran on and on about how angry I was at his suggestion.

Then he lowered the boom on me; he started telling me how naive I was and how little I knew. He yelled at me about how did I think a young little kid like myself thought I survived all these years. He then told me that if it weren't for him stealing food all along that I probably wouldn't have survived. I was shocked! It finally hit me; I had always wondered how I had enough to eat when everyone else and Morris were always hungry. I thought all along that was how it was supposed to be; I thought that or I just didn't want to admit to myself that something was wrong. I ran up to the road and started to walk at a very fast pace towards home. I knew that once we got home everything would be alright and Morris and me would go back to the way it was before the war.

I heard Morris follow me up to the road but he didn't try to walk with me, he knew that I was angry at him and ashamed of myself. The rest of the way home he stayed a little behind me but as we finally could see our village he made an attempt to come up along side of me and talk. Just as he said my name I

started to run and I had caught him so off guard that he didn't bother to try and catch me.

I entered from the gentile side of town, as I hit the first street I slowed to a quick walk. I saw the first townspeople and I got some very strange looks from them, some even crossed the street so not to come into contact with me. As I got closer to the center of town where the Jewish section began I noticed that some stores that had been Jewish owned now had Polish writing on them.

We lived one block off the main market street and as soon as I saw the corner I again started to run. I saw our old house and ran right up to the front door and pounded hard with my fist, each knock in beat with my racing heart. The door opened and a strange man stood there and asked what I wanted. I was suddenly mute and he asked again but I was unable to answer. I was confused and I turned away from him and walked down the steps and sat at the curb. I was about to cry when Morris came and stood before me, I looked up and I saw a terribly hurt look in his eyes. I got up and embraced him. I finally knew that they were all dead and Morris had known all along but kept it from me for my own good. I squeezed him hard trying to draw some of the pain he had suffered into my body. We stood that way for a long, long time. F

The Courage of David is Denmark

"One answer in particular amazed me and reinforced my opinion of the Danes."

by Florence J. Paul

It was the day before Yom Kippur, several years after World War 2. What had seemed to be a closely guarded secret, was revealed to me in an article about a year before that day. It was the story of the unusual bravery and courage by the people of the small country of Denmark; from the king on down to the man in the street, in the face of the German occupation. The first periodical in which I read something about it was the Hadassah magazine. Subsequently Elliott Arnold, the author of a fictionalized version of their exploits (*A Night of Watching*) was interviewed on T.V. about it by the late Joe Pyne. The actual account of the fantastic exploits in behalf of their fellow citizens, by the people of Denmark so intrigued me, I decided then and there to visit that small country when I could afford to do so, to express my admiration and gratitude.

My research proved it was literally the only country whose people, following the example set by their king were able to save almost all of their Jewish citizens through a cooperative effort.

There we were, several years later, in Denmark; stopping at a small, narrow four-story hotel. The extent of the landlady's English was, "Hello, yes, no, and thank you." Somehow it didn't seem to hamper our communication too much—we got along. We have found, in our extensive travels, there is an international language for those who genuinely wish to meet each other halfway and communicate. It took a bit of

high-school French, English, plus charades for that good lady to understand that we wanted to know where the nearest synagogue was. She invited us into her apartment, lit a cigar, offered one to me (which I refused), and proceeded to open a map of the city. She pointed it out to us and wrote the address on a slip of paper. We understood when she indicated it was too distant for us walk, but we could show the paper to the taxi driver.

We arrived at the synagogue shortly after services had begun that evening. The building was large, old, orthodox, and jammed to the walls. I was directed upstairs to the women's section, where I managed to squeeze into a small space between two ladies who kindly tried to make room for me. My being a foreigner must have been obvious, as the women around me kept glancing in my direction. I smiled and nodded to them, opened a prayer book that one of them handed to me, forgetting it would be printed in Hebrew and Danish. I closed it and listened to the rabbi accompanied by the cantor. My mind drifted as my education has never included the study of Hebrew and I couldn't understand any Danish. I envisioned King Christian having come to this temple to reassure the terrified Jews of Copenhagen that all in his power would be done to protect them. I silently thanked him and wished him the peaceful rest he so richly deserved. The sad truth was that the rest of the world leaders had not followed his example.

When the service was over I found my husband downstairs in conversation with a man he introduced as Izah Flanbaum, who spoke Yiddish, some of which I understood.

"Mrs. Paul, I hope you and Les will come tomorrow to the N'eela service, I'll look for you."

"Well, thank you Mr. Flanbaum, we'll try."

The next morning, after we had spent sometime at introspection, silently offering our individual prayers and the soul searching I always engage in on Yom Kippur, we left the hotel. Fortunately neither of us had to attend Yiskor service. We were both in the Yom Kippur mood spiritually, but didn't expect to return to synagogue, and took off to see the city.

The streets, as populous cities usually are, were crowded and bustling. About two miles from the hotel, incredible as it seems, in this busy city, we came face to face with Mr. Flanbaum. He was genuinely pleased to see us,

"I am just on my way to shul, are you coming also?"

"Well, uh----we----"
He noticed our embarrassment, "But you will be at the N'eela service, won't you? My wife and I are expecting you to come home with me afterwards to break the fast with us. My wife scolded me for not inviting you right away. She said, 'shame on you, we cannot let other Jews be alone, we must break bread together.' Please come."

"Oh, how lovely and thoughtful. We thank you Mr. Flanbaum; we'll be delighted to join your family

tonight. Yes, we'll be there," I replied, feeling humbled at such kindness to us—total strangers to them. Although we had been shown such graciousness in other places and at other times, it never ceases to delight us and reawaken our pride in that within our heritage which reaches out with the bond of kinship, despite the diverse societies and cultures world Jewry resides in. Therein spells survival.

It poured that evening, but there stood Mr. Flanbaum, looking around for us. When he saw us, he waved and came to us through the crowd standing at the rear of the jammed chapel.

"My son will be here to pick us up soon, I'm so happy you came."

We, of course, were pleased at the opportunity to visit with these people at their home. There is no better way to become acquainted with the social structure of a country foreign to us. In the car,

his son at the wheel, my curiosity as usual aroused, I asked many questions. One answer in particular amazed me and reinforced my opinion of the Danes.

"Is your home in the Jewish quarter?" (every country we've visited had a "Jewish quarter".)

"We don't have a Jewish section here," he answered, "we're all citizens of Denmark and our religion doesn't separate us from anyone." He and his son explained their socialist type of government, and the many advantages they enjoy.

Their home was indeed lovely—the table set as only Scandinavians know how, as though set for a magazine advertisement. Beautiful Royal Copenhagen china, a smorgasbord that made one want to dash over and taste everything. A magnificent old brass candelabra shone as though lovingly polished and treasured over the years. Mrs. Flanbaum spoke only Danish (a throat disease in the family of languages), but the son and daughter spoke enough English for us to have a lively exchange in a mixture of English and Yiddish. They were very well informed about current events in the United States. While enjoying the food which was as good as it looked, we argued politics, social inequities, care for the elderly, racial problems, etc. It proved to be a healthy "give and take"; as we learned something about each other's social structures.

By the time we left their home that evening we had developed an even greater respect for the people and leaders of Denmark.

Ten years later the opportunity presented itself for us to return to Copenhagen. Assuming that Mrs. Flanbaum spoke no English, and that the housewife usually answers the phone during the day, we asked a young American friend who lived there to call for us and invite them to be our guests for dinner. The young man spoke for

a moment, then smiled and handed me the phone. I took the phone,

"Hello, do you remember us, Mrs. Flanbaum?"

"Yes, and I now speak English. I am happy you are here. Izah and I want to see you, of course, but wish you to come to our home—it is our blessing to have you."

"When did you learn to speak English so well?"

"After you leave last time, I feel bad not to understand or talk to you. It is not right to have guest and not talk to them, so I go to school for two years. It is good, yes?"

"Oh, it is very good, yes." I was surprised, but no less than I could expect from Danes, who stand strong for right, and strike hard against wrong or evil. The strength of David against the evil of Goliath is Denmark.

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Eagles' Wings: The Bible and Prevention of Cruelty to Animals



Beduin in Judean Desert host Israeli hikers with coffee, while treating injured leg of goat.

by Michael Zimmerman

Thou openest thine hand,
and satisfiest the desire of
every living thing.

(Psalms 145, 16)

Societies for the prevention of cruelty to animals were first organized a century ago in the United States. Their well-intentioned promoters thought they were breaking new ground, but actually the concept is Biblical.

The rabbinic term for committing the offense of being cruel to animals is: "t'sa'ar ba'ale hayim". Learning about this concept is a fascinating journey through the

Bible and rabbinic commentaries. It is an education in humanity—toward animals for their own sakes, and how men can be led to behave decently toward one another by being directed to behave decently toward all living creatures.

Early in the Book of Genesis it becomes clear that animals, like men, are held accountable for their actions. Witness the guilt of the serpent and God's subsequent curse on it (Genesis 3).

All animals have religious natures. Both man and beast are to a degree dependent upon each

other, and both serve God. Isaiah (43, 20) declared in the name of the Lord:

The beasts of the field shall honor Me, the jackals and the ostriches.

Jews have not worshipped animals, as have some peoples who held that certain animals were endowed with supernatural attributes and therefore were worshipped as superior beings. In Genesis 1, 26, it is written:

Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and

over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

However, since man and beast are interrelated and both children of a mutual creator, and man is the superior of the two, he assumes responsibility for his fellow creatures. Kind treatment of and care for animals, careful consideration for animals' welfare and comfort, are required of man. When the prophet Ezekiel thundered against derelict leaders of Israel, he compared them to shepherds who maltreated and neglected the welfare of their flocks (Ezekiel 34, 3-40).

To express the principles of the good life, the Bible and subsequent rabbinic commentators have employed animals as inspiration for prayers, prototypes for exhortation, paragons for instructional purposes.

One ancient Rabbi Yohanan advised, "If the Torah had not been given, we could have learned modesty from the cat, chastity from the dove, and good manners from the cock."

In a beautiful passage about the eagle (which millenia later was honored on the national emblem of the United States), we are reminded of when the aged Moses delivered his farewell address to a new generation of Hebrews. In simple heartfelt words, the ancient prophet called upon heaven and earth to bear witness to the loving-kindness of the Lord, and depicted in poetic language the scene how God discovered Israel.

He found him in a desert land,
And in the waste, a howling
wilderness;
He compassed him about, He
cared for him,
He kept him as the apple of His
eye.
As an eagle that stirreth up her
nest,
Hovereth over her young,



Chairlady of the Israel Society for the Prevention of Cruelty to Animals, South African-born Hilda Friedstein, and photographer's wife, show two posters of the or-

ganization distributed to Israeli schools. The Hebrew in the top poster says: "Protect Pets!" The lower poster reads: "Give me shelter."

Spreadeth abroad her wings,
taketh them,
Beareth them on her pinions—
The Lord alone did lead him,
And there was no strange god
with Him.

(Deuteronomy 32, 10-12)

The lovely passage of the eagle is explained in the commentary on the Torah by the late Chief Rabbi of the British Empire, Dr. J. H. Hertz. "God's loving care for Israel is likened to the tender affection that is shown by the eagle towards its young when it teaches them to fly. When the time comes for the young to leave the nest, the mother-bird does not rouse

them suddenly, but strikes her wings against the surrounding branches. Having thus gently awakened them, she 'stirs up' the nest, and allures them to imitate her fluttering in flight. She hovers over them in loving solicitude, and has her wings in readiness to catch them, should they become exhausted. If the young are too weak or too timid to fly, the eagle takes them upon her outspread wings and carries them—a picture of the fostering care, the discipline and training to independence, that Israel received at the Divine hands."

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havior toward animals are carefully spelled out. For example, before man eats his own meal, he must feed dependent animals, say the rabbis. Man should appreciate that all living animals, not only men, are emotional, sensitive and sensorial, and actuated by substantially the same impulses as is man himself. The great 12th century rabbinic scholar and philosopher Maimonides wrote: "We should not kill animals for the purposes of practicing cruelty, or for the purpose of play."

Clearly, animals may be used to man's benefit (otherwise the good man would have to abstain from wearing leather and eating meat), but the pain caused animals should be reduced to a minimum. While it is permitted to kill animals for food, this should be considered a necessary evil. In order that the slaughter of a permissible food-animal should be as easy on him as possible, there are detailed controls and rituals. Hunting is frowned upon; animals must not be eaten if they meet death in other than the ritually correct, i.e. relatively painless, manner.

The unique importance of the sabbath to Jews highlights the requirement that the Jew must work on that cherished day to care for dependent animals, if otherwise suffering would be caused. The beast of burden too receives his day of rest on the sabbath.

Muzzling an ox when he treads

out the corn is prohibited (Deuteronomy 25, 4), as cruel denial of a whetted appetite. Plowing with an ox and ass hitched together is prohibited (Deuteronomy 2, 10), probably to prevent the occasion for mixed—that is, unnatural—breeding.

It is clear that in Judaism, kindness and prevention of cruelty to animals is a Biblical concept and embodied in the very structure of the Jewish people's institutional life.

Those who love animals will find religious and ideological reinforcement for their instincts in studying the evolvment of "tsa'ar ba'ale hayim". Those who are indifferent, or worse, will perhaps learn what behavior is fitting for the good man, and why.

I bore you on eagles' wings,
and brought you unto Myself.

(Exodus 19, 4)

*A recent book on the subject is: Cohen, Noah J., Ph.D., TSA'AR BA'ALE HAYIM, THE PREVENTION OF CRUELTY TO ANIMALS, ITS BASES, DEVELOPMENT AND LEGISLATION IN HEBREW LITERATURE. Jerusalem and New York: Feldheim Publishers, 1976. pp.212, paperback.

5

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by Herbert G. Luft

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"I couldn't be more pleased to remind people of the Nazi Holocaust and the quest of Simon Wiesenthal to bring the still-alive criminals to justice," Gregory Peck said on the Lisbon set of "The Boys From Brazil," a motion picture based on facts and the book by Ira Levin in which the actor, for the first time in his cinematic career of more than 30 years, portrays a villain, German Dr. Josef Mengele, the "Angel of Death" of Auschwitz who experimented on 300,000 inmates before consigning them to death in the name of science. Studying genetics, he was seeking a clone to a new master race.

Today, Mengele is still alive and well in the South American country of Paraguay that harbors a goodly number of fascists and downright Nazis, though in the fictional ending of Levin's novel, he is finally brought to justice in the United States.

The magic of casting (and make-up) has turned the normally heroic Gregory Peck into a monster, "a spectacular bravura role," he says, "Like throwing a rattlesnake into a crowd of people."

Sir Laurence Olivier, in contrast is Yakov or Ezra Lieberman, a character suggestive of the real-life Simon Wiesenthal, the soft-spoken, quietly-aging Nazi hunter who thinks that his mission in life is almost completed—until one night he receives a mysterious telephone call from Sao Paulo in Brazil to inform him of the devilish plot by Mengele and his associates to kill 94 civil servants throughout the world on their 65th birthdays.

The picture, now being dubbed and scored at the Goldwyn Studios in Hollywood, moved throughout Europe and the U. S., from locations in three countries 10,000

miles apart, with Lisbon and Lagoa de Albufeira duplicating Asuncion and the wilderness of Paraguay; the Shepperton Studios in Middlesex, England the scene of all the interior sets; and Lancaster, Pa. the actual background to the final, actually the one and only, confrontation between the mass murderer of 35 years ago and his Jewish nemesis. When they meet in the quiet town, their destiny is in the hands of a 14-year-old boy, one of the children delivered by Mengele in Brazil, who may or may not spearhead a new breed of artificially created Hitlers.

Other locations were utilized in Vienna, the headquarters of Wiesenthal alias Lieberman. Franklin J. Schaffner (of "Patton" fame) directed, with James Mason essaying the part of Seibert, another high-ranking Nazi hiding out in South America. Others in the \$12 million picture produced by Robert Fryer and the Producer Circle and presented by Britain's Lord Grade are Lilli Palmer, Uta Hagen, Rosemary Harris, Michael Gough; Germany's Bruno Ganz, Guenther Meisner, George Marischka and Carl Duering, plus the American actor John Rubinstein, son of famed pianist Artur Rubinstein.

* * *

PETER FALK, famed private-eye of the television series "Columbo" and of the forthcoming Neil Simon picture, "The Cheap Detective," turns criminal in his latest film, Dino de Laurentis' production of "Brink's," based on actual events and the Noel Behn best seller, "Big Stick-Up at Brink's," recounting the Jan., 1950 theft of a record \$2.7 million from the main Brink's vault in downtown Boston—only a bagatelle in comparison to the picture's cost of more than \$9 million. Falk this time portrays Tony Pino, a veteran safe cracker who spent three years meticulous-

ly planning the near-perfect crime and was apprehended after an extensive six-year manhunt with only five days remaining on the statute of limitations.

Actress Salome Jens plays Pino's wife; other gang members are depicted by Peter Boyle, Warren Oates, Paul Sorvino, Gerry Murphy and Allen Garfield.

William Friedkin, Academy-Award winner for "The French Connection" and director of the record money-maker "The Exorcist," is guiding the Brink's venture which culminates his lifelong fascination with the case. Screen writer Walon Green (Oscar-winner for "The Helstrom Chronicles") for his scenario combined Noel Behn's novel with previously unpublished material on the robbery.

* * *

"ESCAPE TO ATHENA," termed as a humorous picture, deals with a group of inmates of a POW camp on a Greek island during World War II—if there was such a thing as humor in anything done by the Germans during their years of conquest. Written by Richard S. Lochte II and Edward Anhalt, from a story by Lochte and the film's director George Pan Cosmatos (known to us from "Massacre at Rome" and "The Cassandra Crossing") for Jack Wiener and David Niven, Jr.; and presented by Lord Grade's ICT entertainment, "Escape to Athena" stars Elliott Gould as an American comic; Stefanie Powers as an exotic dancer from the U. S.; Telly Savalas as the island's resistance leader; David Niven (Sr.) as a British professor; Claudia Cardinale as the madame of a house of ill repute; Sonny Bono as an Italian cook; and Roger Moore in the novel role of a debonaire, "sympathetic" camp commander who, after war's end walks with his former charges in high spirits into a better tomorrow. This could be charming if we were to forget the millions of Greeks who perished from the hands of the Nazis.

The Witness



"A date flashed across the screen in bold black letters: 586 B.C."

by Eleanor Roth

David started working on the broken television set with stubborn intentness. He'd have given anything not to have been "blessed" with his father's deep, resonant cantor's voice; not to have such a natural fluency for Hebrew. His parents felt that these "gifts" constituted a moral obligation to follow his father's footsteps, but David was drawn, like a magnet, to electronics,—even to this broken-down t.v. set he'd retrieved from a neighbor's garbage.

He'd checked the condenser and was fiddling with the tubes when a strange voice filled the room. "Tisheah B'av . . ." and that was all. Yes, today was Tisheah B'av, David acknowledged silently, but he was surprised. A newscaster might remember Yom Kippur, or Passover, but Tisheah B'av?

Suddenly a scene flashed on the screen and David leaned forward, startled by the clarity of the picture. "Why, I must have tuned in on a biblical movie," he mused as the camera zoomed in on the city of Jerusalem. A date flashed across the screen in bold black letters: 586 B.C. Then the camera focused on Babylonian warriors swooping down on the ancient temple. Flaming arrows were shot into exposed wooden beams, and as the building turned into a fiery inferno another date, 70 A.D., was starkly outlined on the screen.

Then another scene all but duplicated the first, except that the attacking soldiers wore Roman garb.

The set darkened and a sputtering sound emerged. 1290 flashed on the screen so rapidly that David barely had a chance to

read it. Then the date was replaced by the image of a town square. A group of men—they were wearing yarmulkes, so they had to be Jews—were gathered around to read an edict: All Jews of Britian are hereby banished from this country!" The voice was such a peculiar English that David could barely understand it.

The set flickered, but almost immediately, another date, 1360 appeared, followed by a scene inside a medieval prison.

"Did you hear?" a frightened voice spoke French. "All Jews are commanded to leave France within a month's time."

The screen was filled with a thin, red haze. The year flashed again;—1492.

The scene, a harbor. "Come on, you Jews! What have you got to lose?" A begrizzled mariner spoke Spanish to a group of skull-capped men. "You **have** to leave the country . . ."

And then, almost faster than his eyes could follow, the date 1630 appeared while a voice that sounded Italian declared, "All Jews are ordered to leave Mantua!"

1670 flickered for an instant while a German accented voice proclaimed, "All Jews are banished from Vienna!"

And now, the date 1789 appeared on the screen in a gentle hue of blue instead of glaring black. The 9th day of . . . the first of August . . . he saw the sharp image of the Bastille, the square, eight-towered fortress. It had been captured two weeks before, but this event changed the Dark Ages of European Jewry to a brief but hopeful dawn. Two years after the storming of the Bastille, David knew, the French national

Assembly "liberated" the Jews. No longer did French Jews have to wear special badges or live in ghettos. More important, they were recognized as full French citizens.

A new date flashed with even brighter hues;—1918, and David recognized Chiam Weizmann laying the first stone of the Hebrew University.

And then, the colors returned to grimmest black as 1933 was branded into the screen. David watched as Nazi soldiers burned the oldest synagogue in the city of Berlin.

July 23, 1961, the 9th day of Av . . . The date appeared in angry red as David recognized the face of Adolph Eichmann, one of Hitler's closest henchmen, being tried by an Israeli court.

The television set began to flicker. Its images wavered, then faded until they completely died out, but David sat before the set, unable to move. "My G-d, all these events **did** happen on Tisheah B'av!" He sat there, shaking his head, stunned.

Finally, when the mystic feeling passed and he was again able to function he went into the next room, tested his pitch pipe to get the right note, and began to practice his chanting.

He didn't know whether his sudden compulsion to practice was the result of a heavy burden of obligation to continue a tradition that so many others had suffered to maintain, or whether he was acting from free-willed inspiration. He only hoped he could be their, chanting in a synagogue, the day the mournful melodies of Tisheah B'av would hold a joyful cadence.

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Book Review

UNDERSTANDING CHILDREN

by Charles Love

How does a child's personality evolve? What are the influences that produce a "difficult" child? Why is one child happy and productive while another is withdrawn and moody? These and other significant questions are answered in a fascinating new book: **A Child's Journey** by Julius Segal and Herbert Yahraes (McGraw-Hill; 354 pages; \$10.95).

Written especially for parents, generously supplied with case histories and anecdotes, and subtitled **Forces That Shape the Loves of Our Young**, this work will also appeal to anyone who might profit from a better understanding of "what makes kids tick"—teachers, doctors, nurses, psychiatrists, psychologists, social workers, and judges. From the influence of the genes to that of governmental policies, the entire range of forces that affect a child's development is explored in depth.

Segal and Yahraes translate the findings of child development researchers around the world into a compelling, often moving document of a child's world. In the process, they disprove many myths about childhood that are widely accepted as fact. "In every age, attitudes toward children—and techniques of parenting—have been shaped by the underlying convictions of adults," the authors write. "Unfortunately, these convictions, more often than not, have lacked scientific foundation, and the resulting attempts to help the child frequently have been misguided or even perverse."

In this persuasive book, the authors investigate such diverse topics as the mother's approach to the child; the father's behavior toward the child; the power exerted by teachers and the child's friends;

the influence of such negative social factors as poverty, racism, and prejudice; and the problem of abused children. A final chapter is devoted to methods to follow for protecting a child's mental health.

A psychologist with a deep commitment to child development, Dr. Julius Segal is director of the public and scientific information programs for the National Institute of Mental Health. The author of numerous articles for major magazines for the past 25 years, he has been honored with the Science Writer's Award of the American Psychological Association and the Superior Service Award of the U.S. Government.

Herbert Yahraes is a freelance writer who has been describing mental health research and other scientific efforts for more than 30 years. With his wife, Dixie Yahraes, he has received the Lasker Award for medical writing in magazines.

We Jews, by Ephraim Rosenzweig
Reviewed by Max Goldberg

We were checking at our local **Pic-a-Book** to see if our Sunday **New York Times** had arrived. This was some months after we had had the pleasure of becoming well acquainted with Rabbi and Mrs. Ephraim Rosenzweig at Wildacres during the Rabbi's Kallah; and had already secured one of the beautifully crafted Rosenzweig **Shalom** bronze-castings.

Just as the clerk gave me a disappointing **No**, my wife held up a book (one of two copies at the cashier's counter) and happily exclaimed: "Look, Max, a book by Rabbi Ephraim! It's titled **We Jews**. I'm getting a copy." That she did—both of us glad that, as a companion to the **Shalom**, we would have, at home, the versable rabbi's latest work of artistry in another medium—a book!

I enjoyed every bit of **We Jews**. In it I found so much that replaced, with specific informa-

tion, fuzzy notions carried over from childhood. In furnishing this, moreover, the author seemed authoritative without being pedantic; precise yet liberally presenting variations where such, indeed, depict divergent practices.

Of particular appeal was the appreciative, sympathetic treatment of customs and usages other than the author's own. As for the latter sections, notably that "On Being a Jew," I found these deeply moving, and they left me uplifted.

There is, indeed, so much that I admire in **We Jews**. There is its conciseness and comprehensiveness; its aphoristic wit; its elegance; its erudition—so instructive yet so unobtrusive. There is its sensitivity and force—its poignancy; its magnanimity—its "heart."

I see numerous uses for **We Jews**—both within our own Jewish circles and, especially, in interfaith dialogue, or in study-discussion groups in which the Jews are the subject and non-Jews the participants. It is not surprising that, already, **We Jews** has gone into a second printing.

With envy sublimated into admiration, I salute this slim masterpiece (**Multum in parvo**) and pay it highest tribute: I wish I could claim its authorship for myself. **WE JEWS**, by Ephraim Rosenzweig. Hawthorne Books, 1977. \$7.95

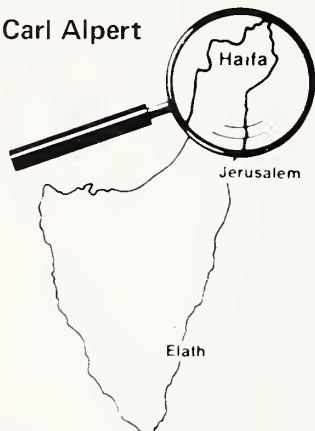
MAXWELL H. GOLDBERG

Dr. Maxwell H. Goldberg has had a long and distinguished career—as university professor and administrator at the University of Mass., Penn State and Converse College; as lecturer, consultant and prolific author; and as leader in intergroup and humanitarian services at home and abroad. These services have included educational programs to bridge the gaps between the academic world and the world of affairs and the community-at-large.

Inside Israel

ALIVE—NOT DEAD

by Carl Alpert



Ein Bokek—Most Jewish tourists look upon the Dead Sea as a geographical curiosity. Its name is associated with Sodom and Gomorrah, Lot's Wife, a flourishing potash works, and an inability to sink in its waters.

Yet growing thousands of Germans, Austrians, Danes, Dutch and Scandinavians have discovered that the therapeutic values of the Dead Sea sun and waters are far superior to most of the famous spas of Europe. And they are coming here in droves. Today there are four hotels, two more are now under construction, and the master plan calls for seventeen.

Remember that this spot is 1200 feet below sea level, and in contrast to the rarefied atmosphere on mountain tops here is the heaviest concentration of oxygen in the world, some 10% more than at sea level. And because the sun shines through 1200 feet more of an atmosphere heavily laden with bromine, the ultra-violet intensity is considerably reduced. Sunburn does not come easily.

The low altitude is good for sufferers from high blood pressure and poor circulation. The low humidity and dryness make the

place ideal for asthma and emphysema.

Perhaps the greatest appeal is to sufferers from psoriasis and eczema. Over a four year period more than a thousand psoriasis patients were brought here from western and central Europe for four weeks of exposure to the climate, the sun and the mineral-bearing waters. At the end of that period 96% recovered or showed marked improvement. To be sure it costs money to stay at a comfortable hotel for four weeks, but for most of these patients it would have cost even more to remain in hospitals or subject themselves to long, dragged-out treatments that sometimes worked and sometimes didn't.

Special treatment in small bath chambers or pools is not necessary. The whole body of the Dead Sea is available. Here at Ein Bokek the beach contains neither sand nor pebbles—just thickly packed, smooth salt on which one walks with comfort. The sea is shallow here, and one can walk into it for a half mile. There is no need. The concentration of salts, bromines, magnesium, sulfates and other minerals is equally spread about.

The ancients knew about the health values of the Dead Sea. Next to the Shulamit Gardens hotel may be seen the ruins of an older health resort, going back to the days of the Hasmoneans, Herod and the Romans.

Yehoshua Vardon, who manages a chain of hotels which includes the Shulamit Gardens, has begun a crusade to make the Dead Sea the health center of the world. Tourists come to Israel for religious, historical, sentimental reasons, he said to us. Jerusalem, Tel Aviv are magnets. But if the information regarding the therapeutic value of

the Dead Sea ever really reached those who need it, this area might some day outdraw all other sections of Israel.

As we looked out the windows of our room at the Shulamit Gardens we saw a flock of birds swooping low over the trees and vegetation at this oasis. A few of them came to the edge of the hotel's sweet water swimming pool and had a drink—something they could never do from the waters of the Sea. Hotels, swimming pools, entertainment, television, and now birds? This is wilderness no more. Truly, life has come to the Dead Sea.

☞



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Miss America

"My mother vowed I would not face that kind of mishigas. I would speak like an American."

by Lynn Ruth Miller

I was my mama's Little American. It was something she had never been. Her family came to America from Rumania at the turn of the century. She spoke yiddish at home and had a terrible time mastering the English language. Her accent was so thick no one at school understood her. It took countless hours of determined study and practice to erase the sound of the old world from her speech.

My mother vowed I would not face that kind of mishigas. I would speak like an American. And so, from the day I was born, Mama monitored my speech. She spoke to me in complete American sentences. No baby talk for Miss USA. Just in case her own diction wasn't A-1, Mama played Basil Rathbone records for me all day long so I would hear proper English properly spoken.

I responded beautifully. I spoke beautiful English by the time I was two. . . beautiful in the mother country. Thanks to Basil Rathbone, my accent was as strong as my mother's had been, if only from a different part of the world.

Obviously, it takes more than speech to make a lonsman. My mother dressed me like a Little American, too. She nursed bitter memories of dresses hand sewn and out of style, long, heavy underwear that scratched and rumped, and a hair style reminiscent of the gypsy maids in Rumania. Her Little American would look American, too.

She dressed me in Kate Greenaway dresses and high topped shoes she polished every night. When I went visiting, I wore a little navy blue coat with tight

navy blue leggings. My white bunny fur bonnet matched my muff and white gloves.

I was a three year old fashion plate. . . a la New World.

One day, my father and mother decided to take a month's vacation in Florida. They left me with my mother's mother.

Now, I may have been a true blue American, but my Bubbe was an honest to goodness angel. Her home was heaven to me. Although she could barely speak English, we understood each other perfectly. We spoke the language of love.

During the month I stayed with her, my Bubbe sewed me little dresses just like the ones she made for Mama when she was a little girl. As soon as I awoke each morning, she would wash my face and help me dress. Then, she would seat me on the sink drainboard and comb my hair in long curls just like she had combed Mama's many years before.

After I finished breakfast, we went shopping together. As we walked down the street to the little shops my Bubbe visited every day, she would sing to me. She sang, "Oif'n Pripechuk" and "Potshe, Keechelech"; and then, mindful of my mother's determination to make me an American, she sang "Yankee Doodle Dandy." "Dat vas you Mama's favorite," she would tell me. "Come, Linnie. Sing mid me a bissel."

And I sang.

By the time my mother and father returned, I too was singing "Oif'n Pripechuk" and "Potshe, Potshe, Keechelech". I also sang "Yankee Doodle Dandy".

One morning I was savoring

stale challeh dunked in thick, sweet "baby coffee" when the doorbell rang. "We're home, Ma!" called my mother. "Where's Linnie?"

Two tall, tanned strangers entered the kitchen. I had no idea who they were. I ran to hide behind my Bubbe's skirts. Gently, she pulled me out in front of her so my parents could see me in all my newly acquired ethnic glory.

Mama blinked. There I stood in an 1890 pinafore, my long underwear sagging at the knees. My thickly covered feet were stuffed into the now misshapen high topped shoes. My hair hung in skinny long curls pulled back with a ribbon. I looked like I had emerged from an old world daguerrotype.

My grandmother sensed that something was not quite kosher. She expected my mother to be thrilled with the New Me. No matter. She had saved the best surprise for last. She patted me on the head and said, "Come. Linnie. Sing to you Mama."

I looked at the stranger standing before me. Was that my Mama? Well! I would welcome her just like Bubbe told me to. I smiled shyly. I cleared my throat, and I sang with all my heart. "Yenkee Doodle Vent Town Down, a riding on a fairdle. . ."

Gone my English accent! Gone my Mama's Little American!

"Ma!" she cried. "What have you done?"

"Me?" said my Bubbe, and she blushed with pleasure.

"I didn't do nothing. Linnie did it all by herself. She sang "Yenkee Doodle" just like you used to sing ven you vas little. . . but midout da accent."

Jews in Sports

THE FEAT OF DOCTOR ALLAN ABRAMSON

by Haskell Cohen
(Copyright 1978, JTA)

Doctor Allan Abramson, chief of otolaryngology at the Long Island Jewish-Hillside Medical Center in New Hyde Park, Long Island, will not be remembered for his swimming feats, albeit he won a gold medal in the 1956 Maccabiah Games in Israel.

Abramson copped a gold medal swimming for the U.S. medley relay team quartet. In individual competition in the Fifth Maccabiah, Allan just finished out of the money in the events he entered.

Abramson is one of the few surgeons in the country who specializes in laser beam (knifeless) surgery. He is an expert with the laser beam type of operation that is coming to the fore in this country. On Wednesday, May 10, Abramson spent one hour and 15 minutes in surgery removing hundreds of growths, shaped like tiny graphs, from the throat of Aniko Hegyi, a three-year-old Hungarian girl of Jewish

parentage, whose life was threatened by these wart-like growths in her throat. Abramson explained to the writer, who knows him since he was a youth and competed in the Maccabiah Games, that by conventional surgery it would have taken as many as 40 operations to remove such growths with a risk of permanent damage should the patient undergo that many operations. In the case of young Aniko, her air intake, eventually, would have been completely clogged. This condition could have proved fatal in a very short period of time.

It so happens that the youngster is the daughter of parents who survived the gas chambers at Auschwitz. She was brought to this country with her mother, Mary, by her cousin, Mrs. Elizabeth Haas of Forest Hills, New York, after undergoing three conventional types of surgery in Budapest, Hungary.

Thanks to the work of successful men, such as Abramson, in the field

of laser beam surgery, Aniko returned home, cured of the horrible affliction which struck her and threatened her life.

At several press conferences conducted by the hospital, it was divulged that the hospital and Abramson supplied their services gratis to the youngster.

"As a concerned Jew and human being, I felt I owed it to the members of the Holocaust to perform the operation on Aniko. These people have been through so much and have gotten so little out of life, Abramson told this writer.

In a discussion with the doctor, he explained to me that there are approximately 30 machines available in the U.S. for laser beam operations. The only other country in the world, surprisingly, which has a machine for laser beam surgery is Israel. These two countries are the only places available for patients who require this type of knifeless surgery.

Abramson has been invited to come to Israel next spring to lecture at an international symposia on health care. There is a good chance he will likewise speak and demonstrate in his specialized field of laser surgery.

It is interesting to note that Abramson's mother, Ruth, only this month was selected to New York University's Sports Hall of Fame. While attending that institution, she lettered in four sports.

Abramson's father, Jack, is a member of the U.S. Olympic Swim Committee who has been running development meets for that committee as well as highly rated swim meets all over the country. He has been invited to come to Israel in July. The Sports Federation in the Holy Land has asked Jack to supervise the swimming competition to be held at that time which will involve 13 countries entered in the international competition.

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Charlotte

Leave Us Alone

by Lynn Ruth Miller

See them huddled in their plush, suburban home. They are surrounded by all the good things in life, but they cannot enjoy them. Night and day, they are haunted with fear, fear that this fortress they have built inch by painstaking inch will crumble.

They trust no one, least of all themselves. They know too well how little it takes to incite inhuman cruelty in anyone of any faith. They remember the unspeakable things even they did for self preservation.

Their names are Hannah and David Gold. When you meet them, you don't see their fear. You see kind, gentle people who smile and agree with anything you say. They are middle aged, quiet and unassuming. You would never notice them in any crowd. That is just the way they want it to be. They refuse to discuss their past. "It's over now," she says. "People don't like to hear what they did to the Jews. It makes them uncomfortable."

Sweet, gentle people hiding cores of iron. Only their own valor brought them to America. Only their own determination paved their way to survival. Yet, they don't see the enormity of what they did. "You lived moment to moment," she said. "You didn't think about being brave; you just did what had to be done."

Hannah was born in Prague, Czechoslovakia in 1926, an adored, pampered only child of a wealthy Jewish couple. Theirs was a home of Christmas trees and Easter bunnies. They knew they were Jewish, but they didn't know what Jewish meant. They were upper middle class Czechoslovakians and they traveled in the best circles.

"They trust no one, least of all themselves"



Yet, they knew even then that underneath the veneer of social invitations and business contacts throbbled a hatred for all Jews, assimilated or not. "Everything we did, we did to hide our religion. We tried to escape notice. We learned to look and act like everybody else."

It did no good. Hitler came to Czechoslovakia March 15, 1939, and the artificial security of Hannah's non Jewish Jewish existence shattered.

She was Hannah no longer. She was JUDE and she wore a yellow star to announce her shame to the world. "We weren't allowed to go to school or public places. We had special ration tickets. And always, the rumors we refused to believe: that we would be exterminated like all the rest."

Each night, she would pray tomorrow would be better. Instead, each day brought new injustice.

Each hour took them closer to the end.

July, 1942. Hannah and her family were packed into a boxcar overflowing with distraught humanity. Destination: Theresienstadt. "We were horrified at the sight of the camp, the people packed twenty to a room. When the Nazis beat us, you could see the pleasure on their faces. The Jews were no better. I saw the Chosen People steal from one another for their own survival. I saw women trade their bodies for a ration of food. And soon, I learned to cheat and steal, too. Still, I believed tomorrow would be better . . . but every day was worse."

One by one, her family died and Hannah was alone. She was transported from Theresienstadt to Auschwitz to Hamburg. She lived hour to hour, meal to meal. She was dehumanized, shaved from head to toe. She was forced

to stand long hours in unbelievable cold. She became a German soldier's maid because he enjoyed her body and she was grateful. It was his special favors that saved her life. "I don't have the English words to express the mingled fear and agony of those years. I lived a life even a beggar wouldn't live. You can become accustomed to anything and I did. The secret is to accept the inevitable. You never fight back; you act like everyone else. Then, no one notices you."

Hannah was one of the few who walked out of Bergen Belsen alive . . . barely.

It took her three months to make her way back to Czechoslovakia. Once there, she tried to retrieve her family's belongings. They had left their treasures with close friends who promised to guard them until the war was over. Now, those friends turned away from her. Most of her family's estate had "mysteriously disappeared." What was left, she had to buy if she could scrape up enough money.

For a time, she lived with a cousin and went to school. Then, she met David. His story was like hers, but he was even more wasted, more disillusioned and far weaker than she. He had spent the last year of his internment in a hospital where he was used for medical experiments. He had known hunger, humiliation and excruciating pain.

They were two emotional invalids, devastated by wounds of disillusionment that would never heal. They did not love each other. They did not even trust each other. Each needed someone to share his sense of loss. Neither wanted to struggle alone.

They married and had three children.

And then, it happened again. The Communists took over Czechoslovakia. Once again, the nightmare of Hannah's childhood

returned. She was hiding her Judaism, fighting for her life, living in fear. She and David joined the Communist Party. They were model comrades. Their children were active, dedicated members of the youth group. They seemed like all the rest of the loyal citizens . . . with a difference.

JEWISH was stamped on their identification cards.

All their conformity did no good at all. "It was Nazi Germany all over again," she said. "Everyone spied on everyone else. You walked a tightrope of fear."

This time, they determined not to make the mistake their own parents had made. This time, they would do more than hope for a better tomorrow. They would take active steps to make their world a better place for their children and themselves.

They connived, they plotted, they manipulated and they lied. And they managed to leave Czechoslovakia with their children. They arrived in midwestern America nine years ago.

Now, they both have jobs. Their children have graduated from college and have left home. They own their home and drive a new car. They can live comfortably now, but they are still on guard. They are still afraid someone will disapprove of what they are. They blend, unnoticed into their new world, just as they did in the old. In the camps they were model

prisoners; in Czechoslovakia, they were perfect communists; now, they are loyal Americans. Once again, they live in a world of Christmas trees and Easter bunnies.

They scorn Judaism. It was their curse for too long. Why should they risk hatred for a faith they never felt?

They have won their war for survival. Yet, they feel no joy, no pride in their accomplishments. Their victories are hollow. As each wish came true, it tarnished in the light of reality. The car they bought doesn't work the way it should; the house they have is not well built. Their jobs are not secure; their friends are not loyal; their world is not sweet.

The stain of the holocaust is with them still. They know how to fight for life very well; but they don't know how to live it. They have no faith; they have no hope. They are empty people haunted by nightmares that never stop. There is no peace for them . . . only fear. They live so very quietly, you would never know they are there. They don't want to be hated. They don't want to be loved.

They only want to be left alone.

Somewhere . . . somehow . . .

I want to find a place without any trouble. Do you suppose there is such a place. . . ?

The Wizard of Oz,

L. Frank Baum

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Dimona

by Gloria L. Charnes

DIMONA, Israel—This is the town that defied demographers. This is the town that made it.

The name signifies make-believe, because no one actually thought it would ever become a town. Founded 22 years ago, it lies 20 miles southeast of Beersheba, with a few Bedouin tents adorning the desolate dunams in between. The first arrivals, 36 Jews from Morocco, took one dazed look and were ready to leave.

Reluctantly they remained—they had no alternative—as did the subsequent waves of newcomers who migrated here. Dimona's creation was conceived to absorb the masses of immigrants when it became apparent that agriculture was no longer the answer for implementing resettlement. In its first seven years, the population expanded from zero to 13,000. Originally, each family was given a pre-fab apartment containing beds, a table, and two wooden stools. Steadily, there has been a progressive increase, until now the inhabitants number just under 30,000.

Dimona's olim—settlers—are a divergent, colorful mix, a lively contrast to the arid desert landscape; Jews from the central European countries, from North Africa, South America, India, remote republics in the Soviet Union, and Black Hebrews from Chicago. Dimona's Black Jews—there are 420—maintain they have historical connections here. Their rationale: they are descended from the Ethiopian family of King Solomon and the Queen of Sheba, hence constituting prior claim to the Holy Land.

The government's official position thus far regarding their status has not been determined. From the rabbinic point of view, they are not authentic or bonafide

Jews, and their religious roots are suspect. The government does not recognize the Black Hebrews as citizens under the Law of Return, which grants citizenship to all Jews emigrating to Israel or persons who can give evidence supporting their Jewishness. Meanwhile, the leader of the sect, Ben Ami Carter, and his followers from Chicago, have renounced their American citizenship and plan to stay permanently. They receive housing, other subsidies, and use the community hall for their activities.

The Black Hebrews are a hard working, well disciplined group whose women wear huge turbans and flowing, gayly designed frocks. They don't drink or smoke; they fast on the Sabbath and try to speak Hebrew. They are also vegetarians and practice polygamy. Their religion allows them seven wives. So far the most any of the men have taken are four—still somewhat scandalous in the eyes of the monogamous Israelis.

Dimona has come a long way. There are wide paved streets, a spacious town square, nurseries, child care center, two high schools with a third under construction, public parks, and a climate superior to Tel Aviv because of the absence of humidity. Two large cotton plants each employ about 1500 workers; Kitan Textile is one of the mainstays of Dimona's economy.

The reputation of the settlement town has spread. Frequently olim ask to be sent to Dimona. There are attractive incentives: rentals heavily subsidized, substantial personal benefits, loans converted to grants after five years, special allowances for moving expense. Income tax reductions are arranged with certain exemptions for school tuitions.

There are hardships, too. Hannah, a vivacious teacher,

recalls, "We were without a stove or refrigerator for three months. Ah, but there are advantages. There is no stove or refrigerator to repair, and when you finally get them, you appreciate your stove and refrigerator that much more."

Absorption has never been easy. Ask city manager, Gershon Winer. Former rabbi and professor, he typifies the international emience here. Born in Poland, schooled in Toronto, he received his doctorate at Michigan State and taught at Long Island University. "We have immigrants from all over the world," he confirms. "They don't have the western tradition for cleanliness. Garbage accumulates. People are careless about sanitation."

Winer was remarkably candid. Social problems are troublesome. "There are 200 alcoholics and not one staff worker who knows how to treat them. But the big problem is vandalism, on all levels," he confides. Difficulties involving inferior medical facilities present a major challenge. "There is no X-ray in town. Patients are sent to Beersheba."

Every point you turn, there is the inhospitable desert sand. Desert dunes, desert wasteland, desert desolation. But there is also peace and serenity—a superb climate, no air pollution. It's hot in the summer, but a dry heat that cools off by evening. "We don't have air conditioning. We can't afford it and we don't need it," the natives joke.

For visitors remaining overnight, there is even a hotel, the Hotel Gil, with about fifty rooms. It's far removed from the Hilton or Holiday Inn—or even the Motel 6—but for their rates, they don't promise deluxe accommodations. Among the more interesting restaurants in town is La Maison du Takouit, run by a couple who fled Tunisia. One of their house specialties is meat roll filled with nuts and fried bananas. At the local bus station lunchroom, the food, while decidedly not gourmet, is good nevertheless. 

Rhonda, The Slave Girl Who Saved Her Master

"Her Uncle's wife was lazy and cruel and she often beat the child to make her do the work which both of them were supposed to do."



by Lou Guthrie

Long ago and far away in a place called Israel, there lived a little orphan girl named Rhonda. Although she was only ten years old, she had learned to work as fast and well as a grown woman. Her life was a busy one. As the first rays of dawn began to peep across the distant hills, she arose and took her uncle's camel to the well outside the city gate. Then while the patient animal stood waiting, she let her urn go down time and time again into the well and pulled it up for the great thirsty animal to drink its fill. Then she again filled her water jug and balanced it on her head with one hand while she led the animal

back to the still sleeping city and on to her uncle's dwelling on the far side of the city.

When Rhonda's uncle, who was a trader, put his wares on the camel and rode away for the day, the little girl's life became very hard indeed. Her uncle's wife was lazy and cruel and she often beat the child to make her do the work which both of them were supposed to do.

Rhonda had one friend in the city whom she loved dearly. The short bits of time when she was able to slip away from her cruel taskmistress were always spent at the feet of the prophet Elisha. She knew of his wonderful acts and she loved to tell others about him. He was the one bright spot in her otherwise sad and unhappy life.

One morning when Rhonda was at the well, a swift riding group of young men came galloping by on white horses. When they saw the little girl at the well, they checked their horses and came riding back to the well. "Draw us some water, maid," their young leader commanded.

"Yes, my lord," said the girl, and rapidly set about the task of drawing for the thirsty men and animals.

"We must hasten, Zadok," one of the men begged. "Dawn is rapidly appearing in the East, the men of Samaria will come out after us."

"Surely you don't think we fear the men of Samaria?" the proud young leader commented.

"Oh, Zadok, there are only twenty of us and there are many men in this great city, don't be foolish, besides we are overdue and Haaman will be angry with us for staying so long."

"He's always cross now since he's gotten sick," Zadok replied. "I wish we had a gift to take to him." His eyes strayed to the bent body of the beautiful curly headed girl drawing water from the well. "What is your name, girl?" he asked.

"Rhonda," she answered as she looked up at him in childish wonder. Her long, curling lashes did not conceal the sadness in her great brown eyes.

"Who is your father?"

"My father and mother are dead. I live with my uncle and his wife. He is called Ziba, the trader."

"What is that mark on your arm?" he asked, pointing at a long blue bruise revealed by the fold of her garment slipping back while she drew water.

Rhonda flushed and lowered her eyes. "My uncle's wife doesn't like me," she said.

"Come, Zadok," one of the men urged impatiently. "Waste no more time in idle chat with the maid. Naaman will be very angry with us."

"Peace, Shobi, who is the lead-

er of this company, you or me?"

Shobi turned red but held his ground. "But Naaman's temper

"I will attend to Naaman," Zadok answered.

While they talked, Rhonda had put her water jug on her head, took her camel's rope and started back to the city.

"Stop, girl," called Zadok. "Put down that water jug. Release the beast."

She obeyed him and stood waiting. He rode close to her and leaned down from his saddle. "Take my hand," he said softly. Then quickly he swooped her up onto the horse in front of him. "Sit still," he ordered in a low voice. "Good and not evil will befall you. No one will harm you and your aunt can never beat you again," as he led his men in a swift race across the sands. "Now, Shobi," he called gayly, "I have a gift for Naaman that will please him very much."

Rhonda had never been on a horse before; but her fear soon left her in the delight of riding this handsome creature whose pace was as smooth as sailing. The morning breeze blew her garments about her and her soft curls floated against Zadok's face. Their shadows finally shortened on the sand and they knew it was near noon. Then they reached the outskirts of the city, temple bells were calling the faithful to prayer. Zadok and his men were warriors, but they stopped their horses respectfully for a brief time just within the city gates. Then they galloped along to the home of Naaman, captain of the host of the King of Syria.

Naaman was having his noon-day rest, so Rhonda was taken in to the women's court. Here Abigail, the wise and loving wife of Naaman, received the precious gift of the lovely little girl whom Zadok had brought.

Naaman and Abigail had many



Starting with our July issue, we are adding two new features to the TIMES-OUTLOOK for our readers convenience.

One is a Real Estate section for land, homes and apartments. Our line rate will be .75c per one (1) column line, approximately four (4) words per line, with a minimum of five (5) lines. Be sure to include your phone number and Real Estate Agency on your copy. Your check or Money Order must accompany your ad. All ads must be in our offices by the fifth (5th) of the month for the following month. Send all ads to:

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sons but no daughter had come to their home; so Abigail was charmed with the pretty child whom she could now call her own. She dressed her in a gayly colored costume, after her own serving woman had bathed her and smoothed the luxuriant curls into unaccustomed softness. "My, my, what a wild ride that Zadok must have given you child. Your hair is snarled and twisted as if the evil one had been chasing you," the serving woman teased.

"Oh, no," the child breathed softly, "Zadok was wonderful."

When Naaman wakened from his nap, Abigail took Rhonda by the hand and entered his room.

"Who is that you have with you, Wife?" he asked.

"Tell him who you are child," Abigail bade Rhonda.

"I am your humble serving maid, my Lord. My name is Rhonda and I am a gift to you from Zadok who brought me from Samaria."

"Indeed!" Naaman spoke, much surprise and delight in one word. "There is nothing in the world that I had rather have had than a curly haired Samaritan girl to do little errands for me. I am sure that you agree on this, wife?"

"You know that I do. She shall receive the best of care and she will be a delight in our household."

When Zadok and his men came to make their report to Naaman they found him in a fine humor and so pleased with the gift of Rhonda that he had no words of censure for their late arrival.

Rhonda soon learned to love her new life as dearly as she had disliked the old one. Although the memory of her unhappiness in her uncle's home began to fade away under the happiness she found in Naaman's home, she never forgot her dear old friend, the Prophet Elisha.

One day Abigail took Rhonda with her to visit the Queen. As the two women were talking, Rhonda was distressed to see her beloved

mistress break into wild tears and crying. It didn't take long for her to find out the reason was that Naaman had become a *leper*.

"Has everything been done for him that can be done?" the Queen asked.

"Everything," Abigail replied. "The wise men and sorcerers and priests have all used their greatest skill, but Naaman is doomed to die for no one can save him."

Then she suddenly noticed that Rhonda's lips were moving as if she wanted to speak. "What is it, child?" she asked, "do you want to say something?"

"Would God my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy," Rhonda said.

Abigail rose hurriedly, afraid the child would bring the Queen's anger upon her. "Tut, tut, child," she said, "you never seem able to forget Samaria." She left at once, taking the girl with her.

That evening when the Queen dined with the King, he seemed troubled. "Why are you sad, my Lord," she asked, "do I no longer please you?"

"You always please me, Delightful One," he replied as he touched her hand lightly. "I am worried about Naaman with all of his valour and wisdom, he is still doomed to die because no one can heal his leprosy."

"Are you sure?" she asked.

"Yes, for I have tried everyone."

"Naaman's wife, Abigail, was here today. She brought with her the captive maid that Zadok brought from Samaria. The child said a very strange thing."

"What did she say?"

"She said that if Naaman went to the prophet in Samaria, he could cure him."

"Then I shall send Naaman to Samaria tomorrow."

The next day the King sent a letter to the King of Samaria, along with gifts of silver and gold and fine raiment. In the letter he

gave the King greetings, then told him that he was sending Naaman to Samaria to be cured of his leprosy.

The King of Samaria was so distressed at this letter that he rend his clothes and cried to all of the court that war was again near them, for here was the King of Syria trying to pick a quarrel with him by asking him to do the impossible. "Am I God!" he exclaimed, "that this King tells me to make a man well of his leprosy?"

All of the Court mourned with the King and the news of the great trouble that hung over the land went throughout the kingdom. None of the wise men, nor prophets, that the King had about him could offer any suggestion. They knew that they had no power to help the doomed man.

But far back in the city, Elisha heard the news from Ziba and sent him back at once to the King with a message. "Go tell the King," he commanded, "that he need not rend his clothes nor mourn any more. Send Naaman to me, and he shall know that there is a prophet in Israel."

So Naaman came with his great horses and with his chariot to the humble home of the prophet Elisha. He expected the prophet to come out with a great display of laying on his hands and praying to Heaven as all of the other prophets had done. Instead of that, the door opened and Gehazi, the prophet's servant, came out and said, "My master, the prophet, says that if you will go and wash seven times in the River Jordan that your flesh shall return to you as that of a little child."

"Where is the prophet?" thundered the angry Naaman.

"He is lying down and wishes not to be disturbed."

Naaman was so insulted that he could scarcely speak. "Wash in the muddy waters of Jordan!" he said, "never in this world!" He

turned the chariot about and started driving furiously out of the city.

Now Naaman had a very clever Samarian servant who began to reason with him. "Prophets are queer people, my Lord," he said. "Now if your man had asked you to do some hard and unusual thing you could have done it, wouldn't you?"

"Yes, of course, but he asked me to do a foolish thing."

"It is easy to try it, my Lord," suggested the wily servant. "The day is hot and you can drive right past the River Jordan. You have tried everything else."

"Very well," said Naaman, eagerly.

So they turned the chariot around and drove to the road leading down past the River Jordan. Naaman went down into the muddy waters and dipped himself under, rubbing his flesh well. When he came up out of the water, it seemed that his poor, sore flesh was worse than ever. He dipped down again and rubbed the muddy water into his tender skin. When he came up, it seemed as if he could stand it no longer.

"Try it again, Master, please," begged his servant, who squatted on the shore watching him anxiously.

Gritting his teeth against the pain, Naaman dipped down into the sluggish yellow water. This time he went all the way under the water, so that it covered his head, got into his eyes and ears, filled his mouth with its dirty, muddy slum. Again he went down, and again, and again, and again. As he looked at his flesh after each bathing, it seemed just the same. What if it should become worse, he thought? Then he remembered the wonderful things that were said of the curing powers of the prophets of the great Invisible God. His faith began to come to him. The waters were cooling his pain. Finally, the seventh time when he came out of the water he

looked and, lo, his flesh had returned to him as that of a little child—tender and beautiful, and clean, and well!

Naaman and his servants went joyously back to the prophet's house. This time Elisha came out to greet him. "Here are many gifts for you, oh wise and honorable prophet. Your God is the only God I shall ever worship again!" said Naaman.

"That is well," said Elisha, "but put your gifts back in your chariot, I shall accept no gift for the power of God that was given to me for healing."

All of Naaman's pleadings were unavailing, so he left the prophet's house and started back to Syria again—a happy man who had found his health and his God through the message that had come to him by way of the very same little Samaritan girl whom Zadok had once found at the gate of the city.

Now there was a sad thing happened to Elisha's servant, Gehazi, who greedily decided to intercept Naaman and take some of the promised wealth for himself.

Gehazi ran through a short cut to the road and stopped Naaman with a tale about two needy young men. Gladly Naaman gave him rich gifts, then went on his way, rejoicing that he had been able to make some recompense for this wonderful gift that had come to him.

Now Gehazi was not really a wicked person, he was weak. It was his sister who had married Ziba and been so unkind to Rhonda. From her nearby doorway she had heard all of the things that had taken place. In fact, Gehazi had been on an errand for her at the time that Ziba had first gone from the prophet's house with the message for Naaman to bathe in the water of Jordan. Now she had thought up this plan about the two needy men, and sent Gehazi running after Naaman to get the gar-

ments which she intended for him and Ziba to wear.

When Gehazi returned, he left the gift of Naaman at Ziba's house and went in to serve the prophet again.

"Where have you been, Gehazi?" asked Elisha.

"I went nowhere but to my sister's," Gehazi replied.

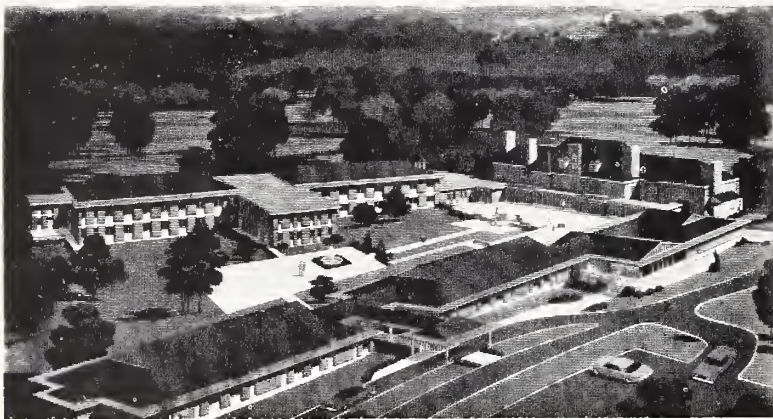
"This is not true and because of your lying to me and going out to accept gifts from Naaman you shall indeed have a gift which will always make you remember Naaman, for his leprosy shall be with you as long as you live." Poor, sinful Gehazi went out from his presence as white as now with the dreadful sores of leprosy covering his entire flesh.

But as sad as this last episode may be, there is another part of the story that is delightful. For Rhonda, the slave girl, was never a slave girl again. Naaman and Abigail adopted her for their own daughter. Instead of waiting on others, she had a maid to do her bidding; to curl the long hair, to dress her in the beautiful garments which were her own, and her playmates were the children of the Royal Court.

Girls in the East marry young, and when Rhonda was fifteen she was married to Naaman's most trusted lieutenant—Zadok, the handsome young man who had brought her from Samaria long ago, when she was only a child tending a camel. That long ago morning when the silken tendrils of Rhonda's black curls had entwined themselves about the heart of the trusted young soldier so tightly that he had never been able to forget their fragrant loveliness nor to desire the sweet young girl whose trusting eyes had held his as she clambered up on to the horse with him and left behind her everything that had been part of her life in Samaria—except the prophet and his God.

Home News

BLUMENTHAL JEWISH HOME FOR THE AGED, INC.



(North Carolina Jewish Home)

Clemmons, North Carolina

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“PEOPLE WHO NEED PEOPLE ARE THE LUCKIEST PEOPLE IN THE WORLD”

“People who need people are the luckiest people in the world.” Many times you and I have heard this saying, but it should not end

as it does. It should read: *“People who need people are the luckiest people in the world, and people who help people in need are the happiest people in the world.”*

Since the origin of man, even before civilization, sharing with others has been present. Variations of this practice was and still is, dependent upon time, place and person.

In our American and particularly our Jewish culture, the practice of sharing with those in need has always been prevalent, especially in times of emergency. But for many, receiving assistance, regardless of the type of assistance, stimulates different feelings. Not all are positive. In many cases negative attitudes can and do de-

velop, not only with the individuals own feelings, but with his/her feelings toward the giver.

The Blumenthal Jewish Home at Clemmons was established to provide for the Welfare, comfort and a happy long life for our aging and the chronically ill with the goal of providing peace of mind for their families and loved ones.

For the past 14 years, the Home and its Residents have been recipients of generous support and sharing by many of our friends and their families and particularly North Carolina Jewry. The various groups who have been associated with the Home, including the North Carolina Association of Jewish Women and the North

Carolina Association of Jewish Men, our Board of Governors, management and employees of the Home, plus the Residents themselves are knowledgeable of these applications of love and support. Their feelings of gratitude have been expressed many times through thoughts, words, and deeds.

Little may be known how much the Residents contribute to the aid and comfort of each other as they become members of the Blumenthal Jewish Home family. Reference is made to much more than any financial contributions that they have offered. It is the hours of sharing that became a part of living at our Home many years ago and is still manifested in various ways among the present population.

The number of hours that residents devote to assisting others are far too many to count. The variety of helpful tasks are limited only by the number of hours in a day and occasionally by the physical capabilities of the Resident.

One may find hosts or hostesses waiting to guide visitors on a tour of the entire facility or assist in serving coffee and snacks in the coffee shop. Others can be found assisting with the mail delivery, caring for flowers in certain areas of the grounds and building. New Residents are aided in their orientation to the Home by men or women who have been in the same position. In addition, there are the countless other acts of kindness and gestures of friendliness toward one another that are a part of people who care about people. As the Residents travel together to shopping centers, or during the various pleasure trips, it is apparent that their concern for each other and that hidden love prevails.

The variety of activities at the Home reflect the many interests of the Residents and offer opportunities for sharing in a multitude

of ways. Weekly movies, or slide programs, cooking project classes, stitchery, Religious Study and Synagogue Services; arts and crafts involve innumerable people in each activity. Involvement means more than just sitting or watching. It can include preparation of an item or leading in group participation. It means sharing a skill or experience with someone not quite so skilled. It may result in blending one's voice with others in the form of a sing along. It could be just a word of encouragement or praise for another's accomplishment. It can also mean sharing whatever talents one has with others on a more direct basis. A group of residents has recently responded to bandage making for the Cancer Society and sharing with other Senior Citizens Groups.

"People who need people are the luckiest people in the world" is a concept made popular in a contemporary song. The concept becomes significant within our Home family where the act of helping others creates good feelings inside the helping person, something that no one can take away. Returns are perpetuated among the Residents since "needs of some" cause the "love of others" to be shared with those in need, who in turn "express their thanks" to those whose needs may also be fulfilled.

As we sow, so shall we reap.

A SPECIAL VISIT

by Susan M. Blake
Wasilla, Alaska

Grandmother is now 80 and in a convalescent home. Fluttering hands, a quick hug and kiss, and the smell of fresh coffee are what I remember when I write my weekly letter to her. Her ohs and ahs of "How big you are" and "so glad you are here" sound in my ears. I write to let her know I will always remember her even though I now live far away and

can't visit.

I wish we could get together for just a moment. She lived with us most of the time when I was growing up. She taught us to crochet and embroider. She heard our prayers in the evening and taught us many things.

When we were old enough to date, her dark brown eyes would snap as she warned us about the dangers. We always wondered how Grandmother knew so much about them!

A letter came recently from the nursing home telling me that Grandmother gets confused at times. She tells others, after reading my letters, that I have been to visit. They called it senile. Perhaps they thought I would find this upsetting, but I don't. I just thank God we can be together in this way. Missing Grandmother is not as bad, knowing that God has added this special joy to her life just when she needed it.

So today I end my letters by saying: "Good-bye for now, Grandmother. I'll stop by for our visit again next Saturday. Love, Susan."

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GOOD-BYE AND GOOD LUCK

The Residents, Board of Governors and Staff of the Blumenthal Jewish Home would like to take this opportunity to say Good-bye and Good-luck to our friend and fellow employee, Mrs. Rhoda C. Janosik, Social Services Director.

Mrs. Janosik (Rhoda), said her farewells to the Residents and Staff of the Blumenthal Jewish Home on June 16, 1978. She moved to Milton, Mass., in early July, where her husband has accepted the position of Assistant Dean of Students, Curry College.

Rhoda came to our Home in

October of 1975 as the Director of the Social Services Department.

Over the years, Rhoda has become a dear friend of the Residents and Staff of the Home.

So, from all of us here at the Home, we extend to you, Rhoda, our best wishes for much success in all you endeavor.

*Residents, Governors & Staff
Blumenthal Jewish Home*

VOLUNTEER TEAM EXPANDING

The Residents and Staff of the Blumenthal Jewish Home would like to welcome new volunteers. They are Janis Wolfson from Advance, Mr. and Mrs. David Mendel from Winston-Salem and Mr. and Mrs. Edgar Dickinson from Clemmons. May our association be long and fruitful.

Mrs. Wolfson has been visiting twice a week and is involved in various projects. She assists with the newspaper, letter writing, plays scrabble with the Residents and helps the ladies polish their nails.

Mr. and Mrs. Mendel have been visiting on Thursdays. Mrs. Mendel has been a great help in our Coffee Shop. Her services allow us to maintain a special place where Residents can visit with friends and family in a delightful café like atmosphere. Mr. Mendel has promoted interest in a "men's jam session," where individuals can voice their opinions about the world and their living environment. Mr. Mendel is also in the process of re-stimulating interest in baseball for several of the men who had once been avid fans.

Mr. and Mrs. Edgar Dickinson have worked as a team each Wednesday night with Residents who are involved in a regular bridge session.

Stimulating pride in ones appearance and interest in activities are just a few of the valuable services provided by volunteers.

Again we welcome our new vol-

unteers to our fine team. We would also like to thank all volunteers who have chosen to devote their time and talents to our Elderly.

Helping Us Help

Dana Simel and Dan Rosinsky, two students from Greensboro Day School, also work as volunteers at the Home. They chose Volunteer Service as their Senior Project and worked three days each week from April 17 through May 22.

Some of the activities they were involved in included: the Home's newspaper, the Home's scrapbook, assisting Residents in recreational activities, card games, shopping trips, and in many cases, they provided additional attention on a one-to-one basis in certain programs.

It was a learning experience for them in their contact with the Elderly and allied responsibilities.

The Residents of the Blumenthal Jewish Home thoroughly enjoyed their efforts and enthusiasm during their Project.

May we take this opportunity to say thank you and we hope others will follow their lead in this worthwhile program.

Little Volunteers Delight Residents

The Clemmons Jr. 4H Club has provided the Residents with extra attention and joy.

Under the leadership of Mrs. Ruth Rash, Mrs. Thelma Wright and Mrs. Iris Poplin, children ranging in age from 9 to 13 have been visiting the Residents once a month for special games and activities.

The delight of the Residents can be seen clearly thru their smiling faces each time the children have visited. Our Residents are young in heart and love the attention of the young people, and what better learning experience for the young than to be exposed to those who have had many different and interesting ex-

periences throughout the years. Giving on both parts makes for a very delightful afternoon.

Those children participating in the Clemmons Jr. 4H Club visits to the Home are: Tammy Poplin, Brandy Russ, Linda Wright, Tracy Kirschenman, Joe Cave, Carolyn Wright, Cathy Atkins, Brenda Wright, John Cave, Sandra Wright and Lisa Purchell.

FATHER'S DAY

By Presidential Proclamation Father's Day is observed annually on the third Sunday of June. Credit for making the first suggestion to honor fathers with a special day belongs to Mrs. John Bruce Dodd of Spokane, Washington. The idea occurred to Mrs. Dodd in 1909 as a suitable tribute to her own father who had successfully raised a family after the death of their mother. In 1911, Jane Adams, the famous American social worker, thought it would be a good idea if fathers had a day that would mean special recognition for them.

The custom soon spread throughout the United States, and in 1934 a National Father's Day Committee was formed to annually select a Father of the Year.

Fifteen years after the first observance of Father's Day, President Calvin Coolidge summarized the overall significance of the day when he said, "The widespread observance of this occasion is calculated to establish more intimate relationships between fathers and their children, and also to impress upon fathers the full measure of their obligations". But changing social and economic trends have brought increased attention to the role of fathers and expanded their responsibilities in the family circle beyond that of "breadwinner".

We at the Blumenthal Jewish Home recognize this and do wish **All fathers a Very Special Father's Day!**

MONTHLY ACTIVITIES

Every day our Residents are encouraged to join in activities that are part of a monthly schedule.

The Residents participate in shopping trips, where they may purchase their own personal items. It takes them out of the Home and into the community.

Mr. Jacob Sultan, Mr. Abe Fine and Mrs. Alice Fruh have been working in the sun and breeze to help cultivate the vegetable garden. All vegetables are given to the Dietary Department in order that all the Residents benefit.

A variety of special interest films, from comedy to travelogues, are shown during the month, with the first Friday set aside for the Outreach program films.

Several Residents attend a monthly luncheon of the Clemmons Senior Citizens Club held in the Clemmons Civic Center.

A monthly Canteen is held in the Home. Residents bake such "goodies" as cookies and sweet rolls to be sold at the Canteen.

The Residents Council Meeting is also held monthly to discuss special events and every day living situations.

Residents may join in the Bridge Club on Wednesday, or the growing Poker Club held every Tuesday. They might enjoy playing Bingo on Wednesday or contributing to the literature discussions of the newly formed Reading Circle.

Everyone enjoys the musical contributions brought to the Rhythm Band on Thursday. The Residents play rhythm instruments to music, while dancing and singing is always a product of this event.

Therapeutic games to stimulate motivation are held every Monday for our skilled nursing Residents. A special treat is added for these Residents when the Clemmons Junior 4H Club comes the first Wednesday of the month to join them in their games.

For relaxation on the weekends and certain other days during the month, a Social Hour is held. Residents choose the beverage they prefer, along with small snacks. This is fondly referred to as "Happy Hour".

And, of course, weekly services are held every Friday evening. For those that wish to participate in a religious discussion group, Mr. Sam Jacobson is available every Tuesday morning for this class.

As you have heard it said before, the motto of the Home is "Activate, Don't Vegetate". The recreation department of the Home is designed to activate each Resident to his or her fullest potential.

RESIDENTS CLUB OUTING

The sunny afternoon of Monday, June 12th, was the day an ice cream outing for the Residents of the Blumenthal Jewish Home was held. The van and the limousine left the Home about 2:30 p.m., heading for Mayberry's Ice Cream Shop in Winston-Salem. Thirteen Residents went along and enjoyed scrumptious ice cream sundaes and other delightful treats. Money for the outing came from the club's treasury. Those attending the event were: Rose Block, Hannah Kirshner, Anna Gruber, Sam Cohen, Leon Kaufman, Betty Grobstein, Julian Vatz, Grace Schwartz, Marie Witten, Fannie Frank, Irene Blake, Jean Tager and Abe Fine.

PICNIC ON THE GROUNDS

Summertime is here and that means Picnic Time! Thursday, June 15th, approximately forty-five Residents from A-Wing and those who could attend from B-Wing, ate lunch outside under the trees. Mr. Tom Martin, Food Service Director, barbecued chicken and beef ribs on the grill. Other luncheon treats from the kitchen

included: potato salad, cole slaw, corn on the cob, tomato and lettuce, and for dessert, watermelon. Everyone seemed to enjoy the change of scenery for this meal. Many thanks go to several of the staff who helped make the picnic a success.

CHAMBER MUSIC

The Blumenthal Jewish Home was honored to have a professional Chamber Music Quartet perform on Monday, June 19th, to approximately 35 Residents.

Chamber music evolved in the late sixteenth, early seventeenth centuries when music was performed to small audiences in small rooms; hence the name, Chamber Music. But it was not until the eighteenth century that Chamber Music developed into the intimate, classical music with the use of all string instruments. The music was the development of Hayden and Mozart. This quartet performed from the eighteenth century period.

Members of the quartet are: Robert Madura, Cello; Paul Hatton, Violin; Teresa Fream, Violin; Jack Pruett, Viola. They have performed throughout the state and are affiliated with the North Carolina Arts Council in Raleigh.

MUSICAL ENCHANTMENT

Sunday, June 25th, was a delightful musical afternoon well spent, when Eleanor Moskovitz and her son, Cary, came to play and sing a variety of folk songs for the Residents. Such songs as Sim Shalom and Rabbi Eli Melech filled the auditorium. Other melodies included some Hebrew folk songs such as, Heenay Mah Tow and Hovah Nogilah. Both mother and son played guitars, but Mrs. Moskovitz charmed the audience with her melodic voice. Other selections, more contemporary, included Jamaica, Farewell; Sunrise, Sunset; What I

Did For Love and The Early Morning—The Moon and The Dawn. Mrs. Moskovitz and Cary are from Greensboro. Following the program, refreshments were served.

“HOEDOWN AT SUNSET”

Later that day, eleven Residents attended the “Hoedown at Sunset” presented by the Winston-Salem Symphony. The event was held at the Graylyn Estates, located on Reynolda Road in Winston-Salem. It was a “bring your own” affair, which included anything from food to chairs. The weather couldn’t have been more cooperative. As the sun set, a gentle breeze began to blow and the sound of the symphony filled the air. A western theme was used for the program, which included Indian dancers, selections from “Oklahoma” and modern country songs. The Residents attending were very impressed with the program.

Those who ventured out were: Betty Grobstein, Josephine Rappaport, Jacob Ely, Stephine Holub, Fannie Frank, Mary Chizik, Marie Witten, Alice Fruh, Jean Tager, Sam Cohen and Irene Blake.

“TID BITS”

“No bird soars too high, if he soars with his own wings.”
William Blake

“Things do not change, we change.”

Henry David Thoreau

WASTED OPPORTUNITY

Ruskin once said that when we fail to praise a man who deserves praise, two sad things happen; we run a chance of driving him from the right road for want of encouragement, and we deprive ourselves of one of the very happiest of our privileges, the privilege of rewarding labor that deserves a reward.

Where there's a will...

THERE'S A WAY TO HELP SAFEGUARD YOUR LOVED ONES . . . THROUGH A BEQUEST TO THE BLUMENTHAL JEWISH HOME. For detailed information on how you can provide for Blumenthal Jewish Home's continued strength, take advantage of federal tax deductions, and achieve the objectives you seek for your children and theirs, please write to:

David Osterneck—Sol Levin, Co-Chairmen
WILLS, LEGACIES & ENDOWMENTS COMMITTEE
Blumenthal Jewish Home
P. O. Box 38, Clemmons, North Carolina 27012

THAT COSTLY ADDRESS CHANGE

Each month the Blumenthal Jewish Home receives many notices advising non-delivery of mail. This advisory costs several dollars a month, which could be avoided with proper advice of address change. When moving, please notify the Home of your new address as soon as reasonably possible.

HAPPY BIRTHDAY

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

Clara Davis
Ada Levy
Sarah Pecker
Ida Polashuck
Edward Timmerman
Blanche Currin
Lula Jones
Edward Heese
Evelyn Small

WELCOME

May you enjoy a long, happy and healthy life:

Jacob Ely
Herman Bouldin
Solomon Levin
Marguerite Shown
Evelyn Small
Adleen Williams

Also, we welcomed Mrs. Rebecca Steinberg for a ten day stay during this Passover Season.

IN MEMORY

We mourn the loss of Mrs. Margaret Long, age 62, in residency ten days.

May her loving memory bring comfort to her loved ones.

It has become a beautiful tradition for people to express their interest in the Home by making commemorative gifts. Over the years these generous donations have greatly enriched the quality of life for the Home's Residents.

Gifts

The prayers and thanks of our Residents are expressed for the contributions made to the Home from June 5, 1978 to July 5, 1978.

IN MEMORY OF:

MRS. ESTHER ABRAMS
By: Mr. & Mrs. Danny Ballow
ABBY BANKS
By: Mrs. Bessie Margolis
MRS. HERMINE BILLER
By: Mr. & Mrs. Paul Rundo
Mrs. Jack Pearlsan
Mrs. Howard Lavine
Mr. & Mrs. Herman Davidson
Mr. & Mrs. Bert Lynch
FANNIE BLUM
By: Mr. & Mrs. Joseph Robinson
Mr. & Mrs. Gene Walters
WILLIAM BUMGARDNER
By: Robert Milman
FATHER OF MRS. IRVING CAMARAS
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MR. ISADORE DECKELBAUM
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By: Mr. I. D. Blumenthal
Mrs. Ruth Leder

MR. JACK GLASSMAN
By: Mr. & Mrs. Wilbert Selman

MR. WALLY HODES, Brother-in-Law
of Mr. George Breslau
By: Mr. & Mrs. Mel Ellsweig

MRS. SARA HOLZMAN, Mother of
Mrs. Betty Knauss
By: Mr. & Mrs. Danny Ballow

ESTHER JACOBSON
By: Mrs. Howard Lavine

MRS. META KLEIN, Mother of Mr.
Emil Goldsmith
By: Mrs. Helene Patton
Mr. & Mrs. Nathan Sutker
Ms. Fern Childress
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Levine
Mr. I. D. Blumenthal—Albert
Segal
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JOSEPH KOWINS
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MR. EDWIN LEIPMAN
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Ms. Bess Schwartz
Ms. Edna Schwartz
Mr. & Mrs. Samuel Shavitz
Mr. & Mrs. James Roncs

IRBERT VALK
By: Mr. & Mrs. Arthur Frank

IN HONOR OF:
MR. I. D. BLUMENTHAL on his 2nd
bar Mitzvah
By: Mr. & Mrs. Harry Kramer
Mr. & Mrs. Michael Fox

Mr. & Mrs. Milton Tager
Joe L. Levington

RESIDENTS
By: Temple Emanuel Religious
School
Temple Beth El Religious School

CINDY SWARTZBERG, on her
Graduation
By: Mr. & Mrs. Danny Ballow

SPEEDY RECOVERY TO:

MORRIS BRENNER
By: Mr. Nestor Sosnik

JIMMY COHEN
By: Mrs. Gloria Cohen
Mrs. Bessie Mandel

MAURICE KAMENETZ
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LEON KRAFT
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MRS. SARI KRAUSE
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By: Mr. Fred Swartzberg

MRS. ALLAN TROCKMAN
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HAPPY BIRTHDAY TO:

ARTHUR CASSELL
By: Mr. & Mrs. Joseph Robinson
Mr. & Mrs. Gene Walters

MANNY EISENBERG
By: Mr. & Mrs. Leonard Madans

ARTHUR FRANK
By: Mr. & Mrs. Herman Davidson
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SHARON K. HARRIS
By: Aunt Edythe & Uncle Herman
Davidson

LOUISE L. HEYMANN
By: Uncle Herman & Aunt Edythe
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MRS. ABE KAPLAN
By: Mrs. Elizabeth Small
Mrs. Marta Garelik

JOSEPH ROBINSON
By: Herman & Edythe Davidson

MRS. REBECCA WAGGER
By: Mr. & Mrs. Danny Ballow

JANE ZAGER
By: Mr. & Mrs. Herman Davidson

MRS. CHARLES ZUCKERMAN
By: Ms. Bessie Fagan

HAPPY ANNIVERSARY TO:

ELLEN & ELLIS BERLIN
By: Joel, Mary, Billy, Lisa & Leslie
Berkelhammer

RONNIE & FRANCES KAPLAN
By: Aunt Edythe and Uncle Herman
Davidson

MIKE & GOLDIE ZAGER
By: Mr. & Mrs. Herman Davidson

MR. & MRS. CHARLES ZUCKERMAN
By: Ms. Bessie Fagan

YARZHEITS:

MOLLY MACKS (Aunt)
By: Mr. Leonard Arenson

MISS ROSE MARK
By: Mrs. Frances Stadiem
Mr. Bernie Stadiem

ISRAEL ROSE (Father)
By: Ruth Rose
Martha Shenshy

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The Executive Director
P. O. Box 38
Clemmons, N. C. 27012

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Please forward to a friend if you previously paid your 1978 dues.
A separate application should be completed for each individual.

MEMBERSHIP APPLICATION FOR 1978

The Blumenthal Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated \$60,000 through the medium of individual membership.

Member: \$ 25.00 _____ Name _____

Patron: \$ 50.00 _____ Address _____

Founder: \$ 100.00 _____ City _____

State _____
(Zip Code)

Please make check payable to Blumenthal Jewish Home, and mail to
Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, N.C. 27012

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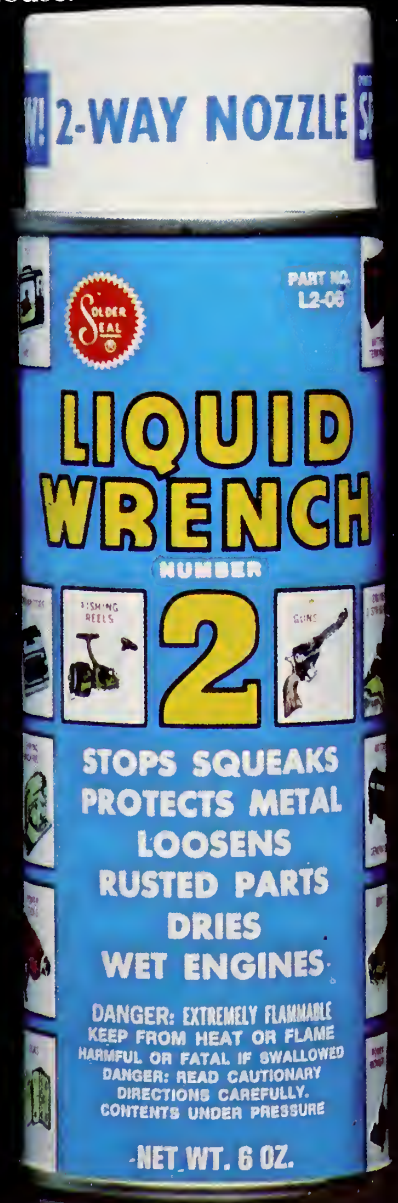
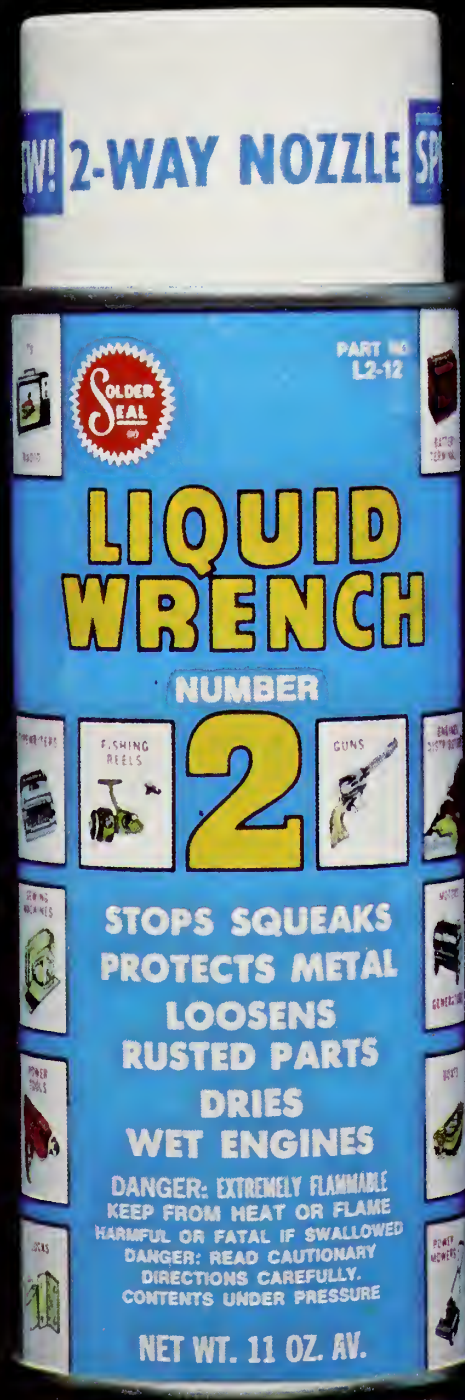
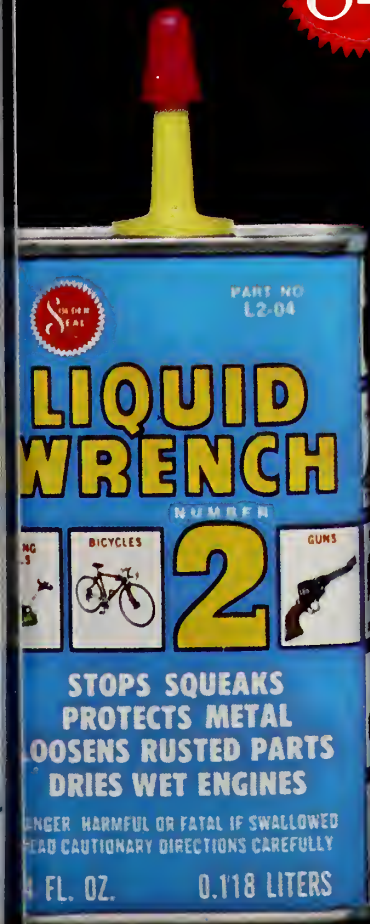
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