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Happy New Year

RHODE ISLAND

HERALD

THE ONLY ENGLISH-JEWISH WEEKLY IN R. I. AND SOUTHEAST MASS.

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FRIDAY, SEPTEMBER 16, 1966

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56 PAGES

Complete Peace Corps Training At Brown, Leaving For Two Years' Service In Tunisia

By LOIS ATWOOD

The Peace Corps doesn't necessarily involve building your own mud hut and living in the woods. Is what seems to be a broadening of the original concept, the organization is now looking more and more toward countries that need professional skills, instead of concentrating on places where persons of good will carry concrete blocks.

A skilled group of professionals finished last week an intensive 12-week training program at Brown University. They officially became Peace Corps Volunteers on Sept. 8 when Supreme Court Justice Alfred H. Joslin swore in those who will fly to Tunis later this month to teach or to design buildings.

Marshall and Rhoda Levin, an attractive, energetic young couple from the Midwest, were among the trainees. Both are from Minneapolis, Minn., and are graduates of the University of Minnesota, he in architecture "with distinction" and she in English. He was earlier graduated cum laude from Harvard, where he played varsity football, basketball and baseball, and did social work at a settlement house in the Back Bay. He then served as a lieutenant in the Coast Guard Reserve, the Bachelor's degree in Architecture being earned after his service.

Mrs. Levin, a secondary school English teacher, has taught in Melrose, Mass., Montclair, N.J., and Minnetonka, Minn. She has worked with senior students, written the curriculum for a course she taught in modern American literature, coached competitors in a local and regional speech festival (she is also interested in drama), taken graduate courses in art and architectural history, and American and Greek literature. She has done secretarial work and tutoring.

When the Peace Corps began, they were very interested but were not in a position to go then. When they could, they applied. There are 130 different reasons for joining it, said Mrs. Levin, unless you allow each trainee at Brown more than one reason as in truth you should. She said the country is "so big, so bureaucratic, and it looked as if a person could do a specific thing" rather than sit back and criticize, but added that they had a selfish reason, too. "We want to be in another country and learn another culture."

They have been studying French and Arabic, in intensive five-hourly direct method oral classes. They will be able to get along in French when they arrive in Tunis on Sept. 22, but not in Arabic at

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PEACE CORPS VOLUNTEERS—Mr. and Mrs. Marshall M. Levin have completed a 12-week Peace Corps training program at Brown University, and will leave Sept. 21 for Tunisia. See page 11 for story.

Beware Of Misrepresentation

In view of the continued irresponsible solicitation of advertising by periodicals that have little or no paid circulation in the community, The R. I. Jewish Herald again warns those who are being solicited not to be misled by bills for advertisements, especially holiday greetings, which have not been authorized.

Certain publications, located outside Rhode Island, clip advertisements from other newspapers and bill advertisers as if they had ordered renewal ads.

We warn our readers to beware of this type of unethical and irresponsible advertising solicitation. To verify any advertisement or holiday greeting which is to appear in The Herald, please call 724-0200.

Providence Temples List Services For Yom Kippur

Services for final high holy days have been planned for Rhode Island congregations, and are listed here, as are services for tonight and tomorrow.

CONGREGATION B'NAI ISRAEL

The Kol Nidre service on Friday, Sept. 23, at Congregation B'nai Israel, Woonsocket, will begin at 6:45 P.M., and the Yom Kippur service at 9 A.M. on Saturday, Sept. 24. Rabbi Hertz Fishman and Cantor Felix Fogelman will officiate and Walter Weinberg will be organist.

TEMPLE BETH AM

Rosh Hashanah second day services will be conducted tonight at 8:30 P.M. at Temple Beth Am, Warwick, by Rabbi Norman G. Valley and Cantor Abraham Hochhauser. Services tomorrow morning will be held at 9 o'clock.

Yom Kippur services will begin on Sept. 23 at 6:30 P.M. with Kol Nidre. Saturday, Sept. 24, services will be held at 9 A.M.,

Yizkor at 11:30 A.M., and Neelah at 4 P.M.

CONGREGATION LENAS HAZEDEK

Rabbi Leon Chait will conduct Yom Kippur services at Congregation Lenas Hazedek. On Friday, Sept. 23, Mincha services will begin at 3:30 P.M. and Kol Nidre at 6:20 P.M. Shacharis services will start at 8 A.M. on Saturday, Yizkor at 11:30 A.M., Mincha at 4:30 P.M. and Neelah at 6 P.M.

TEMPLE BETH DAVID

Kol Nidre services at Temple Beth David will start at 6:10 P.M. on Friday, Sept. 23, and Yom Kippur services on Saturday morning at 8 o'clock. The Torah reading will be at 10:30 A.M., the sermon at 11:30 A.M., Yizkor services at noon, Musaf with cantor and choir at 1 P.M., and Neelah at 5:30 P.M. Rabbi Howard M. Davis and Cantor Charles Ross will officiate.

(Continued on Page 12)

Goldberg Asked To Mediate President's Rift With Jews

NEW YORK — A meeting between Arthur J. Goldberg, United States representative at the United Nations, and Jewish leaders was arranged for Wednesday night, to discuss what has been described as the "growing outrage" among Jews at reports that President Johnson has singled out Jewish opposition to the war in Viet Nam, and linked it with American aid to Israel.

Mr. Goldberg said that Dr. Joachim Prinz, head of the Conference of Presidents, suggested the meeting, to which members of the conference were invited. Mr. Goldberg's role is apparently that of mediator, but he said before the meeting that he had no idea what its scope would be. "It is my job to be responsive to community leaders," he said, and for that reason he honored Dr. Prinz's request for a meeting.

For months, reports have been circulating in the Jewish community that President Johnson has privately remarked on many occasions that he cannot understand why so many prominent Jews have opposed the war in Viet Nam, in view of the fact that Jewish citizens are known to be compassionate, to be politically well-informed and opposed to Communism, and especially in the light of their eagerness to see the United States fulfill its commitments to Israel. The President has allegedly repeatedly linked Israel with Viet Nam as a "small nation."

Last week, Malcolm A. Tarlov, national commander of the Jewish War Veterans, announced after visiting the President that Mr. Johnson had spoken in this vein. The Tarlov statement was widely circulated, and it aroused vigorous controversy in Jewish circles.

On Monday, two officers of B'nai B'rith, a Jewish fraternal organization, commented that President Johnson had been either misunderstood or poorly interpreted by other Jewish visitors.

Dr. William A. Wexler and Rabbi Jay Kaufman, president and executive vice-president of the organization, said that they had been invited to the White House after they had asked President Johnson for a clarification of his views.

"It is evident to us," they reported, "that the views attributed to the President conveyed neither his attitude nor his convictions. The inference of an interrelationship between future American-Israeli affairs and support among Jewish organizations for Administration policies in Viet Nam appears to us to have been as inaccurate as it was unfortunate."

Mr. Johnson's views on Israel remain consistent with those he held as a Senator and as majority leader years ago, they said, and remain committed to a re-

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A. Silverman, Civic Leader, Dies After Fall

Funeral services for Archibald Silverman, 86, of 25 Channing Avenue, who died Wednesday, were held that afternoon at Temple Beth El. Burial was in Congregation Sons of Israel and David Cemetery. A retired manufacturing jeweler and a prominent member of the community, he had fallen on Sunday and fractured his hip.

He was the husband of Mrs. Ida M. (Camelhor) Silverman. They had celebrated their 65th wedding anniversary last Dec. 4.

Born in Russia on March 5, 1880, a son of Max and Sima Rivka (Plotka) Silverman, he came to Providence when he was 10 years old, and unable to speak English. He attended public and evening schools here.

He sold newspapers in downtown Providence, and later went to work in a jewelry factory. In 1897 he started the firm that became known as Silverman Brothers, with a five-dollar loan from his father. Former president of the costume jewelry firm, he and his brother, Charles, operated it for 58 years.

In 1926 Mr. Silverman was elected President of the New England Manufacturing Jewelers and Silversmiths Association, an office he held for three years. In 1956, when he resigned from the

(Continued on Page 2)

GJC Sets Goal In 1966 Drive

The General Jewish Committee has set an unofficial goal of more than \$800,000, an increase of \$75,000 over last year's total, in the 22nd annual campaign for funds. Stanley Grossman, general chairman, and Merrill L. Hassenfeld, GJC president, hope that even more money may be raised in the drive beginning next week.

Mr. Grossman said that every Jewish family in the Greater Providence area will have to give more if the local goal is to be reached. He pointed out the sacrifices being made by Israelis to absorb new and integrate earlier immigrants.

The opening campaign dinner will be held on Wednesday, Sept. 21, at the home of Max Alperin, Initial Gifts chairman, on Blackstone Boulevard. Rabbi Arthur J. Lelyveld, American Jewish Congress president, will be principal speaker.

A HAPPY NEW YEAR TO ALL, The General Jewish Committee

Israel's Cabinet Asks Silence After Office

Jerusalem — Israel's Cabinet discussed at its weekly meeting a proposal for legislation that would impose severe penalties on former government officials who, after leaving public service, disclose secret facts that had come to their knowledge while working for the Government.

Another legislative proposal discussed by the Cabinet concerned treatment of persons charged with violation of security regulations by having contacts with foreign agents. The proposal called on the government to ease the 15-year prison term for persons convicted of such a crime.


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Obituaries

(Continued From Page One)
ARCHIBALD SILVERMAN

association, having retired from active participation in the industry, he was made the organization's first honorary member and was presented a plaque and resolution in recognition of his services.

In the New Deal days of the National Recovery Administration, Mr. Silverman was a member of the national code authority for the industry.

During World War II Silverman Brothers produced military insignia, surgical instruments and fine parts for torpedoes and bomb heads and won the Army-Navy E award, the only jewelry firm in the state to receive it.

From 1924 to 1944, he was president of the Lincoln Trust Company and from 1944 to 1947 was also chairman of the board. He was a member of the board of the Morris Plan Company of Rhode Island from 1924 until 1944, resigning when Morris Plan became a bank.

In 1947 when the Lincoln Trust and Morris Plan banks merged to form the Plantations Bank of Rhode Island, he was elected a vice-president, director and member of the executive committee of the new bank, posts he held at the time of his death. He also had been a director of the Old Colony Co-operative Bank since 1931.

Mr. Silverman had been the owner of the Strand Theater since it opened in 1915. He also was president of the National Realty Company and the Arch Realty Company and had been president and vice-president of the Union Realty Co., president of the City Real Estate Company and treasurer of the Union Land Company.

A founder of the Jewish Orphanage of Rhode Island, he was its president from 1920 to 1930, and in 1928 was president of the Jewish Federation of Social Service.

Elected a trustee of Temple Beth El in 1916, he also had been vice-president and president of the temple, an office he held from 1942-1946.

A longtime Zionist leader in Rhode Island, he was elected in 1938 as general chairman in this state for the United Palestine Appeal. In 1941 he became chairman of the United Jewish Appeal, serving for several years, and in 1946, president of the General Jewish Committee of Providence Inc., successor to the Providence United Jewish Appeal. He held this post for five years.

Mr. Silverman also was active in several organizations formed from time to time to assist distressed Jews overseas.

He was the recipient in 1946 of the annual community service award of the Men's Club of Temple Emanu-El and both he and Mrs.

Silverman, in 1960, were presented the annual public service awards of Roger Williams Lodge, B'nai B'rith, for their combined service of more than 100 years in community, charitable and Zionist causes.

He was named by former Gov. William H. Vanderbilt in 1939 to a rehabilitation commission to devise means of attracting new industry to the state and the following year, to a committee to study the employment problem of the Negro in Rhode Island.

He served as chairman of the Local Selective Service Board No. 1, resigning in 1942 because of his business. Former Gov. John O. Pastore appointed him in 1948 as a member of the former Port and Industrial Development Authority and former Gov. Dennis J. Roberts named him in 1951 to the state Board of Education, then newly created. He served until January, 1962, when he resigned because of family considerations.

Mr. Silverman was a director of the Providence Community Fund from 1926 to 1928. He was a former director of the Hebrew Immigrant Aid Society, was a director of the R.I. United War Fund, was a member of the executive board of the Palestine Foundation, a member of the Zionist Organization of America, chairman of Jewish War Relief Work, 1919-1921, and a member of the American Jewish Committee.

He also was a member of the Providence Chamber of Commerce, the Downtown Business Coordinating Council of the Chamber; Roosevelt Masonic Lodge, Providence Rotary Club, Ledgemont Country Club and Providence Lodge of Elks.

Besides his wife, he leaves three sons, Irwin and Norman of Providence and Leon of Winsted, Conn.; a daughter, Mrs. Arthur Holzman of Washington, D.C., and six grandchildren.

MRS. HYMAN KOMROS

Funeral services for Mrs. Rose (Fish) Komros, 70 of 6 Goddard Street, who died Aug. 31 after an illness of five months, were held the following day at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery. She was the widow of Hyman Komros.

Born in Russia Oct. 7, 1895, a daughter of the late Abraham and Rasha Fish, she had lived in Providence for 55 years.

She was a member of the Sisterhood of Congregation Sons of Jacob, the Jewish Home for the Aged, and the Golden Agers of the Jewish Community Center.

She is survived by two sons, Dr. Leonard Komros and Dr. Jacob

Komros, both of Pawtucket; one brother, Michael Fish of Warwick; and four grandchildren.

MRS. MAE GRABOYES

Funeral services for Mrs. Mae Graboyes, 68, of 1200 Collins Avenue, Miami Beach, Fla., formerly of Upper Darby Pa., who died Saturday, were held Sunday in Miami Beach.

She is survived by two daughters, Mrs. Debbie Greenberg of North Miami Beach and Mrs. Lucille Schwartzman of Miami Beach; two sons, Irving Graboyes of Havertown, Pa., and Stanley Graboyes of Warwick, and 10 grandchildren.

MARTY WINN

Funeral services were held Monday for Marty Winn of Miami Beach, Fla., formerly of Brookline, Mass., who died Sept. 9.

Survivors are a son, William Winn of Miami Beach; three sisters, Mrs. Samuel Mistowsky of Providence, Mrs. Betty Miller of Baltimore, Md., and Mrs. Shirley Mann of Miami Beach; three brothers, Louis H. Winn of Boston, and Harry and Al Winoker of Baltimore, Md., and three grandchildren.

LOUIS P. SILVERMAN

Funeral services for Louis P. Silverman, of 99 Hillside Avenue, who died Sept. 9, were held Sunday at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

Mr. Silverman had owned a variety and periodical store on Douglas Avenue for more than 50 years before retiring.

He was born on July 10, 1872, in Rumania, and had lived in Providence 60 years. He was the husband of the late Yetta (Feldman) Silverman.

Mr. Silverman is survived by four daughters, Mrs. Albert Lisker and Mrs. Nathan Izeman, both of Providence, and Miss Jane Silverman and Mrs. Henry Kalman, both of New York City; three sons, Samuel Silverman of Barrington, Joseph Silverman of Providence and Max Silverman of Detroit; 10 grandchildren and 18 great-grandchildren.

BENJAMIN LAMCHICK

Funeral services for Benjamin Lamchick, 77, of 66 Ontario Street, who died Sept. 2, were held Sept. 4 at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery. He was the husband of the late Anna (Adelman) Lamchick.

Born on Aug. 25, 1889, in Russia, Mr. Lamchick had been a Providence resident for 55 years. He was employed for 10 years with the Smith-Harriet Furniture Company in Warwick, until his retirement in 1961. He was a member of Temple Beth Israel.

Mr. Lamchick is survived by two sons, Mortimer Lamchick and Jerome Lamchick, both of Cranston; a daughter, Mrs. Charles Byrnes, also of Cranston; three sisters, Mrs. Ada Becker, Mrs. Louis Radin and Mrs. George Drosin, all of New York City, and 10 grandchildren.

Unveiling Notices

The unveiling of a monument in memory of the late HARRY HAZEN will take place on Sunday, September 18, at 12 noon, in Lincoln Park Cemetery. Relatives and friends are invited to attend.

The unveiling of a monument in memory of the late NATHAN SOLOMON will take place on Sunday, September 18, at 1 P.M. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

The unveiling of a monument in memory of the late MILTON ROTENBERG will take place on Sunday, September 18, at 12:30 P.M. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

**UJA Names Mrs. Schwartz
In Blackstone Valley Drive**

The Women's Division of the 1966 Blackstone Valley United Jewish Appeal will be headed by Mrs. Joseph Schwartz, whose appointment was announced today by Hyman M. Cokin, general campaign chairman.

Mrs. Schwartz, a member of the Women's Division Committee for many years, is a past president of the Pawtucket - Central Falls chapter of Hadassah, and an active worker in many charitable and civic organizations.

"To a woman immigrant in Israel, the success of this year's UJA campaign can make the difference between enough or too few blankets for her family," said Mrs. Schwartz, in accepting the top woman's post in the local campaign. She said that she is confident the women in the Blackstone Valley will give their full support to the drive "because it works toward human goals which they understand and appreciate."

Working with her will be Mrs. Herbert Katz, M-Day chairman, and Mrs. Kenneth Steingold and Mrs. Charles Woolf, co-chairmen. Women's Division committee members are Mesdames Jerome

Berry, Irwin Chernick, Joseph Chernick, Hyman Cokin, William Feller, Herman Geller, Harry Gershman, Philip Hak, Edward Hochman, Leonard Holland, Abraham Horvitz, David Horvitz, Louis Horvitz, Phillip Levine, Abraham Mal, Albert Max, Milton Rigelhaupt, Julius Robinson, Al Saltzman, Joseph Sack, Mitchell Sack, Eugene Schwartz, Seymour Sherman, Ben Sinel and Irving Wiener.

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Joseph Gladstone and Cy Feldman of Enterprise Fuels, Inc., Pawtucket, have announced that their company is offering the "Blue Chip" heating evaluation program for homeowners. It was selected as one of the local contractors equipped to handle the various aspects of the national program, sponsored by the Hydronic Division of Well-McLain Company, Inc., a manufacturer of quality hot water heating systems.

"Our goal is to alert every Pawtucket-area resident to the possibility that he may be about to endure another rough winter without a reliable, fully efficient home-heating system," said Mr. Gladstone, who suggests that homeowners look critically at their present systems before the onset of winter.

For news of your organization, read The Herald.

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Mrs. Marvin J. Stein

Miss Naomi Anne Feinstein, daughter of Mr. and Mrs. Jerome Feinstein of 25 Grotto Avenue, became the bride of Marvin Joel Stein, son of Mr. and Mrs. Solomon Stein of 257 Winter Street, Woonsocket, on Saturday at Temple Emanu-El. Rabbi Eli A. Bohner and Cantor Ivan E. Perlman officiated at the 8 P.M. ceremony, which was followed by a reception. The bride, who was given in

marriage by her father, wore a princess gown of ivory peau de sole fashioned with Empire waist, Renaissance sleeves and detachable Watteau train. Embroidered Alencon lace highlighted her A-line skirt and mantilla. She carried a cascade bouquet of phalaenopsis orchids and stephanotis.

Miss Joan Blackway was maid of honor. She wore an Empire gown of shocking pink chiffon fashioned with a scoop neck and a back panel of Iris chiffon. Her headpiece was a pink Dior bow, and she carried a cascade of carnations, sterling silver roses, miniature ivy and lavender pompoms. Miss Amy Feinstein and Miss Louise Feinstein, sisters of the bride, were bridesmaids, and were attired in gowns and carried bouquets like those of the maid of honor. Flowers of pink and Iris chiffon with veils were their headpieces.

Alan Feuer was best man. Ushers were Jerome Deluty, Richard Klein, Jesse Edenbaum, Harris Feinstein, Allan Stein and Jonathan Feinstein.

After a wedding trip to Miami Beach, they will live in Boston, Mass.

Alec Tavares Photo

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Society

35TH ANNIVERSARY PARTY
Dr. and Mrs. Bernard Benjamin of South Attleboro, Mass., were given a surprise 35th wedding anniversary party at Kirkbrae Country Club, Lincoln, on Sunday, Aug. 28, by their children, Dr. and Mrs. Irwin Kaplan, Mr. and Mrs. Herman Torman and Miss Julia Benjamin. Guests from Rhode Island, Massachusetts and New York attended.

ANNOUNCE DAUGHTER'S BIRTH
Mr. and Mrs. James R. Guy of Menands, N.Y., announce the birth of their first child, a daughter, Jodi Anne, on Sept. 3. Mrs. Guy is the former Isabelle Leif. Paternal grandparents are Mr. and Mrs. Leonard Guy of Cranston, and maternal grandparents, Mr. and Mrs. Murray Leif of Spring Valley, N.Y. Paternal great-grandmother is Mrs. Minnie Green of Providence, and maternal great-grandmother, Mrs. E. Seltzer of The Bronx, N.Y.

MARRIAGE IS ANNOUNCED
Mr. and Mrs. Arthur M. Newman of 83 Oak Hill Avenue, Pawtucket, announce the marriage of their daughter, Sue Jane, to Richard H. Orenstein of Cambridge, Mass., son of Mr. and Mrs. Murray Orenstein of Hewlett, L.I., N.Y., on Thursday, Sept. 1. The couple will live in Cambridge.

COMPLETES EXAMINATION
Abbott (Bud) Yuloff, formerly of Providence, Cranston and Framingham, Mass., has suc-

(Continued on Page 13)

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ENGAGED—Mr. and Mrs. Kurt Weller of 178 Tenth Street announce the engagement of their daughter Frances Eleanor, to Michael Robert Cohen, son of Mr. and Mrs. Morris Cohen of Warrington Street.

Miss Weller is a senior at Rhode Island College where she is a member of Kappa Delta Pi, national honor society in education, and a candidate for graduation with honor. Mr. Weller, a graduate of the University of Rhode Island College of Engineering, is an electrical engineer with Westinghouse in Boston.

A July 9 wedding is planned.

NEUSNER PROMOTED
HANOVER, New Hampshire, — Dr. Jacob Neusner has been promoted to Associate Professor of Religion at Dartmouth College. Professor Neusner, who teaches the history of Judaism, joined the Dartmouth Faculty in 1964. He is editor of "Religions in Antiquity: Essays in Memory of Erin R. Goodenough," which will be published in 1966-67 as a supplement to "Numen," Journal of the International Association for the History of Religions.



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The Lyons Den
by Leonard Lyons



HISTORY NOTE: Years ago Dr. Sigmund Freud and William C. Bullitt, the diplomat, collaborated on a book about Woodrow Wilson. It was a study of President Wilson at the Peace Conference and during his illness. They agreed on posthumous publication. Houghton, Mifflin will publish it now.

ART NOTE: Thomas Hart Benton is being given a retrospective show in Detroit this month. Benton's doctors won't let him attend, because he's still recuperating. "So, who do you think is going to represent me? The Governor of Missouri — no less!" he writes. "Times are sure changing when Presidents, Judges, Senators and Governors pay attention to artists."

PASSPORT NOTE: Harvard's Prof. H. Stuart Hughes, whose last European trip made news because FBI men allegedly shadowed him, has left for Europe again. When he filed his passport application, the State Dept. delivered the document to him the same day by special messenger.

BOOK DEPT.: In discussing the naivete of great men, Jay Harrison, the music critic, told of asking Igor Stravinsky for the derivation of one composition. Stravinsky brought in a huge book, the "Constantinus Choralis," which credited the work to a 15th century composer named Heinrich Isaak. As Stravinsky put the volume away, he said:

"What a marvelous work, the 'Constantinus Choralis.' No home in America should be without it."

FINANCE NOTE: Connie Francis opened at the Cal-Neva Lodge, where she noticed oxygen tents set in various strategic places throughout the hotel. "For the altitude?" she asked a manager, who replied: "No. For the losers."

THEATER NOTE: Hume Cronyn and his wife Jessica Tandy, naturally will follow the course of "I Do, I Do," starring Mary Martin and Robert Preston. This is the musical version of "The Four Poster," in which the Cronyns starred. It was Cronyn's theory then that the plot was so delicate that its good taste could be retained only if a husband-and-wife played it.

It was Vanessa Brown who suggested, at that time, that as a musical it would be "a marvelous vehicle for Gertrude Lawrence if only her husband, Dick Aldrich, could act."

FOOD DEPT.: Lou Jacobi told his table companions in the Russian Tea Room about an explorer in an Eskimo village. The man sat in an igloo and watched the Eskimos eating tallow. He saw

one Eskimo eating the tallow from a yahrtzelt glass — a Jewish memorial lamp. The Eskimo explained: "I happen to like Jewish food."

TRAVEL NOTE: Sammy Kaye arrived at La Fonda del Sol with his tale of driving through a desolate sector of the country. At a bleak crossroads filling-station he asked: "What do you do around here for excitement?" . . . The attendant said: "Mister, around her we don't get excited."

NEWS DEPT.: The "Paul Martin" who recorded the Impex-labeled "It Happened," now played regularly at Arthur, is Michael Meyerberg's son. His grandparents were the opera stars Margaret Matzenauer and Eduardo Ferrari-Fontana, making him a direct descendant of J.S. Bach. . . . Hugh O'Brian will sing in Swahili for "Cowboy in Africa," filmed in Nairobi. . . . When Johnny Carson's show emanates from California Sept. 26, his first guest will be Vice President Humphrey.

MEDICAL NOTE: A surgeon at Shor's told the story of the famed Dr. Von Neumann, who used to say his fees were \$1,000 and \$500. When a patient asked what the difference was, he'd reply: "For \$1,000 I use old assistants and new instruments. For \$500, new assistants and old instruments."

BUSINESS NOTE: After Harold Uris received his first advance on his first novel, he brought the completed manuscript in and confessed failure. He just couldn't write a long, sustained story, he said, but only short, episodic character studies. . . . His editor read it, marked it ready for publication and said: "For you we'll invent a new thing — called 'chapters.'"

PET DEPT.: Harry Ruby, the songwriter, wrote this verse after he'd separated his pet dog, Mr. Chips, from an attacking monster: "You tell me barking dogs don't bite

This question please permit me How come you never told that to that barking dog that bit me?"

DINING NOTE: Recently Alan King stopped at The Playhouse to salute Sam Levene, his successor in "The Impossible Years." Then King drove two friends to the 21 Club in his Rolls-Royce. The star-producer-agent-TV package and liquor distributor deliberately chose the worst table. "I sit here by choice," said King, "because now I can afford to." (Distributed 1966 by The Hall Syndicate, Inc.) (All Rights Reserved)

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For And About Teenagers

HE IS BASHFUL AND SO AM I...

THE WEEK'S LETTER: "I have a problem. About a year ago, a boy moved to the neighborhood. I did not like him because he was 'nasty' to his mother and sisters. I had known him for a month when he began to like me. I discouraged him. Now, he has changed and I like him. But, he doesn't like me. I have tried to forget him, but this is hard to do, since his sister and I are good friends. What should I do? I can't talk to him. He is bashful and so am I."

OUR REPLY: A "bashful" boy is not nice to his mother and his sisters? Are you sure that it is not your opinion that has changed and not the boy?

It is quite possible that you were mistaken in your first impression that he was "nasty" to his mother and sisters. You became friends with one of the sisters and were perhaps influenced by some things she said.

There is a certain amount of "arguing" that goes on among children in the happiest of families. Yet, these children, if properly guided at home, mind their manners in public.

You have no reason to be bashful. You can certainly be friendly to a boy who lives in the neighborhood without being forward. And, if you were wrong, in your first impression of the boy, you will certainly not make him mad if you tell him that you were.

If you have a teenage problem you want to discuss, or an observation to make, address your letter to FOR AND ABOUT TEENAGERS, COMMUNITY AND SUBURBAN PRESS SERVICE, FRANKFORD, KY.



Viewpoint '66

reviewing / 1966
newport
folk festival

by jeff berger

ERIC ANDERSEN; A NEW FACE, A NEW DIRECTION

Bob Dylan, by writing his own contemporary folk music, opened up a "bag" out of which many new artists have come.

Of the ones to hit what is usually (and tritely) called "stardom" at the '66 Folk Festival was Eric Andersen. He is a writer singer of folk/rock, that viable new loud medium which is the rage among kids of innumerable ages or at which their parents are outraged ("Turn that down!").

Eric, myself and Ted Barr conversed in a rambling manner on Saturday of the Festival. Music blared deafeningly in the background and gave me a headache, which is irrelevant and the only reason I mention it is that I am getting another one as I write this in the wee hours of the morning.

Eric Andersen is 23 years old and was born in Pennsylvania, although he now lives in Buffalo. His solo debut was in New York City last April and he has shot to real popularity in an amazingly short period of time.

Eric, whose girl wore a Mini-Skirt, paid a great deal of attention to his guitar playing, which was most impressive. When singing a rambling 8-minute song he'd written the night before, Eric lamented the lack of a teleprompter. He got along pretty well without one, I thought. Perhaps the song which "grabbed" the audience was "Hey Baby, You Been Cheatin'", an alive piece which Eric moved through with uncanny brilliance.

His last song, in his words, was about "a teenage queen who got misguided." In a comical aside he observed, "I hope more would get misguided!" and his comment met with laughter. The song was "Miss Lonely, Are You Blue Tonight?" and it was a sad, beautiful song. Although not many people knew him when he came onstage, he left to a standing ovation and shouts of "More!" Local record distributors since his appearance in Newport have had problems keeping his records in stock, so I am told.

Define Folk Music? "It's just the feelings of the people, all over the world, depending on what they hear and what they see every day, that's what goes into their music."

Message? "Yeah, there's some message, probably. The message of whatever it is that's being sung about. . . that's trying to be expressed. . . In terms of a 'message' message, like trying to make people do things, to change people. . . I wouldn't say that's true."

How did Eric first become interested in folk music? "The first thing I listened to was rock. . . Elvis Presley, Buddy Holly. I used to drench myself in that. . . get buried under thousands of little 45s, EPs. . . I had a guitar without any strings. I picked up the rhythm without any strings. . . Then I got strings on my guitar and got interested in folk music in College" (Hobart College, Geneva, N. Y.).

Eric claimed he was influenced by The Weavers, Pete Seeger, Joan Baez and others to a lesser extent.

Of the music which he sings, which does he like best? "I am a songwriter," he says. "That's the best. My songs. . . I like Gospel, I like Urban Negro music like the Supremes. . ."

He likes the Beatles, the Lovin' Spoonful but not the Rolling Stones. "They're too much adolescent depression," he says.

About musical politics being popular: "Like you're reading in the paper not just politics, but you're reading a lot of feelings too. . . people are becoming aware of it. . . they're more aware of the feeling of it than the politics. . ."

"It's. . . like a scene. You know, politics are a scene, folk music is a scene. It's a whole

social scene. Like we just happen to choose that scene to run the whole thing." (The world is run by politics, so why not be part of it?)

"I know music best and I like music. Like you know I think if Beethoven and Bach and all those cats were around they'd probably be dabbling in what we're doing. . . Like, this is what's happening, you know."

Like working alone? "I dig working with a group like, because you can hear the sounds. Like my head, I can hear more sounds than I can hear or sing and I can say like hey, try this sound, or play this sound, and I'll play my sound and they'll play their sound you get a whole. . . sound."

The "sitar" (pron. SEE-tar) is an Indian instrument which looks like a soupedup guitar with a long, ornate handle. Eric: "It's absolutely far out. The musical possibilities are just infinite. With a guitar you have a fingerboard and frets. . . and you press a finger between two frets and get one sound. But they have frets that curl and there's just a hollow underneath it and strings go across the hollow and you can bend them or press them, and you can also move the frets. You can set your own scale. An infinite number of scales and. . . an infinite number



of notes. It's kinda like a guitar with a mile-long finger board, if you had a mile-long arm. . . It can be played very badly. . . The language of the music is very limited, in terms of the commercial market."

While we talked, the impression which Beethoven and Bach would have if they were around and heard folk/rock came to be mentioned. Of this, Eric observed: "You know like Beethoven and Bach, Brahms, and cats like that would really like flip out over stuff like this."

Eric Andersen is only three months older than I am, but I can't help thinking he's had an element of communicative education which, somewhere along the line, I missed.

Man, like I musta flipped out someplace. . .

NEXT, we'll see what interest 80 million people behind the Iron Curtain have in American Folk Music. We interviewed two Radio Free Europe representatives, Wladyslaw O. Wantula and Stanley K. Smiolowski.

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FRIDAY, SEPTEMBER 16, 1966

Personal And Public Peace

The high holy days are concerned neither with the bounty of nature nor the great events of history. Unlike the other holidays, these are essentially days of awe, when the New Year is greeted with penitence and quiet joy rather than with revelry. The blowing of the shofar during the preceding month of Elul heralds the solemn time when each man makes peace with his friends and enemies and settles his personal as well as his monetary debts.

On the final day, on Yom Kippur during the Long Confession, every Jew remembers his responsibility and prays not only for himself but for all. Rabbi Israel Mowshowitz, chairman of the ADL Interreligious Cooperation Committee, has asked that this year during the high holy days there be prayer for world and for community peace, so that "all races can live side by side in mutual understanding, fighting together the common enemy of disease, poverty and ignorance. The need for this hour is for men and women of good will to show by the example of their own lives that they are committed to the brotherhood of man. Such men and women can create communities where all citizens will work together for common goals and common concerns."

The prophet said that it should come to pass at the end of days, that time when swords would be beaten into plowshares, spears into pruning forks, and war would be learned no more. And the images are not alien to our culture, though they well might be; instead they evoke an idyllic vision of what shall some day be —

"Then shall they sit every man under his vine and under his fig tree, and none shall make them afraid, for the Lord Himself hath spoken it."

YOUR MONEY'S WORTH

by Sylvia Porter



WHAT IS TIGHT MONEY ACCOMPLISHING
 "Tight money" is a far from perfect anti-inflation weapon. It can directly restrain and just to a limited extent only the "demand-pull" form of inflation. It cannot directly restrain the "cost-push" form of inflation and with the approach of key wage negotiations in vital industries, this is becoming our gravest threat. It is painfully discriminatory.

While it is brutally hurting the housing industry and smaller businessmen, it is not doing more than annoy established corporations with top credit ratings and with a tax schedule which slashes even a 7 per cent loan to an after-tax cost of around 3 1/2 per cent.

Q.: DON'T HIGHER INTEREST RATES ADD TO LIVING COSTS?

A.: Of course they do. One reason the Consumer Price Index has been climbing in recent months has been the spiral in mortgage interest rates and the rise in instalment loan rates. The extra dollar you pay for is an extra dollar out of your spending money just as much as any extra dollar you spend for food or clothing.

One reason operating costs of businessmen are rising is also the upsurge in all loan rates.

A paradox is that the policy designed to curb inflation in our price indexes is simultaneously adding to inflation in the indexes.

Q.: HOW IS TIGHT MONEY AFFECTING OUR BALANCE OF PAYMENTS?

A.: Here is a bright aspect. The juicy returns on our top-quality investments have been pulling in foreign funds to the U.S. Several fundamental forces in our balance of payments were

adverse in the first half of this year. Our surplus of exports of goods over imports narrowed. Our spending for Viet Nam and our tourist spree splattered our international accounts with red ink. But the influx of investment funds to take advantage of our high interest rates held down the deficit in our payments to an annual rate of \$1.4 billion, not much more than the \$1.3 billion of calendar 1965. The obvious determination of the Federal Reserve System to use orthodox monetary policy to fight inflation also is helping to retain foreign confidence in our dollar's value. All this is good.

Q.: ARE WE SEEING THE WORST OF THE SQUEEZE NOW?

A.: Almost surely not yet. Our banks are facing what could be an excruciating pinch this coming month of September.

(Continued on Page 12)

COMMUNITY CALENDAR

FOR LISTING CALL GASPEE 1-4111 — Ask for Calendar Secretary

MRS. BERTRAM L. BERNHARDT — CALENDAR CHAIRMAN

- SUNDAY, SEPTEMBER 18
 2:30 p.m.—Business & Professional Hadassah, Regular Meeting.
- MONDAY, SEPTEMBER 19
 1:30 p.m.—Women's Ass'n, Miriam Hospital, Regular Meeting.
 8:00 p.m.—United Order True Sisters, Inc., Board and Regular Meeting.
 8:00 p.m.—Sisterhood Cong. Shalom Zedek, Regular Meeting.
 8:00 p.m.—Devorah Dayan Club—Pioneer Women, Regular Meeting.
 8:00 p.m.—Roger Williams Chapter B'nai B'rith Women, Board Meeting.
 8:00 p.m.—Jewish Family & Children's Service, Board Meeting.
 8:30 p.m.—Sisterhood Temple Sinai, Regular Meeting.
- TUESDAY, SEPTEMBER 20
 12:30 p.m.—GJC Women's Division, Pace-Sitters, Function.
 8:00 p.m.—Lad. Ass'n. Brov. Hebrew Day School, Regular Meeting.
- WEDNESDAY, SEPTEMBER 21
 11:00 a.m.—GJC Women's Division, Initial Gifts Affair.
 12:30 p.m.—GJC Women's Division, Vital Gifts Affair.
 6:00 p.m.—GJC Opening Campaign Dinner.
 8:00 p.m.—Touro Fraternal Ass'n, Regular Meeting.
 8:00 p.m.—Sisterhood Cong. Mishkon Tfiloh, Board Meeting.
 8:15 p.m.—Hope Chapter B'nai B'rith Women, Regular Meeting.
- THURSDAY, SEPTEMBER 22
 8:00 p.m.—Jewish Home for the Aged, Board Meeting.
 8:15 p.m.—Prov. Chapter Women's American ORT, Regular Meeting.

FROM FRIDAY TO FRIDAY

With The Coming Of Autumn



By Beryl Segal

These are the things that make our hearts grow heavy with sadness:

The passing of one who was dear to us.

The departure of a friend. The coming of autumn.

Yet, the sadness of one is not like the sadness of the other. Each has a quality of its own and an intensity that distinguishes one from the other.

The passing of parents, relatives, friends, nuns. The whole world is shut out from our minds and we are alone with our sadness. We resent the talk of people, the playing of music, the laughter of children. We do not see the things that have always delighted our eyes. The very sun over our head and the trees around us annoy us.

How can these things go on when they should have stopped?

How can people talk of the weather when the world, our world, is wrapped in darkness?

We are overwhelmed by the finality of death. We stand before the great enigma and we do not know what to do.

We are saddened.

The sadness that comes over us at the departure of a friend is something else. Gladness and sadness mixed together. We are glad that our friend departs to a place of his own choosing. But we are sad at the saying of good-by, at the awkward last minutes, at the final clasp of hands, at the promises you make to one another, at the knowledge deep in your hearts that you are deceiving yourself. This is final. This is the end. Months will pass into seasons, and the seasons will turn into years, and you will one day wake up to the knowledge that you had a friend and he is no more. Your friend left a void in the innermost recesses of your heart that has never been filled by anyone, but neither can your friend fill it again. The years and the tides have left their marks, and have wrought their changes, and your friend wasn't there to share them with you.

A great void was left and sadness has crept in to fill that void.

The coming of autumn throws a veil of sadness over the inhabitants of the earth.

It is a sadness you cannot explain to yourself.

The fields are rich with wheat and corn. The gardens are overflowing with their produce. The trees are heavy with fruits. The time of harvest is here. The climax of the year is here. Autumn is a time for rejoicing. And yet the sadness that settles down in our hearts is as heavy as lead. Just as the springtime of the year makes our hearts light, even so does the fall of the year burden it with sadness.

But it is a sweet sadness. A thoughtful sadness. The best thoughts came to me as I walked in the park with the leaves falling at my feet. Look at the flowers that come up with the autumn. How they stand erect, each with its thoughts. Growing its serious business to them. No time for frivolity. How unlike the spring

flowers they are.

The Jewish calendar reflects this spirit of the season. It is the month of Elul. Rosh Hashanah will be here and Yom Kippur. These are both serious holidays. No time for frivolity and light heartedness in either of these two holidays. The whole world is being judged in them and the fate of all men is in the balance. Who will live and who shall die?

Who will be prosperous and who shall go hungry?

All this is determined during the days of repentance.

No wonder that in Yiddish which is the treasure house of folk ways and folk sayings, the month of Elul, which marks the coming of autumn, was a synonym for

sadness. "It is Eluldik outside," was the saying, and everyone understood what was meant. Cloudy and raining and sad. "I feel the month of Elul in my bones", people would say one to another, and it was understood that the heart is heavy and filled with sadness at the coming of autumn.

And then the Jew reads Koheleth in the fall of the year. Was there ever a more thought provoking book written than Koheleth?

"Vanity of vanities, all is vanity, said Koheleth.

That which has been, is that which shall be, And that which has been done, is what shall be done.

There is nothing new under the sun."

True words. Thoughtful words. Sad words.

AVERTS STRIKE

JERUSALEM -- A possible strike of El Al Israel Airlines personnel was averted here when an agreement was signed between El Al management and representatives of the air crews. The agreement was reached after all night negotiations and calls.



HARRY GOLDEN

How To Get Other Nations To Love The U. S.

I am greatly amused at all these letters addressed to the open forums of the Southern newspapers invariably written by super-patriots, which direct sympathy to the poor Arabs, and how them Jews did them dirt.

But it has been discovered that Nasser takes the wheat which we send him to feed his hungry masses and he sells the wheat to communist nations for arms.

Official sources in Tokyo on July 16 announced Red China's deputy Prime Minister, Hsieh Fu-Chih, said that the official policy of Peking is to support "the Arab people's just struggle against United States imperialism and against its tool of aggression, Israel."

The Pakistanis mock us saying: "The Americans have forfeited the confidence of the Asian powers by their trigger-happy policies. . . . It is idle to contend that if they withdrew peacefully they would expose the whole of Southeast Asia to China's southward expansion. China is wedded to the principle of peaceful coexistence. . . ."

There is also the official statement by Ahmed Shukary, chairman of the Palestine Liberation Organizations (PLO): "We will be sending Palestinians (Arabs) to North Viet Nam to be trained in the strategy and tactics of the war in Viet Nam, because a hot field is the best training center."

About all this the Arab nations are silent as they keep taking our aid. And those who say we are not loved avoid mention of

Israel whose destiny and future are tied to America as closely as are tied California, Montana, New Jersey and the other 47 states.

If the United States wants love, all it has to do is act a bit nonchalantly like it does toward the state of Israel, which worships the ground the United States rests upon.

FAR RIGHT AND NEW LEFT

My mother was right when she warned: It's bad when things are too good.

Consider the Far Right with their pamphlets about "creeping socialism." Are these people insane? The money is rolling in, there are more millionaires today in any one of our suburbs than there were on the entire North American continent in the days of "rugged individualism."

No, I do not believe they are necessarily insane. It is probably nothing more than the boredom of affluence. In short, it's too good.

Are the members of the New Left insane?

We have just seen the passage of the greatest program of social-legislation in the history of our country; the Supreme Court, in its prayer decision and in the decision protecting the rights of a defendant, has established into law the most radical advances in civil liberties since the founding of this Republic. So what else is new?

No, I do not believe it is insanity. Ennui perhaps, as the French call it, but my pious immigrant mother said it better than anyone: "Remember, it's bad when things are too good."

Dissatisfied Israelis Assault Doctors, Judges, Teachers

JERUSALEM — A Kupa Holim patient ferociously assaulted a doctor for refusing to prescribe medicine before examining him.

Other Kupa Holim doctors have been the objects of assault or attempted assault by disgruntled patients who insisted on their right to dictate to the doctor what drugs he shall prescribe for them and under what circumstances; who believed that the doctor owed it to them to give them three-day illness certificates, entitling them to sick leave, merely on their own declarations that they had a backache. Hospital corridors and casualty wards have also been the scene of violence, when patients or their kin have been dissatisfied with the nature and speed of treatment, or over the performance of post mortem operations.

Defendants in court cases have taken to assaulting judges with

whom they are displeased.

Social workers, teachers, government, Jewish Agency and other public officials have been the victims of assault by dissatisfied clients. The Jerusalem Post attributes this wave of violence to the "kind of society in which we live — a society that has not really had a moment's rest since the State came into being over 18 years ago, being preoccupied first with fighting for its life; then, and to this day, with safeguarding its security, building its economy, and, not least, bringing in and seeking to integrate and weld into one nation large numbers of immigrants from an immense variety of social, economic and cultural backgrounds — most of them from many Oriental countries and also from a number of European countries, for the first time feeling that in Israel they have a public bureaucracy which belongs to them and which they are free to deal with."



ENGAGED — Rabbi and Mrs. Charles M. Rubel of 122 Colonial Road announce the engagement of their daughter, Sheila, to Dr. Leon Schertzer of Brooklyn, N.Y.

Miss Rubel, a magna cum laude graduate of the Wesleyan Conservatory and School of Fine Arts, received her Master of Arts degree from New York University. A teacher of English and dramatics at Jamaica High School, Long Island, she previously taught at the Woodmere Academy, Long Island; Coliseum Studio of Radio and Television, New York City, and at Camps Mohican and Reena in Massachusetts. She has been a member of summer stock at the University of Connecticut; Brookfield, Mass., theatre, and Atlanta, Ga., Theatre Under the Stars, and has acted with the Provincetown Playhouse, Clare Tree Major Children's Theatre and Macon, Ga., Little Theatre. She has acted, narrated, written and directed for television. Miss Rubel is a member of ANTA, the Speech Association of America, and the American Educational Theatre Association.

Dr. Schertzer, a graduate of Brooklyn College and the New York University College of Dentistry, has offices in Manhattan and Long Island. A charter diplomate of the American Board of Endodontics, he is attending dentist for endodontics at Beth Israel Hospital, New York City, where he interned and is assistant professor of oral diagnosis at the N.Y.U. College of Dentistry. He served with the Field Artillery in the Pacific during World War II.

A Thanksgiving wedding is planned.

SERVICES

TEMPLE SINAI INSTALLATION

Rabbi Sanford Seltzer, a graduate of Hebrew Union College and new director of the New England Council, Union of American Hebrew Congregations, installed officers of Temple Sinai and its Brotherhood at the Sept. 9 evening service at 8:30 o'clock, and was guest preacher. Formerly southeast director of U.A.H.C., he installed Allen J. White as president; Ben Hazen, Dr. Martin Garber and Oscar Davidson, vice-presidents; Harold Sadler, treasurer; Mrs. Sydney Resnick, Mrs. Harold Sadler and Mrs. Melvin Blazer, financial, corresponding, and recording secretaries, respectively; three-year trustees, Herbert Galkin, Dr. Norman Bienenfeld, Mrs. Mayer Abrams and Herbert Abedon; two-year trustee, Shayle Robinson, and one-year, Alvin Parkin.

Brotherhood officers installed were Irving I. Leach, president; Sanford Kirshenbaum, vice-president; Edward Katz, secretary, and Abraham Kaplan, treasurer. Trustees are Irving Garrick past president; Albert Brooks, Harold Shapiro, Julius Goldstein, Samuel Solinger, Barry Bedrick, Richard Strauss, Stanley Graham, Richard Mishin and Charles Weissman.

Mrs. Allen J. White was in charge of arrangements. The Sisterhood prepared a special kiddush under the direction of Mrs. Joseph Cohen.

EMANU-EL SUNDAY SCHOOL

Milton M. Dubinsky, chairman of the School Board of Temple Emanu-El, announces that registration for the Sunday Department of the Religious School will take place on Sunday, Sept. 18th, from 10 A.M. to 12 o'clock Noon. Anyone desiring additional information may get in touch with the director of the school.

ORT MEETING SCHEDULED

The first fall meeting of Women's American ORT will be held at the home of Mrs. William Lewis, 91 Churchhill Drive, Cranston, on Thursday, Sept. 22, at 12:30 P.M. Joseph Schwartz, former ORT teacher, will be guest speaker. Organization for Rehabilitation through Training, a program for rebuilding lives through vocational education, has schools in 22 countries.

REGIONAL ADL TO MEET

The New England Regional Board of the Anti-Defamation League of B'nai B'rith will meet at the Sidney Hill Country Club, Chestnut Hill, on Tuesday, Sept. 20, at 8 P.M. The meeting will be preceded by a dinner at 6:30 P.M. Board members will complete plans for the annual meeting, to be held Oct. 16 at the Statler-Hilton Hotel in Boston.

REBACK WINSTEN POST JWV

The Reback Winsten Post JWV of Pawtucket and its Auxillary will hold their 20th anniversary dance on Sunday, Oct. 16, at the El Morocco Club. Morton Hamer is chairman of the committee in charge, and Mrs. Arlene Zacks, co-chairman. Committee members are Aaron Mittleman, Aaron Feinman, Elliot Brown and Monroe Abowitz.

Commander Abowitz named, at a breakfast meeting on Sunday, the following delegates to the State Department: Mr. Mittleman, Morton Glickman, Herman Braff, Mr. Feinman, Harold Pansy, Kurt Reiner and himself. Appointed as delegates to the Pawtucket Veterans Council were Mr. Pansy, Mr. Reiner and Mr. Abowitz. Harvey Green, Department Commander, discussed the recent national convention, at the meeting.

COUNCILETTE'S TEA

Councilettes will hold their annual tea on Sunday, Sept. 18, in the Miriam Hospital auditorium. All girls in ninth, tenth, or eleventh grade are invited to attend.

Israelis Enjoy Ohio Symphony

JERUSALEM -- The Cincinnati Symphony Orchestra ended its engagement here recently after a popular and critical success. This was its fourth stop on a 10-week tour sponsored by the United States Government.

The American group was competing with the Greek Art Theater, the Paul Taylor Dance Company, I Solisti di Zagreb and Hassidic singers and dancers.

Their first performance in Tel Aviv was not sold out, but audience and critics were enthusiastic. At the second, Lorin Hollander, the 22-year-old piano soloist, brought a full house to its feet with Gershwin's Concerto in F. Max Rudolf, the conductor, led the orchestra in three encores -- a rarity here.

In Haifa, the house was little more than half full. But those who had come were reluctant to leave.

Not everyone was enthusiastic about the choice of music. One concertgoer in Jerusalem complained that it was "music for masses" and too loud, at that. The Gershwin concerto was one of the most popular pieces. The audiences seemed less pleased with "New England Triptych" by William Schuman, the American composer.

The orchestra also played Brahms, Haydn and Mozart, but it was Prokofiev, Bartok, Dvorak and Mussorgsky -- a contrast to the usual concert fare here.

The orchestra will go to Cyprus, Yugoslavia, Switzerland, Belgium, Singapore, Malasia, Hong Kong, the Philippines, Taiwan, Korea and Japan before returning home.

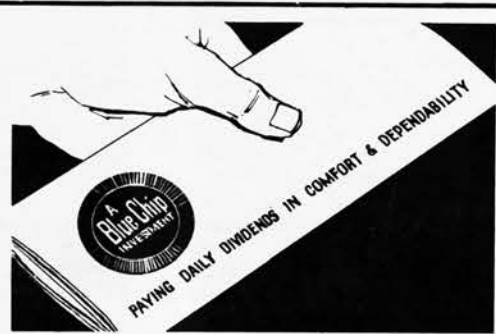
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THE GOLDEN YEARS

WHAT SINGLE WOMEN FACE WHEN RETIREMENT COMES

It is suggested that all of you single women of retirement age who read this read it in the same way you used to read "Forever Amber" -- out of sight. As a single woman you might tentatively place your retirement in the following brackets, which you can expand or modify according to your particular case:

AGE
At long last you've got to tell the truth about it. You can't dodge it, unless you're going to cheat yourself. So, if retirement is still in front of you, go to your boss or your personnel officer and confess. He won't tell. And he'll tell you how to set matters straight.

Retire, if you can, at least a month or so before your retirement date. It will enable you for the rest of your life to say you retired early and prevent anybody from pegging your age.

HOUSING
You'll usually be a misfit in a home community of couples and kids, and foursomes at bridge. An apartment, for you, is a better bet.

COMPANIONSHIP
None is waiting for you, except among other single retired women. So make some by becoming an enthusiastic expert in some one field -- art, bridge, antiques, state history, rose culture, book collecting -- but I wouldn't bother with bird-watching and hiking clubs. Pick one thing and stick by it.

Marriage would be your best companionship. If this interests you then go where eligible men of your age (widowers always, never bachelors) are likely to go.

MONEY
Single women are living in retirement with dignity on as little as \$150 a month. But not with Cadillacs. If you have any substantial money keep two things in mind: (1) Single older women are regarded as soft touches by professional fund raisers, for playgrounds, church projects, welfare programs and such. So misplace your checkbook when a smooth-talking man comes around. (2) Single women have more cause than any other older people to leave their money behind to some cause that will memorialize their name, such as "The Mary Jones Home for Retired Career Women." Married people have children to carry on the memory of them. Single women have mainly nieces and nephews . . . who forget.

JOBS
The U.S. Government Poverty Program and the country's current education boom have opened up many jobs for older single women, particularly those who can teach or lead. Ask your Congressman and your State Legislator.

For the GOLDEN YEARS 36-page booklet, send 50¢ in coin (no stamps), to Dept. C5P5, Box 1672, Grand Central Station, New York, N.Y. 10017.

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Veterans Warned On Loan Liability

Rhode Island and southeastern Massachusetts veterans who have received GI loans for the purchase of homes are personally liable on their note and mortgage when they sell their homes if the new buyer merely continues the payments on the GI loan. John L. Reavey, manager of the Veterans Administration Office in Providence, said that liability continues until the loan is paid in full or until veterans are personally released by the VA of the obligation.

He warned veterans who may be behind in their payments on GI loans to be very careful before agreeing to offers by strangers to make up their back payments if the veterans will sign contracts. If such a proposition is made, veterans should ask the holder of their mortgages or the Loan Guaranty Division of the VA at Boston for advice on the validity of the offer.

He stressed that the veteran remains personally liable for the payment of his GI loan if it is not paid by someone else. Even though the buyer takes over the mortgage and agrees to make the payments, until the VA provides a written release from liability, the veteran is held responsible.

NEW YEAR WITH SEAGRAM'S
Seagram's V.O. Imported Canadian whisky has been suggested as a satisfying way to wish a friend holiday cheer. Homemakers everywhere prepare special food and drink for the holiday season—and many of them make sure Seagram's V.O. is on hand to serve their guests.

Its unusual clarity has won for this beverage praise from experts around the world.

TO WORK FOR SAMMARTINO
Leo P. Thompson announced this week that L.P. Thompson, Inc. will handle public relations, radio and television advertising for Everett C. Sammartino, Republican candidate for Congress from the 2nd congressional district. A graduate of Brown University and Boston University Law School, Mr. Sammartino hopes to seek a tax-reducing "Point Four" program for Rhode Islanders.



Hello Again!

Sports News By Warren Walden

AWOL - No, Oh no. You're so wrong. This time it doesn't mean "absent without leave." It means "A World of Letters." Such as those phonetical symbols that are creeping into our conversations now that the football season has arrived. Abbreviations in the form of initials such as NFL and AFL and NBC and CBS. It seems that ever since the days of WPA and PWA etc., we've been growing accustomed to these abbreviations in the forms of letters. "NFL," for instance, meaning National Football League and AFL referring to American Football League and a customary part of a new type of lingo. Oh yes. We know that P.C. means basketball or, beg pardon, Providence College. There's little chance for confusion in that one. But how about "B.U.?" Does that mean Boston or Brandeis or Brown? Then, of course, there are NBC crackers and cookies that could be consumed as one watches NBC carrying a game from NFL or NIT or NCAA and chats with an AAU member about ABC which could mean a broadcasting company or a slogan used to encourage safe driving.

BASEBALL NOT IMMUNE — Although the major leagues are generally called by their full names such as National and American, the abbreviations are used in box scores. Can you imagine Aunt Minnie, if she didn't know the game, reading that S. O. Koufax 12 or B.B. Drysdale 3 or H.R. Mantle or P.B. Ryan all took part in a game? However, so far, the diamond tub thumpers and reporters have managed to keep the names of the leagues, teams and players fairly fathomable. They haven't resorted to headlines that might read something like, "LAN" to meet "BO" in "WS." Interpreted, that means, Los Angeles of the National League to meet the Baltimore Orioles in the World Series. And right here, I think that the "BO" should be changed

to "BOA" meaning Baltimore Orioles American League because "BO" might be suggestive of reasons why opponents have been succumbing before the Orioles, such suggestions co-inciding more with the letters "BOA" which could bring to mind the constricting grip held by the Baltimore team over the rest of the A.L. - ahem, American League.

AROUND THE CORNER — Remember that distant corner that prosperity was just around? It finally came into view and so will the hockey season which is just around a corner. And maybe when you read this, you'll know about it but maybe you will not so I have to tell you that the R. I. Reds are trying to make a deal with another American League team and, if they make it, the switch should prove beneficial to the R.I. Auditorium combination. Also, the Providence club expects a player or two or three on loan from the Montreal Canadiens so it's little wonder that Louis A.R. Pleri, the owner and impresario, is looking so rosey when maybe he should be reflecting an azure hue after sitting among his fields of blue-berries away down east in Maine. Why do folks say, "Way Down East" when it's "up" on the map. Anthoo, the ice (B-r-r-r) will be down at the Aud. next week and the players are scheduled to arrive on Sept. 24th and 25th and without much time for breathing are to be unveiled before the public on the 25th.

LET'S HOP ABOUT A BIT — Joe Celletti will operate boxing shows in Providence with the backing of a New York group if he can establish his arena in Providence Lodge of Elks Hall . . . Something like the old one in vaudeville which went, "If we had some bread we could have an egg sandwich if we had an egg." . . . If you don't expect Cassius to be a killer, you can appreciate that he is showing boxing to be a skill and a contest . . . Giant Pete Gogolak is rated a place-kicking artist in the NFL.

His name sounds more like that of a hard-running ground-gainer. "Go go - lak Pete" . . . The McCormick Memorial is sked for Taunton tomorrow night. If Westy Whizzer had won there last Sat., Swede Wilson's speedster would have taken his fourth in a row at Joe Linsey's oval. Westy didn't but he has won close to 90 times and will most likely break the all-time record held by "Big Gossip" which is 103 . . . The \$25,000 American Derby is scheduled at Taunton on Oct. 21st.

OVERDO — Is the testimonial dinner for Bud Feld, former Deputy Police Chief in East Providence. A Sportsman with a capital "S" . . . Someone told me that Alden Dooley plays the piano as well as he does his presidential duties at Narragansett. That's good . . . 1st annual Horse Show and Gymkhana sponsored by Palestine Shrine Mounted Horse Patrol will be at

(Continued on Page 14)

THE PRICE IS RIGHT

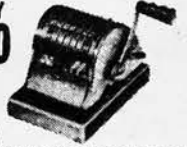
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CONGRESS- 2nd DISTRICT



CAMPAIGN OPENING DINNER SET— Initial Gifts workers shown above met at the home of Stanley Grossman, campaign chairman, last week to complete plans for the General Jewish Committee's opening campaign dinner on Wednesday evening, Sept. 21, at the home of Initial Gifts chairman Max Alpertin, 400 Blackstone Boulevard. Workers also selected cards for solicitation in the 22nd annual fund-raising drive. Below, more than 150 workers in the Women's Division of the General Jewish Committee attended the Workers Conference last week at the Ledgemont Country Club, where they were briefed by campaign leaders on plans and strategy for the present fund-raising drive. Later, each division met separately with its chairman to review specific group campaign plans.

Fred Kelman Photos



ROSH HASHANAH 5727

לשנה טובה תכתבו,
שנת שפע,
שלום והצלחה



Help The UNITED JEWISH APPEAL through the General Jewish Committee of Providence. Open the door to a new life for thousands of Jewish families seeking a haven in Israel and other free lands. Yes, you can make this a happier New Year for Jews the world over. Give a generously increased gift in this year of 1966 when costs have gone up in all areas of human welfare. Give MORE to save lives and build lives.

Note These UPCOMING GJC CAMPAIGN EVENTS

TUESDAY, SEPTEMBER 20, Women's Division "PACE-SETTER'S" Luncheon at the home of Mrs. William A. Mayer, 240 Prospect Street, Seekonk, Mass., 12 noon.

WEDNESDAY, SEPTEMBER 21, Men's Division OPENING CAMPAIGN DINNER at the home of Max Alperin, 400 Blackstone Boulevard at 6 p.m.

WEDNESDAY, SEPTEMBER 21, Women's Division "INITIAL" Gifts Luncheon at the home of Mrs. Merrill Hassenfeld, 11:30 a.m. 4 Woodland Terrace: "VITAL" Gifts Luncheon at the home of Mrs. Eugene Wachtenheim, 420 Blackstone Boulevard, 12:30 a.m.

Men's Division President, MERRILL L. HASSENFELD Campaign Chairman, STANLEY GROSSMAN

Women's Division President, MRS. LEONARD I. SALMANSON

Campaign Chairman, MRS. EDMUND I. WALDMAN

In 1966 UJA Must Give Aid To 741,650 Jewish Refugees

In Israel where newcomers need food and housing, the aged and handicapped yearn for renewed usefulness, farmers struggle for economic freedom.

In Europe, Other Lands where help is needed - food, shelter, medical assistance, transportation and maintenance for those in transit centers waiting to emigrate to freedom.

In The United States where national agencies aid in resettling newcomers, find them jobs and places to live.

In Our Own Community where through our General Jewish Committee your gifts help to sustain 14 important local causes.

**GIVE LIFE . . . GIVE HOPE . . . GIVE FREEDOM
Give MORE To The 1966 GJC Campaign**

KEEP IT KOSHER!
TRENTON — Deceptive or misleading statements that might tend to misrepresent certain foods as being kosher will be in violation of a state law, according to a bill signed by Gov. Richard J. Hughes.

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The bill introduced by Sen. Maclyn S. Goldman from Essex County provides that penalties shall be collected and enforced.

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In Hollywood . . .

By Barney Glazer



GLAZED PREDICTIONS: Eydie Gorme to become one of the most dramatic vocalists of all times . . . Milton Berle's new teevee show to follow Jerry Lewis' ABC-TV demise into early oblivion (great in person, Milte fades on teevee) . . . Barbra Streisand's movie, "Funny Girl," to win her an Oscar . . . Benny Rubin's new book, "Instant Yiddish," for Prentice-Hall, to delay if not completely halt the passing of our beautifully expressive language . . . Major musicals to bow in Las Vegas instead of on Broadway . . . An unknown girl to achieve overnight stardom as Anthony Perkins' co-star in playwright Neil Simon's "Star Span-

gled Girl" on Broadway . . . Jerry Lewis to achieve ultimate glory only when he stars in a movie titled, "The Hero of the Whole World" . . . The next Oscar Awards to be mercifully shorter, Bob Hope to emcee, Johnny Green to conduct the music again, and artists who recorded the nominated songs to sing them.

DEGLAZED PREDICTIONS (They missed): The Shawmut National Bank of Boston failed to honor native son Ed Ames by dubbing his picture as "Daniel Boone's" Mingo for the bank's famous Indian head trademark. Consolation prediction: TV Guide to publish a story about Ed, whose son was recently Bar Mitzvah. Titled of the tome: "Oy Vay I'm an Indian" (close to Fanny Brice's famous "Oy, oy, oy, I'm an Indian.")

MAZELTOV to Jan Garber, who turned 71 . . . to songwriter Woolfe Gilbert, now a blessed 80 . . . to Mr. and Mrs. Abe Feldman on their 50th wedding anniversary (their son, Arthur Fellows, is executive producer of the "FBI" teevee series) . . . to Harry Tobias, celebrating his 50th year as songwriter and 44th as music publisher . . . to Cathy Douglas, daughter of Elaine and Gordon Douglas, on her 16th birthday. Dad is the famous film director . . . to Jill St. John, first Jewish honorary mayor of Universal City.

TITILLATING TITLES: Joseph E. Levine's "Shout Loud, Louder . . . I Don't Understand" . . . Embassy's "The Spy with the Cold Nose" . . . Title of a "Bewitched" segment: "Diaper Dan" . . . U.I.'s "What So Bad About Feeling Good?" . . . United Artists' "You Only Live Twice" . . . Lou Breslow's and Frank Tashin's first movie, "Always Wear Clean Underwear, You Might Be In An Accident", & Blake Edwards' film, "Darling Lili or Where Were You the Night You Said You Shot Down Baron Von Richtofen?"

SHOWBIZ IN BIZBIZ: Anne Dinken's Restaurant Kosher, first deli for bagels and lox in Japan, is followed soon by an American company manufacturing Jewish hot dogs in Tokyo. Nat Hart, manager



ENGAGED -- Mr. and Mrs. Joseph B. Smith of 107 Longfellow Road, Worcester, Mass., announce the engagement of their daughter Beverly to Lawrence Berk, son of Mr. and Mrs. William Berk of 14 North Main Street, Pascoag. Miss Smith is a graduate of Classical High School, Worcester, and of Chandler School for Women, Boston. Mr. Berk is a graduate of Clark University, Worcester, where he was a member of Phi Sigma Delta fraternity. He is attending Suffolk University Law School in Boston.

of the Bachanal Room in the Las Vegas Caesars Palace, heads the new operation if and when Japan lifts recent curtailment of foreign firms doing business there.

Bob Newhart sold his Chicago FM radio station and bought another FM station in San Francisco . . . Ursula Andress owns a Switzerland beauty parlor for men, managed by her two sisters.

WHATEVER HAPPENED to Ezra Stone, radio's original Henry Aldrich? (now a successful teevee director) . . . to Elliott Gould, Barbra Streisand's struggling actor-husband? (gave up the acting ghost and turned producer) . . . to burlesque? (the Masquers revive it each Saturday night at their Hollywood clubhouse) . . . to night club's familiar chorus of tap-dancing cuties? ("Funny Girl" has a pip) . . . to orchestra leader Shep Fields and his Rippling Rhythm? (now a personal manager with his brother Freddy Fields, Polly Bergen's husband) . . . to Christine Kauffman, Tony Curtis' actress-wife? (retired to raise their children.)

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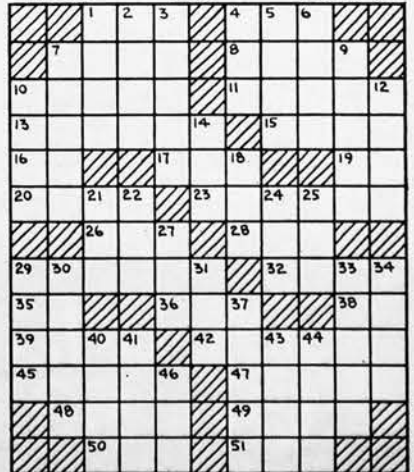
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LAST WEEKS ANSWER

- ACROSS**
- Egypt
 - sun god
 - Bird's cry
 - Man from Lublin
 - Old-time exclamation
 - It falls but never breaks
 - Small night birds
 - Terror
 - Pronoun
 - Hack or circular, for instance
 - Left-hand page
 - Units of work
 - Postponed indefinitely, as a legislative bill
 - Hardwood
 - Verily
 - Calm
 - No sooner said than said
 - Radium: sym.
 - Excavated
 - Sullivan or Wynn
 - Resting
 - Restrain (with up)
 - Reel life
 - More infrequent
 - Stack of hay
- DOWN**
- See 30 down
 - Otherwise
 - Track events
 - Part of the Occident: abbr.
 - Arabic letter
 - Salary
 - Might
 - Split hairs, literally
 - City: Alaska
 - Narrow valley
 - Confederate general
 - Wapiti
 - Stepped
 - Calendar abbreviation
 - Route
 - Tibetan gazelle
 - Pouch
 - Notion
 - Plant exudate
 - Joke with
 - Baby carriage
 - Work
 - Name
 - Lady
 - City: Troy
 - German river
 - Eat greedily
 - Wicked
 - Animated dominoes
 - High
 - Migrate
 - Piece out



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Society

(Continued from Page 3)

cessfully completed the examination for pharmacist in California, where he and his family are now living. A graduate of Brown University and the University of Rhode Island College of Pharmacy, he is the husband of the former Hilda Barad of Providence. They have two children, Diane Carol, 13 and Henry Jay, six, and live at 15855 Satcoy, Apt. 10, Van Nuys, Calif. His mother is Mrs. Celia Yuloff of Bowen Street.

TO TEACH IN CALIFORNIA

Allan M. Wolf, son of Mr. and Mrs. George Wolf of Warwick, will teach in the South Bay Union Schools, Imperial Beach, Calif. The son of Mr. and Mrs. George Wolf of Warwick, he received his Master of Education degree at the 200th commencement exercises at Rutgers University, New Brunswick, N.J. in June. He is also a graduate of the University of Rhode Island. He, his wife Rochelle (Heller) and their two-year-old son Kenneth now live at 884A Colorado Avenue, Chula Vista, Calif.

AT PLYMOUTH STATE

Bernard A. Sweet, formerly of Providence and Lincoln, has been named Director of Public Relations at Plymouth State College of the University of New Hampshire, Plymouth, N.H. The son of Mr. and Mrs. Louis I. Sweet of Lincoln, he was graduated from Emerson College in 1960, and attended Clark University in Worcester. He was associated with advertising agencies in Boston, Worcester and Providence, and was a free lance advertising and public relations consultant in Worcester. He, his wife Ruth and their two children will live in Holderness, N.H.



Mrs. Steven M. Sevrans

In a candlelight ceremony in B'nai Israel Synagogue on Sunday, Sept. 4, Miss Ellen Rachel Shorr, daughter of Mr. and Mrs. Joseph Shorr of 467 Prospect Street, Woonsocket, became the bride of Steven Mark Sevrans, son of Mr. and Mrs. Ben Sevrans of Huntington, N.Y.

Rabbi Joel H. Zaiman of Temple Emanu-El, Providence, officiated at the 6:30 P.M. ceremony. Phillip Macktaz served as cantor. A reception and dinner followed in the synagogue.

The bride, given in marriage by her father, wore an ivory satin-back crepe Empire silhouette gown. It was designed with a satin bodice overlaid with reemboiled Alencon lace and pearl and crystal beading, three-quarter length sleeves, a crepe sheath skirt bordered in satin and circled with matching lace and a removable square cut satin train. Her veil of French silk illusion was caught to a pillbox crown of Alencon lace and seed pearls. She carried a bridal prayer book with stephanotis and Eucharis lilies, centered with white orchids and garlanded with ivy.

Mrs. Bradford Cohen was matron of honor. The bridesmaids were Miss Debora Dunn and Miss Marsha Lantner. They wore A-line gowns of copen blue crepe chiffon with Empire bodices accented with velvet trim and back streamers, and bracelet sleeves with triple rows of pleated ruffling. Pillbox headpieces matched their gowns. Each had a pointed cascade of light and dark blue blossoms.

Miss Beth Sevrans, sister of the bridegroom, who was junior bridesmaid, wore a moonlight mist satin gown trimmed at the bodice with Venetian lace and by streamers in the back. Her headpiece was a bow and she carried a colonial bouquet of light and dark blue blossoms.

Bruce Sevrans was his brother's best man. The ushers were Irwin J. Shorr, brother of the bride; Bradford Cohen, Fred Ferris, Max

Chess, Theodore Kurtz and John Ross.

Mrs. Sevrans, a member of the Delta Honor Society of the College of Liberal Arts at Boston University, will graduate next January. The bridegroom was graduated from Boston University in 1965, where he was a member of Tau Kappa Epsilon fraternity. He is a junior executive for Abraham and Straus, New York, and a candidate for a master's degree from New York University's Graduate School of Business.

After a wedding trip to the Nevele, Ellenville, N.Y., the couple will live in Forest Hills, N.Y.



Mrs. Norman E. Rosen

Miss Estelle Terri Cutler, daughter of Mr. and Mrs. Samuel H. Cutler of 67 Fremont Avenue, Chelsea, Mass., became the bride of Norman Edward Rosen, son of Mr. and Mrs. Albert Rosen of 35 Elmway and grandson of Mr. and Mrs. Samuel Korb of Providence, on Monday, Sept. 5, at Temple Israel, Swampscott, Mass. Rabbi Peretz Halpern officiated at the 6 P.M. ceremony.

The bride, who was given in marriage by her father, wore an ivory peau de soie sheath fashioned with natural waistline, kabuki sleeves, Alencon lace bodice, sabrina neckline and detachable cathedral train. Her fingertip veil was of silk illusion and she carried a bouquet of white roses and stephanotis.

Mrs. Audrey Shiff was matron of honor and Miss Karen Krivitsky was junior bridesmaid.

Best man was William Arbitman. Ushers were Gerald Cutler, the bride's brother, Leon Rothenberg, Ralph Posner, Alan Pearlman, Charles Levin and Melynn Fruit.

The bride, a graduate of Smith College (1963), is a student at the Boston University School of Social Work. The bridegroom is a graduate of Harvard College (1959), Columbia Law School (1962) and George Washington University (1965, Master's degree in economics). He is an attorney with the Federal Trade Commission.

After a wedding trip to Nantucket Island, they will live in Washington, D.C.

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Cerebral Palsy 'March' Scheduled for Sunday

The cerebral palsy "53 Minute March"—the door-to-door campaign—will be held on Sunday, Sept. 18, from 1 P.M. to 3 P.M. The drive is so named because every 53 minutes a child is born with the disorder, Mrs. Irving Weiner, chairman of the march, explained. Her appointment was announced by Warren Walden, state chairman of United Cerebral Palsy.

The march will raise money to continue and expand services at the Rhode Island Hospital Cerebral Palsy Clinic, which treated 20 Providence children at a cost of \$3,073.50 up to last April 30th. The organization makes an annual grant of \$6,000 to the hospital clinic.

A subscription to the Herald is a good gift for the person who has everything else.

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Yom Kippur Services

(Continued from Page 1)

TEMPLE SINAI

"Reflections on Repentance" will be Rabbi Jerome S. Gurland's sermon topic at the 8:30 P.M. service today at Temple Sinai. The service tomorrow morning will begin at 11:15 A.M.

The Kol Nidre service will begin at 8:30 P.M. on Friday, Sept. 23. Yom Kippur services the following day, Sept. 24, will be conducted throughout the day, the children's service at 9 A.M.; morning service, 10:30 A.M.; special readings, 12:30 P.M.; "Ask the Rabbi," 1:30 P.M.; afternoon service, 2:30 P.M.; Yizkor, 3:45 P.M., and concluding service, 4:30 P.M.

MEMORIAL SERVICES

The Rhode Island Jewish Fraternal Association will hold their annual memorial services on Thursday evening, Sept. 22, at 8:30 P.M. at Congregation Sons of Abraham. Rabbi Norman Gene Valley of Temple Beth Am, Warwick, will be guest speaker, and Cantor Maurice Gordon will sing the Hebrew prayers. The families of all departed Brothers, and the ladies of the association, are invited to the general memorial service, of which Dr. Marshall K. Bornstein is chairman.

CONGREGATIONS SONS OF ZION AND ANSHEI KOVNO

Services tonight at Congregations Sons of Zion and Anshel Kovno will be held at 6:30 o'clock. Saturday services will begin at 8:30 A.M., 6:15 P.M., and 7:20 P.M., with the study group meeting at 5 P.M. Sunday services will begin at 6:30 A.M. and 8 A.M., it has been announced by Rev. Moishe Drazin. Weekday services are held at 6 A.M., 6:45 P.M. and 7 P.M.

Yom Kippur services will begin with Mincha at 3:30 P.M. on Friday, Sept. 23. Kol Nidre services will be held at 6:20 o'clock that evening. On Saturday, Shacharis services are to start at 9 A.M., Yizkor at 11:30 A.M., Mincha at 4:30 P.M. and Neelah at 6 P.M.

CONGREGATION SONS OF ABRAHAM

Rabbi Abraham Chlil will conduct Yom Kippur services, and Cantor Maurice Gordon will chant, at Congregation Sons of Abraham. The Mincha service will begin at 4 P.M. on Friday, Sept. 23, with Kol Nidre at 6:30 P.M. and the sermon, "What I Do Not Know Will Hurt Me," at 7:30 P.M. Shacharis services on Saturday, Sept. 24, will be held at 8 A.M., with the sermon, "The Captain Who Abandons His Ship," at 10 A.M. Yizkor services will begin at 11 A.M., Musaf at 11:30 A.M., Mincha at 4 P.M., Neelah at 6 P.M. and Mariv at 7 P.M. Junior congregation services, for all children between the ages of 10 and 14, will be held from 10 A.M. to 12 o'clock noon.

CONGREGATION SHAARE ZEDEK

Rabbi David Jehuda will conduct Yom Kippur services at Congregation Shaare Zedek on Friday, Sept. 23, Mincha at 6:30 P.M. to be followed by Kol Nidre. Saturday services will be at 7:30 A.M. with Yizkor at 10:30 A.M.

TEMPLE BETH ISRAEL

Rabbi Jacob Handler will conduct services at 8 P.M. tonight at Temple Beth Israel. Steven Krasner, son of Mr. and Mrs. Julius Krasner, will become Bar Mitzvah during the services on Saturday, which will be held at 7:15 A.M. and 9 A.M.

Kol Nidre services will begin at 6:30 P.M. on Friday, Sept. 23, with a sermon by Rabbi Handler entitled "Making Life Meaningful." Services on Yom Kippur Day will be held at 8:30 A.M., and Yizkor services and sermon, "Our Jewish Youth," at 10:45 A.M.

CRANSTON JEWISH CENTER

Yom Kippur Services will be observed at Temple Beth Torah-Cranston Jewish Center with Rabbi Saul Leeman and Cantor Jack Smith officiating and with Mrs. Bernard Barasch at the organ. Kol Nidre will be sung at 6:45 P.M. on Friday, Sept. 23rd. Yom Kippur Services will begin at 9 A.M. Saturday, Sept. 24th, with Yizkor at approximately 11:30 A.M.

TEMPLE BETH ISRAEL

Sabbath services will begin tonight at 8:10 o'clock at Temple Beth Israel, and at 7:15 A.M. and 9:30 A.M. tomorrow.

Rabbi Jacob Handler's sermon topic at Kol Nidre services on Friday, Sept. 23, will be "Making Life Meaningful." Mincha will precede the Kol Nidre services, to be held in the sanctuary and auditorium. Services on Saturday, Sept. 24, will be conducted by Rabbi Handler and Cantor Karl S. Kritz at 8:30 A.M., Yizkor at 10:45 A.M. with a sermon, "Our Jewish Youth," Musaf at 11:30 A.M., Mincha at 4 P.M., Neelah at 5 P.M. and Mariv and Havdalah at sundown.

TEMPLE BETH EL

Services tonight at Temple Beth El will be held at 8:15 P.M. and tomorrow, Sept. 17, at 11 A.M. On Sunday Rabbi Herman J. Blumberg will lead the pilgrimage to the cemetery. Ronald Gary Shapiro, son of Mr. and Mrs. Nathan Shapiro, will become Bar Mitzvah at the Friday service.

Rabbi William G. Braude will conduct the early service at 6:45 P.M. on Friday, Sept. 23, and Rabbi Blumberg the late one, at 9 o'clock. Other Yom Kippur services will be held on Saturday, Sept. 24, at 10 A.M.; readings for the Day of Atonement, 12:15 P.M.; children's service, 1:30 P.M.; afternoon service, 2 P.M.; "Ask the Rabbits," before the reading of scripture; Yizkor memorial service, 4 P.M., and closing service, 5 P.M. Cantor Norman Gewirtz will chant the liturgy and Harvey Millman will blow the shofar.

TEMPLE EMANU-EL

Rabbi Nathan N. Rosen will conduct the services today, Sept. 16, at 8:15 A.M., in the main synagogue. He will speak on "Strange Sounds" with Cantor Ivan E. Perlman chanting the services, assisted by the choir under the direction of Benjamin Premack. Rabbi Joel H. Zalman will be in the New Synagogue, with Cantor Louis Ainsberg, assisted by the choir under the direction of David Mitchell. In the meeting house, Rabbi Eli A. Bohnen will lead the service, and Cantor Morton Freeman will chant the liturgy, accompanied by Mrs. Louis Baruch Rubinstein.

Yom Kippur Services will begin at Temple Emanu-El on Friday evening, Sept. 23, at 6:45 P.M. In the main sanctuary Rabbi Eli A. Bohnen will speak on "The Wrongs to be Righted." Rabbi Joel H. Zalman will preach in the new synagogue on "These Days of Awe." In the meeting house Rabbi Nathan Rosen's sermon will be entitled "A Study in Contrasts."

On Saturday morning services will begin at 9 o'clock. Rabbi Zalman will preach in the main sanctuary, Rabbi Bohnen in the New Synagogue on "The Happy Days," and Rabbi Rosen in the meeting house on "Distorted Images."

In the main sanctuary the services will be chanted by Cantor Ivan E. Perlman, assisted by the choir under the direction of Benjamin Premack, with Louise Winsor Moore at the organ. In the new syn-



ENGAGED— Mr. and Mrs. Leonard Cort of 25 Kipling Street announce the engagement of their daughter, Susan Ellen, to Frederick Jacob Rosen, son of Mrs. Harold F. Rosen of 100 Bellevue Road, New Haven, Conn. and the late Mr. Rosen. The maternal grandmother of the bride-elect is Mrs. Clara F. Golden of Providence.

Miss Cort, a graduate of Classical High School, is a senior at the University of Rhode Island where her sorority is Sigma Delta Tau. Mr. Rosen is a graduate of Hillhouse High School and Quinipiac College. He will enter the University of Bridgeport for graduate study.

A June, 1967 wedding is planned.

gogue Cantor Louis Ainsberg will chant, assisted by the choir, directed by David Mitchell. Meeting house services will be conducted by Rabbi Rosen with Mrs. Louis B. Rubinstein at the organ. Children's services will be conducted by Rabbi Zalman and Cantor Perlman in the main sanctuary from 2:30 to 3:30 P.M. on Saturday, while adults meet in the school auditorium for a question period with the rabbis, sponsored by the Men's Club. Norman Klibe will serve as moderator.

Yizkor services will be conducted in all three locations during the Musaf services.

TEMPLE BETH SHOLOM

Rabbi Charles M. Rubel will conduct all the Musaf services at Temple Beth Sholom, and Edward Adler, principal, the Shacharis services. Musaf today will begin at 10:45 A.M. and Mincha at 6:45 P.M. At the 9 A.M. service tomorrow, Sept. 17, Rabbi Rubel will talk on "The Meaning of Teshuva."

Kol Nidre services will begin at 6:30 P.M. on Friday, Sept. 23, and the sermon title will be "The Lesson of the Incense." Yom Kippur services on Saturday will begin with Shacharis at 9 A.M.; Torah reading, 11 A.M.; Yizkor and sermon, "The Excellence of Moses" at 11:30 A.M.; Musaf at 12:30 P.M., Mincha at 4 P.M. and Neelah at 5 P.M.

Mrs. Brailove To Discuss Jews Of Morocco, Rumania

Mrs. Brailove was chairman of the National UJA Women's Division from 1949 to 1952, and has served on the board of directors of the American Friends of the Hebrew University and State of Israel Bonds. In 1958, she received the Woman of Valor Pin from the State of Israel Bond organization for bond sales of over \$100,000.

On many survey missions to Israel and other countries for the UJA, she visited Europe and the Middle East in 1965, where she made a study of the situation of the Jews in Morocco, Rumania and Israel. She will speak on the conditions existing in those countries as they affect the Jewish people.

Mrs. S. Alexander Brailove, honorary chairman of the National Women's Division of the United Jewish Appeal, will speak at both the Initial Gifts and Vital Gifts luncheons of the Women's Division campaign of the General Jewish Committee on Wednesday, Sept. 21st. The Initial Gifts luncheon will be held at 11:30 A.M. at the home of Mrs. Merrill L. Hasenfeld, 4 Woodland Terrace. The Vital Gifts luncheon will be held



MRS. S. ALEXANDER BRAILOVE

at 12:30 P.M. at the home of Mrs. Eugene Wachtenheim, 420 Blackstone Boulevard. Mrs. Max Alperin is Initial Gifts chairman; Mrs. Harold Tregar, Vital Gifts chairman, and Mrs. Edmund I. Waldman, campaign chairman.

BRIDGE

By Robert E. Starr



What a difference a lead makes. In today's hand a Heart lead would have left Declarer short of entries and prevented her from fulfilling her quite ambitious contract. But then we would have nothing to write about here.

North		East	
♦ K Q 6 4	♥ J 5 3	♠ 10 8 7 2	♣ 9 6 4 3
♥ Q J	♦ 9 6 4 3	♦ Q J 4	♠ 10 8 2 3
♦ A K 7 5	♣ 7 6	♦ Q J 4 2	♣ 7 6
South		West	
♥ 9 8 7 2	♦ 9 8 5 3	♦ A 10	♠ 10 8 7 2
♦ A K 5	♣ 9 6 4 3	♦ Q J 4	♦ Q J 4 2
♥ 9 6	♠ 10 8 5 3	♦ Q J 4 2	

bid telling his partner to make that bid. West, feeling the opponents were in an inferior spot, doubled and might have been right except for his lead. In Spades declarer could manufacture entries by ruffing but this was No Trump.

West made an aggressive lead, a low Club. Declarer examined her prospects and realized that the double should have given her some vital information as to how to play the hand. What could West have for his double? Just about every card outstanding. Furthermore, South needed tricks, to be specific, she need 3 Spades, 3 Hearts, 2 Diamonds and 3 Clubs to add to the eleven necessary to fulfill her contract. She also had to get to her own hand a few times to be able to take them.

Her first key play came when she ducked the opening lead, playing West for both Club honors. When East was unable to beat Dummy's 9 South carefully overtook it with her own 10 for her first entry. She next led a small Spade toward the Queen, which won. Now came another vital play. She hoped West's Spade Ace was now alone so played a small one back and was gratified to see the trick won by the Ace.

Declarer was now home free for she now had her three Spade tricks and could chalk up her doubled contract. When someone remarked that she had taken quite

ORGANIZATION NEWS

PLAN FASHION SHOW

The Sisterhood of Temple Beth Shalom, at their first meeting this fall on Sept. 21 at 8 P.M., will view a fashion show presented by the Stack 'N Sweater Shak. Melvin Rabinowitz will be commentator. Models will be Mesdames Milton Bolski, Elaine Futeransky, Richard Kenlar, Julius Levin, Nathan Lury, Joseph Markovitz, Morton Paige, Melvin Rabinowitz, Harry Shogel and Peter Trogart.

Committees in charge are Mesdames George Strashnick and Herman Weinstein, program; Summer Woolf, properties; Milton Bolski, publicity; Martin Wexler and Abraham Guy, hospitality, and Jack Dinin, ex-officio. The accompanist will be Frank Murphy. A coffee hour will follow the meeting and program, to which all prospective members are invited.

TEMPLE BETH DAVID USY

Temple Beth David USY will hold its first meeting of the season on Sunday, Sept. 18, at 7 P.M. with refreshments and an entertainment, the Folk Singers of the Pawtucket Players. All lively teenagers will be welcome.

GOURMET EVENING

Hope Chapter B'nai B'rith Women will learn how to use cheese as appetizers, main dishes and desserts at their meeting on Wednesday, Sept. 21, at 8:15 P.M. at the Cranston YMCA. Refreshments will be served after the program. Mrs. Stephen Wasser is program chairman; Mrs. Edward Sandman, program chairman of the evening, and Mrs. Stanley Fishbein, refreshment chairman. Mrs. Joseph Lenz, president, will preside.

For news of your organization, read The Herald.

YOUR MONEY'S WORTH

(Continued from Page 6)

Seasonal demands for loans will be piling in on top of a contraseasonal bulge in loans these past few months. At the same time, the Federal Reserve will be continuing to reduce the banks' supply of lendable funds and they will be losing deposits as sophisticated financial institutions transfer funds to mediums paying them well over the 5 1/2 per cent maximum they can get on bank certificates of deposit.

There WILL NOT BE A MONEY PANIC, as has been rumored. The Federal Reserve will see to it that banks get funds they must have; it will not halt the growth of credit and substitute the danger of depression for inflation. But it will be an historic squeeze. Q: WHEN WILL THE SQUEEZE END?

A: When the fundamental economic forces shift away from accelerating inflation. This could happen abruptly but it is not happening yet.

Q: WHAT WILL BE THE OUT-COME?

A: Not even the policymakers will predict this flatly. In this country we have had no experience in modern times with tight money on this scale. The Federal Reserve is slamming on the credit brakes on an economic road which is dark and uncharted.

It will avoid slamming on the brakes to a point which could send our economy through the windshield, but it also will not ease back at this stage. It is determined to do its utmost to curb price-wage inflation. And the basic rationale for tight money is that without it, this threat would be a lot worse than it is.

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Narragansett Council Opened With Prayer By Beth David Member

Congregation Beth David, Narragansett, was invited to open the August meeting of the Town Council and for the first time in the history of Narragansett, a member of the Jewish faith, Joseph Block, gave the invocation.

Mr. Block, activities chairman of the synagogue, has announced that the synagogue will not conduct services during the fall and winter, and that inquiries are being referred to the Greater Providence synagogues and the R. I. Board of Rabbis.

At the final meeting of its fourth season, Congregation Beth David elected Morris Horvitz president; Hyman B. Stone, first vice-president; Jacob Felder, second vice-president; Benton Odessa, treasurer; Elitsha Scollard, recording secretary; Leo Kofman and Solomon Kofman, gabbis; and financial committee, Mr. Block, Mr. Felder, Mr. Horvitz, Mr. Odessa, Mr. Stone and Martin M. Zucker.

The synagogue held daily and Sabbath services from July 1 to Labor Day. Several first-time events for Beth David were a Bar Mitzvah service, for Alan Leach of Norfolk, Va.; a Siyum Hatorah, at which a Torah was donated by Martin M. Zucker in memory of his mother, Mary Zucker; a Redemption of the First-Born Male Child ceremony, at which Scott Alan Wallach, born Aug. 1, was redeemed by his father, Stanley Wallach, a new resident of Kingston. A contribution of \$100 was made to the Providence Hebrew Day School in honor of Rabbi David Jehuda, dean of the school, who was principal speaker at the Siyum Hatorah ceremonies.

Plans for enlarging the synagogue will be discussed at a winter meeting.

MEET IN KASHMIR VALLEY

BOMBAY -- H. Cynowicz, president of the Central Jewish Board of Bombay, traveled 1,200 miles in May to join a two-week seminar encampment of Bene Akiba youth leaders and Hebrew teachers in the Valley of Kashmir. He spoke on the peaceful history of the Jews in India during the past two thousand years. Seminar participants discussed the affinity of the ancient Kashmiri and Jewish peoples, he later told Chief Minister G.M. Sadiq at a private reception.



D-DAY CHAIRMAN— Milton Dubinsky's re-appointment as D-Day chairman of the General Jewish Committee campaign was announced today by Stanley Grossman, general campaign chairman. A veteran worker in past GJC drives and active in various communal organizations, Mr. Dubinsky is treasurer of Lincoln Supply Company of Pawtucket and Waltham, Mass. He is chairman of the school board of Temple Emanu-El; a director of the Jewish Home for the Aged, Bureau of Jewish Education, and Providence Hebrew Day School; vice-president of Temple Emanu-El Men's Club, and in charge of the 1966 membership campaign for the Jewish Home for the Aged.

D-Day, the intensive one-day house-to-house canvass will be held on Sunday morning, Oct. 23rd.

Syria Holds Students For Entering Illegally

TEL AVIV -- Two young foreign students who disappeared from their kibbutz near the Syrian border are being held by Syria for illegal crossing of the frontier, a United Nations observer reported this week to the Syrian-Israeli Mixed Armistice Commission.

The students are Jeanette Archer, 19, of England, and Jules Hirschner, 21, of France. Members of their kibbutz, Shamir, reported them missing after they had started out on an afternoon walk in the direction of the adjacent Syrian border. They are believed to have wandered across the border without realizing they had gone outside Israel's frontier.

a chance in ducking the first Club lead, she stated that if East had had one of the Club honors she couldn't have made the hand so she had to make that play. Moral: Especially in Duplicate and to a lesser degree but also often true in Rubber Bridge, if a hand depends on a certain card to be in a specific place, then that is the way the hand must be played. In Duplicate, down one doubled is usually just as much a "bottom" as down five.

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TO BE CHAIRMAN—Ralph B. Semonoff will be chairman of the 37th annual meeting of the Jewish Family and Children's Service, to be held at 8 P.M. in Kane Gymnasium at Butler Health Center on Oct. 17.

W. Irving Wolf Jr., board president, will assist Mr. Semonoff, who will also be moderator of a panel discussion, "Dealing with the Teenage Viewpoint." Participants will be Dr. Hector Jaso, psychiatric consultant to the agency; Louis I. Kramer, principal of Mount Pleasant High School and honorary vice-president of the agency; Honorable Francis J. McCabe, chief judge of the Family Court, and Herman L. Goldberg, executive director of Jewish Family and Children's Service.

6th Israel Festival Of Music, Drama Held In Roman Theater At Caesarea



EXCAVATED ROMAN THEATER—The Roman theater excavated at Caesarea, the harbor city built 2,000 years ago by King Herod, was used in the Israeli music and drama festival.

TEL AVIV — The sixth annual Israel Festival of Music and Drama opened traditionally, but before its end had introduced many innovations.

The formal opening in Jerusalem is a festival tradition and involved a major orchestral work never before heard in the country and an Israeli composition written for the occasion.

George Pretre conducted the Israel Philharmonic Orchestra in the Israeli premiere of Berlioz's "Requiem." The French conductor came here from the Salzburg Festival as a late replacement for Charles Munch, who was undergoing surgery. The huge work called for extra brasses and winds in the orchestra and a choir of nearly 200 voices. Cesare Valletti of New York's Metropolitan Opera was soloist with the Tel Aviv Choir.

The Israeli composition was "Festival Sinfonietta" by Menahem Avidom. His eighth symphony, it was a twelve-tone composition.

The large, modern air-conditioned concert halls in Tel Aviv and Jerusalem were the main settings of the five previous festivals, but this year's center was a Roman theater excavated at Caesarea, the harbor city built 2,000 years ago by King Herod for the pleasure of the International set of his day. It is now being rebuilt by the Rothschilds as a playground for this generation's world travelers.

The tiers unearthed by Milanes archeologists seat 2,600 and face the Mediterranean. All performances at Caesarea except those requiring stage lighting are to begin at 6:30 P.M., so that the sun setting in the sea provided the background for the performances.

There were also performances in the newly-excavated Roman theater at Belsan, which was used for the first time, and in a number of collective settlements.

Another innovation this year was "Folklore Evenings" at which various ethnic groups sang and danced, the first participation in the festival by Arab and Druse performers.

Another experiment was a

WARREN WALDEN

(Continued From Page 8)

Bonniedale Farm, North Scituate on Sunday. Gymkhana means "A meeting for athletic contests, mainly racing." . . . (No, no. Don't think I'm smart. I just looked it up in the dictionary.) They're the horses that appeared in Fenway Park on Rhode Island Day - and others, too . . . If Pittsburg wins, it'll be nice for Johnny Pesky's friends . . . The World Series will be a bigger event in Boston this year if the Red Sox wait until then to announce the name of their new manager . . . No. I don't think it will be Ted Williams . . . And, by the way, Ted has been playing softball with the youngsters during the Summer at Lakeville, just below Taunton, Capeway direction . . . Once Ben Turpin looked at some oil stocks and remarked, "Well, well - oil" and so I hope you're well - and - CARRY ON!

"Hasidic Evening" at which pious Jews of the Ively Habbad group presented their music and dances and explained their lore.

The drama company booked this

year was the Greek Art Theatre of Athens, which presented Aristophanes's "The Birds." Ballet was performed by the Paul Taylor Dance Company of New York.

The closing evening marked a return to festival tradition; the inclusion of something Biblical. This year, Psalms were sung on Aug. 27 by the Rinat Choir accompanied by a chamber orchestra. Two of the settings were recent ones by Israeli composers.

3 Marrano Families Return To Majorca

TEL AVIV -- Only one of four Marrano families who had come recently from Majorca and settled in the settlement of Ness Ziona, south of Tel Aviv, remained there.

According to Antonio Conseulo, the head of the sole Marrano family in Ness Ziona, the three other families returned to Majorca, disappointed over the many difficulties, especially economic, which they faced in Israel.

Mr. Conseulo said that his family has now been joined at Ness Ziona by one more family of Spanish extraction, and that both he and the members of the other group are undergoing instruction in Hebrew religion three times a week.

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Resorts Offer Stock Market Lectures To Entertain Vacationers In Catskills

MONTICELLO, N.Y.-- Resort hotel guests these days are more often entertained with art classes, fashion shows, book reviews or stock market lectures, than with the once-fashionable amusements or antics of a social director.

The talks on the market, particularly, have become a popular daytime activity at many of the large hotels in this area. With interest in stocks now at a peak, especially among the upper and middle income families who visit these places, vacationers are attracted in droves whenever experts from Wall Street appear.

"We give the guests what they want," says Mac Kinsbruner, resident manager of the Concord Hotel. "With so many of them stock-minded, we even get requests to install a ticker tape at the hotel."

The lectures are given by a representative of one of the large brokerage houses who drives up from New York City. Informal talks generally last about a half hour, followed by enthusiastic and highly opinionated questions from listeners who want to talk about the market. Douglas C. Fisher, an account executive for Merrill Lynch, Pierce, Fenner & Smith, Inc., is probably the busiest market lecturer in the area—holding four stock meetings in two days each week at Grossinger's, Kutscher's Country Club, Nevele Country Club and Brown's Hotel.

In his Grossinger's talk, held in a tree-shaded grove, Mr. Fischer said that "for 99 out of 100 of you, the object of investing should be long-term." But when the questioning began, it quickly became obvious that long-range investments held little interest for the more than 300 men and women in the audience.

During the half-hour devoted to questions, the 26-year old New Yorker offered answers in broker language about the utilities ("This is the time to look at utility stocks for purchase"), the automotive stocks ("Over the near term, they probably will not outperform the market") and the airlines ("The group as a whole has reached a level where the risk as a whole is more than the potential").

One woman inquired of Mr. Fischer, somewhat sheepishly: "What happens if you have a broker and you don't like him?" At that point, Lou Goldstein, Grossinger's director of daytime activities, broke in with the comment: "Lady, that's why he's here."

Over a cup of coffee in the dining room, Mr. Fischer, a former clerk at the New York Stock exchange, elaborated on the reasons for stock market lectures in the Catskills.

"For the hotel, it's an activity that's a little bit different which doesn't cost any money," he said. "And for me, well the

name of this business is customers. In one year I've talked to 20,000 people up here, so this is obviously a good source of business."

At the Concord, the lecture last week was titled "The Stock Market -- How It Affects Us" and was in the nature of a homecoming. For the speaker was Seymour L. Lubliner, a vice-president of Walston & Co., who was employed as purchasing agent for the hotel 12 years ago.

Mr. Lubliner was besieged by market-oriented guests both before and after the meeting on the upper terrace. "What happened with Greyhound?" he was asked by one woman who then proceeded to answer her own question. "It's supposed to be an A.A.A. stock but now it's an oy, oy, oy stock."

One of the responses by Mr. Lubliner and his associate at the stock lecture, Sanford M. Gladstone, resulted in immediate action. A woman had asked whether she should sell Hess Oil and was advised not to do so. "I better call my broker then," she said as she rushed out. "I already put in a sell order."

Another broker who has given many stock market lectures at mountain hotels and bungalow colonies is Lawrence Mayer of Merrill Lynch. He recalled that "one fellow who owned a company came up and wanted us to underwrite it. But the company was just too small."

On another occasion, he said, a man asked a lot of questions and, when finished, said, "Before I can make a move, I've got to contact my board of directors--my wife."

Stock market lecturers here, moreover must be able to translate what their questioners really mean when their words are somewhat garbled. For instance, Mr. Fischer last week had to field questions about "Gruen Aircraft" and "mutual stocks."

And if there's ever a pause during the lecture while the broker stops to think how to answer a question, somebody from the audience will usually pop in with his own response.

This happened to the Walston team at the Concord when a blonde woman asked, "What should I buy if I wanted to invest?"

Before Mr. Lubliner or Mr. Gladstone could answer, another woman seated among the group shouted "Syntax." All around her, heads nodded firmly in agreement.

BIBLE CHAMPION

JERUSALEM—Eliahu Moalem, third-year pupil at the Bnei Brak Religious High School, nosed out Russel Jay Hendel, 16, a pupil at the Flatbush Yeshiva High School in Brooklyn, to become the 1966 International Youth Bible Champion.

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Levins Complete Training As Peace Corps Volunteers

(Continued From Page One)

first. (The Peace Corps will pay for additional tutoring in Arabic for them.) Their long days at Brown have been devoted to languages, area studies of America and North Africa, professional training for teachers and architects and physical education.

The Peace Corps tries to send what a country requests, and Tunisia wants more architects. They asked for 80 but only 22 are available in this group. Architects are among the few professional people for whom the Peace Corps has a program. The teachers in the group do not all have teaching experience (many are liberal arts graduates), so a week of teacher-training in the classroom was provided. Mrs. Lawrence Hopfenberg, under whose direction they taught at the Doyle Avenue School, said that they were "such a dedicated group. Up until then I'd thought the Peace Corps was for the young, but having met them," she realized that it wasn't. They lived in the Chad Brown Housing Project during their week of classroom teaching, which exposed the trainees to something different. Some of them, Mrs. Levin said, had "never been in a classroom before on the other side of the desks."

The age range in the training group and in the Peace Corps is heavily weighted toward the young and those in their fifties or up, as nobody with dependents under 18 years old is accepted. The present group at Brown includes practically nobody over 40, but there are many retired men and women who have entered the volunteer group and "they often lead the hikes and have more energy than those much younger." Among the physical activities, a needed outlet, was one hike that began at the Boy Scout Camp, Yawgoog, and ended in nearby Connecticut. It wasn't quite as rugged as the hike the Government had hoped for, as they weren't able to borrow enough sleeping bags for each trainee to carry one rolled on his back, but they all made the trek with no difficulty.

The daily schedule began at 7:30 A.M. and ended at 9 o'clock at night, for six days a week. The only day they have had off is Sunday, with the exception of one three-day weekend in the middle of their training. That was the weekend the Levins hoped to rent oceanside accommodations in Narragansett, only to be turned down by a South County realtor for, apparently, being Jewish. (The State Commission Against Discrimination is investigating the incident now.) Marshall Levin wrote the Providence Journal of the experience, and remarked that he "will find certain aspects of America difficult to explain to those with whom I come in contact during my overseas service." It was the first time he had ever knowingly been discriminated against, and "it suddenly hit me... it was so open, so blatant." The assistant to the director of the Brown training program, William Surprenant, found them a place to stay in Narragansett and they were able to go swimming. The Rev. Charles Baldwin, Brown chaplain, is director of the training at Brown.

Both of them are enthusiastically looking forward to their volunteer service. Rhoda Levin will probably be one of six persons from the Peace Corps at the University of Tunisia, the first such group there. She expects to teach Tunisians who will themselves teach English teachers. Mr. Levin will work for the government (all building is government building there), possibly in urban planning, or designing public housing and airport terminals. There are special architectural needs in a hot country, such as designing for sun control. A lack of windows often distinguishes that type of architecture, he said, and often buildings have interior courts in order to eliminate the sun but create a down-draft. They have been told to bring insulated underwear, as in Tunisia central heating is largely nonexistent, and

buildings are frequently the same temperatures as the outdoors.

"If we spend more than 50 per cent of our time doing just our own job, we're wrong," said Marshall Levin, who hopes to employ some of his other skills perhaps in athletic coaching of Tunisian kids, or in teaching drafting or a similar course in school there. Rhoda Levin is interested in helping to organize a library in English, perhaps involving schools here where she has worked, in tutoring, and in more general things. They are going with open minds, willing to do what they see is needed after they arrive in Tunisia, one of the more developed of the world's new nations. They are going with the intent also of learning from Tunisians, rather than with the attitude of Western arrogance which once characterized travelers to other cultures.

They hope to live in the Medina, rather than in the more urban sections of Tunis. They lived more primitively during a two-month camping trip through the western United States in 1964, than they will live in Tunis where electricity, plumbing and piped water will be available. Like Peace Corps Volunteers elsewhere, they will have to find their own housing, buy their own furniture, do their own shopping in the marketplace. Their working schedules will be different from a workday in America, as in warm countries the lunch break is customarily much longer, work starts earlier in the day and ends later.

The Peace Corps gives no rule about conduct in host countries, and "each of us interprets it differently. Some think we'd be looked down upon if we observed the rules of the fast (Ramadan, the one-month period when neither food nor water is consumed during the period when a white thread can be distinguished from a black one). Some say the only way to get to them is to respect their customs. I think you must show courtesy, not insult people by wearing pants" instead of a skirt. "The Tunisians here say they don't smoke during Ramadan in front of their grandfathers," but obviously "it's something you play by ear and obviously, the people who go into the Peace Corps are curious about other people."

One of the beauties of a country like Tunisia is the contrast between the old and the new with evidence of Phoenician, Roman, Arab, French and Berber influence. Tunisia became independent in 1956 and its women have been emancipated. The young country belongs to the African world, rather than that of the Middle East. It is called the Maghrib, or "island" and is isolated by mountains, desert and the Mediterranean. It is about the size of Rhode Island and Connecticut, with roads, railroads, organized cities, airports and "a pretty well-structured school system."

Many Peace Corps parents don't seem to understand the motivations that send their children into the organization, at least not in advance. The six Tunisians on the training staff of the Brown program will go home with various volunteers, to different areas of the country, during the break given them for breaking up or selling their homes, storing their possessions and getting ready to be out of the country for two years. (The Levins did what the Peace Corps tells every trainee not to do and packed up before they came to Brown, as they simply couldn't have done it in the time allotted.)

Mrs. Zohra Bellil, a 27-year-old English teacher from Tunisia whose husband is a successful lawyer under Habib Bourguiba, will go to Minneapolis with Marshall and Rhoda Levin. To be fully certified to teach English in Tunisia, a teacher must spend six months in an English-speaking country, so Mrs. Bellil left her family (she has three children) and came first to England and then here to Brown to complete the requirements. The staff at Brown has by and large been competent, with some very weak links, said the Levins, but some

(Continued on Page 16)

Russian Novelist Writes Of Echoing Of Machine Guns At Babi Yar Ravine

MOSCOW — A Soviet writer, Anatoly Kuznetsov, in a documentary novel about the mass executions in September, 1941, at Babi Yar, gives a harsh and detailed description of the massacre. He rebuts a contention, advanced here when Nikita S. Khrushchev was Premier, that the victims at Babi Yar included not only Jews but also Ukrainians and Russians.

Mr. Kuznetsov emphasizes that the Germans intended to execute only Jews. He adds that a few Ukrainians and Russians were shot as a result of confusion or because the Germans feared that they had seen too much to be released.

The first part of the documentary novel, titled "Babi Yar," is printed in the latest issue of *Yunist*, a Soviet youth magazine, which appeared on the newsstands last week.

Mr. Kuznetsov was 12 years old when the Germans occupied Kiev, his home town, on Sept. 21, 1941. A week later, all of Kiev's Jews were ordered to assemble at its northern edge. Most of them believed that they were to be resettled in another area away from the war zone. The sound of machine guns echoing from Babi Yar dispelled the illusion. The slaughter went on for two days.

Mr. Kuznetsov's account of the massacre reflects a new attitude here about the Babi Yar atrocities. Five years ago, Yevgeny Yevtushenko, the Soviet poet, was denounced for a poem that was dedicated to the Jewish victims and criticized the absence of a monument at the site.

Mr. Yevtushenko was assailed for suggesting that lingering anti-Semitism in the Soviet Union was the reason that the authorities had not permitted the erection of a monument to the Jews. Critics of Mr. Yevtushenko said a monument only to Jews would be inappropriate on the ground that Russians and Ukrainians had also been among the victims. The poet was compelled to revise his poem.

Although the massacre at Babi Yar has been widely discussed in the West, little has been written about it here. The Great Soviet Encyclopedia says laconically that "195,000 peaceful citizens" were shot there by the Germans.

Until a few years ago, Western visitors to Kiev encountered resistance from Soviet official guides when they asked to go to Babi Yar. Recently, this re-

Ask Arab Committee Of Property Experts

LONDON — A decision to form a new committee of property experts drawn from all Arab countries to work out official Arab estimates on the value of Arab refugee property in Israel and to deal with the United Nations Conciliation Commission on Palestine which handles this issue, was adopted recently at a meeting of the Arab League Council in Cairo, it was reported from the Egyptian capital. The Council urged the Arab states to adopt a unified stand on the property question.

At the meeting, which was devoted primarily to the question of Arab refugees' property rights in Israel, the Council attacked the report of an American expert on the United Nations Conciliation Commission on Palestine assessing the value of the property. No figures from the report have been disclosed, but the Arabs, it was reported, regard the property estimates of the American expert as too low.

Sculptor Dies In Cycle Crash

JERUSALEM—David Palombo, a well-known Israeli sculptor, died here when a motor scooter on which he was riding crashed into a chain road barrier on Mount Zion. He was not yet 35.

Palombo executed the impressive metal gates of the Tent of Remembrance at the Yad Vashem, the memorial to the martyrs of the holocaust, as well as the gates to the new Knesset Building.

lucance has been moderated. Last month, American rabbis were permitted to conduct a memorial service at the site, which is now surrounded by apartment houses. Kiev officials say that a memorial to the Babi Yar victims will be raised soon.

Mr. Kuznetsov, in describing the entry of German troops into Kiev, acknowledges that some of the older residents, hostile to the Bolshevik regime, welcomed the invaders with traditional offerings of bread and salt.

The writer depicts widespread looting of stores and apartments until the Germans imposed the death penalty for such acts.

The first days of the occupation passed quietly, Mr. Kuznetsov relates, and some of Kiev's citizens were beginning to agree with those who had welcomed the Germans as liberators.

The first sign of the coming terrorism, the writer says, was the appearance of posters playing on Ukrainian nationalist sentiments. They said, "Jews, Poles and Russians are the worst enemies of the Ukraine."

Then, on Sept. 28, announcements were put up throughout Kiev ordering "all the Jews of Kiev and its surroundings" to assemble the following day near Babi Yar at 8 A.M. The announcement instructed Jews to bring their documents, money, valuables and warm clothing.

"Any Jew who does not comply with this order and is

apprehended in another area will be shot," the announcement warned.

Long before dawn the next day, the streets of Kiev were filled with thousands of Jews, carrying babies and bundles of possessions and helping the old and feeble to reach Babi Yar before the deadline, Mr. Kuznetsov wrote.

Rumors swept through the crowd that execution awaited the Jews, but most of them expected to be put on trains and removed from the combat area.

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'VAJS' CENTER
BELGRADE -- The renovated Jewish Community Center at Skopje, which was badly damaged during the 1963 earthquake there, will be inaugurated Oct. 11 and renamed in memory of Dr. Albert Vajs, late president of the Federation of Jewish Communities in Yugoslavia.

Goldberg Mediates

(Continued From Page 1)
 duction of tensions in the Middle East.

The issue, according to one rabbi who spoke about it today, has transcended its original context. The rabbi, who did not accept the explanation that President Johnson had been misunderstood, stated that the issues were whether the Jewish com-

munity should be singled out for political generalities any more than any other religious group, and whether a price could be exacted from the Jewish community by political leaders.

"When the President talks about Jews," he said, "he generalizes much too freely. When he seems to suggest that American policy toward Israel depends on Jewish good behavior, that is, on support for his policies, he is going too far."

The leaders of the veterans group, who also conferred with Mr. Johnson last week, said Jews had a special obligation to help Israel by supporting the Administration on Viet Nam. Dr. Wexler, however, insisted that it was wrong to speak in any way of "a distinctly Jewish viewpoint on Viet Nam."

Mr. Johnson's visitors told him that relatively few Jewish organizations had taken a formal position on the war in Asia. The B'nai B'rith leaders also contended that ambivalence and division of thought among individual Jews resembled those apparent in Congress, the religious community and the citizenry as a whole.

Dr. Wexler said B'nai B'rith supports the right of small nations to "the integrity of their independence," believes the major powers have a "moral responsibility" to preserve that integrity and freedom, and shares President Johnson's concern that a "neo-isolationist mood" can threaten this principle in the United States.

The only "nearly unanimous" view among Jewish organizations has been in support of the right of free and responsible dissent, Dr. Wexler said. He expressed regret that this position had been at times "misinterpreted" or "distorted" to imply a Jewish viewpoint on the issue of Viet Nam itself.

Levins Enter Peace Corps

(Continued From Page 15)
 of the things they need to know just can't be learned here. Increasingly the Peace Corps is using returned volunteers to teach trainees. A sizeable proportion of psychology experts has screened the trainees, too.

Arabic is spoken as well as French in Tunisia, but each Arabic speaking country has its own dialect. Since the written language is classical Arabic and only the small percentage of Tunisians who went through higher education have learned it, the concentration during training has been primarily on French. The architects have begun to learn to write Arabic, Mrs. Levin said during their final week of training, but not the teachers.

The training has been exciting if exhausting. "The people here at Brown involved in our program are some of the finest, most exciting, most hospitable people." They have also enjoyed tremendously the varied group of fellow trainees, who had been doctors, historians, business majors, political scientists, in international relations or foreign service, etc., before volunteering. One member of the group, a doctor with four children, for whom an exception has been made, will teach and do clinic work in Tunisia. The lack of creature comforts and products available as we know them seems to be rather a challenge to the volunteers. The Levins' concept of what they should do is to use the materials there now, which will be available after the Peace Corps has left, and to help train Tunisians to do the work the Levins will do temporarily.

They don't expect any trouble in Tunisia because they are Jewish as there is a large Jewish population, some 200,000 persons, and also a Yeshiva there. There is even a kosher restaurant, they have been told. The second largest amphitheater after the Colosseum at Rome is in Tunisia, and also the oldest synagogue in North Africa, on the lotus-eaters' island of Jerboa, which has one of the 10 most beautiful beaches in the world. . . . and one which Marshall and Rhoda Levin can swim at more freely than at Narragansett Pier in Rhode Island

Israeli Chief Rabbi Drives Dangerously

JERUSALEM -- Some weeks ago, a columnist in "Ha'aretz" complained of a Studebaker car bearing a Cabinet Minister's license plate driving at dangerously high speed through the crowded streets of Tel Aviv to the consternation of traffic in the opposite direction. He gave the number of the car as 125.

A letter was then received from a spokesman for the Cabinet Ministers' chauffeurs saying that this number did not belong to any of their cars and that they always observed traffic regulations.

The newspaper checked with the Vehicle Licensing Office, to be told that car 125 was in the possession of the Sephardic Chief Rabbi of Israel, Rabbi Itzhak Nissim. The columnist published this information last week, adding the query whether traffic regulations applied to the Chief Rabbi's car.

There then followed a letter to the editor from Rabbi Nissim's secretary pointing out that his car's number was 126. "Ha'aretz" turned again to the Licensing Office which, after checking further, apologized for its mistake: the two Chief Rabbis has some time ago exchanged cars and the office's IBM machines had not yet digested the fact that car No. 125 belongs to Chief Rabbi I.Y. Unterman.

Nearly 900 Teenage Danes Work Yearly On Kibbutzim

COPENHAGEN -- Many Danish girls wear the Jewish star, because every year about 2,000 young Danes of whom 70 to 80 per cent are girls (most boys do compulsory army service and have less time to travel), go to Israel for a vacation or to work in a kibbutz. Most of them come back to Denmark wearing a Star of David, usually as a memento from an Israeli boy.

The number of Danish youth of all religions who go to Israel every year about equals the number of American Jewish youth who do. The number of young Danes who go to work on kibbutzim—900 a year—is two or three times the number of American Jews.

The responsibility for this record achievement is largely that of Dakiv—the Danish initials of

Danish Friends of the Kibbutz, a volunteer organization started by Danish youth who worked in kibbutzim to give other Danes an opportunity to share this experience.

The objectives of Dakiv are neither aliyah nor conversion to Judaism. "Was it to make them better Danes?" Jesse Zel Lurie asked Grete Jensen of Dakiv.

"Yes," she replied seriously, "and more important, better human beings." These young Danes who are brought up in cradle-to-grave security—free tuition through university, no unemployment, etc.—feel that the challenge of rebuilding Israel and the kibbutz life in particular offers them a growth vitamin for mind and body which is unavailable at home.

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Eichmann Trial Aims Fulfilled

JERUSALEM — Gideon Hausner, prosecutor of Adolph Eichmann, believes the Eichmann trial provided a powerful impetus to the Catholic Ecumenical condemnation of anti-Semitism.

In an interview with the Jewish News at Vad Hashem, the former Israel attorney-general said that the broader aims of the Eichmann trial, aside from prosecuting the major executioner of the Six Million Jewish martyrs, have been fulfilled.

Hussein Translates Bialik Into Arabic

TEL AVIV — The first Arabic translations of several major works by the late Hebrew poet Haim Nachman Bialik were published here recently as the first step in a translation program that will make major Jewish works available to Israel's Arab citizens.

The Bialik translations are the work of Rashid Hussein, a prominent Israeli-Arab poet and journalist who undertook the assignment for the Hebrew University's Institute of Asian and African Studies, sponsors of the translation project. The volume contains over 20 of Bialik's best known poems, several legends and extracts from the poet's autobiographical writings.

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SPECIAL RADIO PROGRAM
A Kol Nidre Service will be presented on Friday, Sept. 23, by Rabbi Herman J. Blumberg, Cantor Norman Gewirtz and the Temple Beth El choir, over radio station WEAN at 8:30 P.M. The service is presented as a public service for those unable to get to their temple or synagogue.

Atomic Scientists Support Retrial Move

NEW YORK — Dr. Philip Morrison and Dr. Henry Linschitz, who participated in the production and assembling of the atomic bomb, swore recently that the key scientific evidence used to convict Julius and Ethel Rosenberg and Morton Sobell of espionage in 1951 was worthless. They filed affidavits in Federal Court in support of Sobell's move for a trial.

The Rosenbergs were executed in 1953 in Sing Sing and Sobell is now beginning the 17th year of a 30-year sentence. He did not receive the death penalty because he had no part in atomic espionage. The evidence for which they were convicted is an alleged drawing of the cross-section of the bomb exploded over Nagasaki in August, 1945, a drawing which

David Greenglass testified at the trial that he had given to the Rosenbergs with 12 pages or so of descriptive matter. Purportedly, the information was then turned over to the USSR.

In sentencing the Rosenbergs, Federal Judge Irving R. Kaufman, said

"... I believe your conduct in putting into the hands of the Russians the A-bomb years before our best scientists predicted Russia would perfect the bomb has already caused, in my opinion, the Communist aggression in Korea, with the resultant casualties exceeding 50,000, and who knows but that millions more of innocent people may pay the price of your treason. Indeed, by your betrayal, you have undoubtedly altered the course of history to the disadvantage of your country."

Dr. Linschitz, professor of physical chemistry of Brandeis University, Waltham, Mass., said Judge Kaufman's statement "has no foundation in fact."

He said the sketch and supporting data allegedly passed to the Rosenbergs was "too incomplete, ambiguous and even incorrect to be of any service or value to the Russians in shortening the time required to develop their nuclear bombs."

Dr. Morrison, professor of physics at the Massachusetts Institute of Technology, called the Greenglass sketch a "caricature" of the bomb.

"The testimony and the drawing itself," he wrote, "entirely omit two important spherical components of that bomb, without which it could not operate."

Both scientists criticized the testimony of the Government's sole expert witness, John A. Derry, an electrical engineer who authenticated the Greenglass sketch and supporting descriptive data. Mr. Derry was a liaison officer between Lieut. Gen. Leslie R. Groves, head of the Manhattan Project in charge of producing the bomb, and the Los Alamos Laboratory in New Mexico.

Dr. Morrison said that he knew Mr. Derry in a casual way at Los Alamos and that "he had neither the scientific background to equip him with knowledge of the design and construction of the atomic bomb, nor was he closely associated with the technical aspects of the project."

Alluding to the fact that Mr. Derry had testified that he had seen the bomb "many times," Dr. Morrison said that if this were true, Mr. Derry should have said of the Greenglass sketch: "It did not look like that."

At the trial Mr. Derry testified that on the basis of the sketch a scientist could perceive the actual construction of the bomb.

In their petition last week, Sobell's lawyers said:

"The Government fully knew that Derry was not an expert in this field competent to testify, and they fully knew that the Greenglass testimony was false, grossly inaccurate, misleading with significant and vital omissions."

At the trial Judge Kaufman read to prospective jurors a proposed witness list given to him by the Government. The list included Dr. J. Robert Oppenheimer and Dr. Harold C. Urey, both of whom worked on developing the bomb. However, these scientists were not called and only Mr. Derry was produced to authenticate the alleged sketch of the cross-section of the bomb.

In their petition, Sobell's lawyers said that Dr. Urey had authorized them to say that he had never been asked by the Government to testify.

Sobell's lawyers said that the witness list was used to deceive the court, jury and defense attorneys by making it appear that any scientific material tendered by the Government had been "verified and vouched for" by Dr. Oppenheimer and Dr. Urey.

Dr. Linschitz devoted much time in his affidavit to ridiculing the "astounding" concept "obsessively held" at the time of the trial that there was a "secret" or "key formula" for the construction of the atomic bomb.

"At the risk of being tedious," he wrote, "It must be repeated,

until it is definitely and finally recognized, that the construction of an atomic bomb, assuming the generally widespread distribution of fundamental knowledge prevailing in, say, 1941, involved no single 'secret' in the scientific sense. It did involve a highly complex set of technical tricks, devices and processes—combined, of course, with an immense and versatile industrial capability," prosecution as well as Judge Kaufman for statements during the trial that "only served to reinforce the dangerously false impression" that there was a "secret" that could be given away through a sketch.

"It is not possible in any technologically useful way," he wrote, "to condense the results of a \$2-billion development effort into a diagram, drawn by a high school graduate machinist on a single sheet of paper."

Greenglass, a machinist at Los Alamos, was only a high school graduate.

Both scientists alluded to Dr. Klaus Fuchs, one of Great Britain's top men at Los Alamos, who confessed in 1950 to giving atomic secrets to the Soviet Union.

The essence of their remarks regarding Fuchs was that he was in a position to turn over important information to the Russians.

Since Greenglass, and Harry Gold, another key Government witness, were said by the Government to have been in Fuchs' spy apparatus in the United States, the gist of the scientists' statements was that the Greenglass sketch could have added nothing to what Fuchs was in a position to know.

Thus, Dr. Linschitz wrote:

"Even as mere qualitative confirmation of Fuchs' information, the Greenglass 'data' was worthless. . . . Such 'confirmation' as would be provided by the obviously amateurish and bungling sketches and descriptions here in question could play no appreciable role in expediting the construction of Soviet bombs."

The Government has two weeks in which to answer the Sobell petition, which makes a number of other charges to the effect that the trial was a frame-up.

Included, for example, is a charge that the Government placed into evidence a forged registration card to document the evidence that Gold was in Albuquerque, N.M., on June 3, 1945, when he allegedly appeared at Greenglass's home there, used the password "I come from Julius," and obtained atomic secrets.

Oral argument to determine whether Sobell should get a full-dress hearing on his charges has been scheduled for Sept. 12.

U. S. Teachers, Scientists Emigrate

HAIFA — A group of 94 immigrants, the largest number to come to Israel from the United States, arrived on the Shalom recently. Most of them are university graduates in the 20-30 age group, including 21 teachers who will begin a Hebrew course immediately.

The immigrants will be given work in schools and in posts which have already been prepared for them in all parts of the country at the beginning of the next school year. A few scientists will join Hebrew University and Bar-Ilan University.

A spokesman for the Jewish Agency Absorption Department here said that the measure of success registered by this initial group will be a guide for similar groups of immigrants from the West, and from the U.S.

One of the immigrants said that he visited Israel last winter and considered the possibility of settlement. A house was offered to him in Naharia and a job in his profession, precision mechanics. "I took my wife and two children, who studied at a Brooklyn yeshiva, and came to Israel," he said. He is Abraham Slow, aged 40, of New York, who speaks fluent Hebrew. Many of the immigrants, particularly the teachers, speak Hebrew.

They had been interviewed by representatives of the Ministry of Education who had found them proficient.



ENGAGEMENT—Announcement is made of the engagement of Miss Brenda Phyllis Gitman to Gerald Bedrick. Miss Gitman is the daughter of Mrs. Naomi Gitman of 266 Warrington Street and Max Gitman of Phoenix, Ariz. Mr. Bedrick is the son of Mr. and Mrs. Sidney Bedrick of 527 Valentine Street, Fall River, Mass.

The bride-elect, a graduate of Hope High School, is a senior at Boston University, School of Education, where she is majoring in speech and hearing therapy, and is a member of the Dean's list. Mr. Bedrick, a graduate of Duffee High School, received his Bachelor of Science Degree in accounting from the Wharton School of Finance at the University of Pennsylvania where he was a member of Beta Sigma Rho fraternity. He is now associated with Lisimore Manufacturing Company.

A July, 1967 wedding is planned.
D. A. Gunning Photo

ICBO Gets Second Grant From Ford

NEW YORK — The American Jewish Congress has received its second \$100,000 grant from the Ford Foundation for the Interracial Council For Business Opportunity.

The ICBO was formed in 1963 and is co-sponsored by the American Jewish Congress and the Urban League of Greater New York.

Rodman Rockefeller, son of the Governor, and Harvey C. Russell, vice-president of the Pepsi-Cola Co., are co-chairmen of the Council.

The ICBO was formed to provide business advice and assistance to Negro businessmen and to help them apply for financial assistance. Negroes who wish to start their own business are encouraged and guided by the over 200 New York City businessmen, both white and Negro, who participate in the Council's work on a voluntary basis as consultants.

Offices of the ICBO have been established in New York City, Los Angeles, Newark and Washington, D.C.

The total pledge made to the American Jewish Congress by the Ford Foundation was \$300,000 -- to be paid in three equal yearly installments.

10,000 Roman Coins Found In Negev Villa

TEL AVIV -- Workers digging in the ruins of a second-century villa in the Negev recently recovered a hoard of more than 10,000 Roman coins — 8,000 of silver and 2,000 of lower value.

The coins were struck between A.D. 96 and 112, probably in Syria according to archeologists. Most of the coins were of identified issues. The value of the hoard was estimated at \$80,000.

The treasure was found at Kurnub, a ruined Nabatean-Byzantine city that some scholars identify with Mamshit. The excavation of Kurnub and its restoration was promoted by the National Parks Authority, largely to give work to the unemployed of Dimona, a nearby town.

Dr. Abraham Negev of the Hebrew University at Jerusalem, who is in charge of the expedition, said the treasure filled a two-foot-tall bronze jar. It was hidden under a curved step at the bottom of a stairwell of a two-story house.

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Boston Group Helps Arabs, Israelis Through Technion

HAIFA -- Eight students at the Technion, four Jews and four Arabs, have received scholarships this year from the Boston organization known as Fellowship in Israel for Arab-Jewish Youth, whose chairman is Mrs. Frances E. Fremont-Smith. The group was for many years known as Children to Palestine, Inc. and rendered assistance to Youth Aliyah, the resettling in Israel of many thousands of Jewish boys and girls, refugees of Hitler, and other humanitarian programs.

After the establishment of the State of Israel, the group endeavored to foster inter-communal friendship and understanding between Jews and Arabs. They therefore decided to grant scholarships in pairs, one to a Jewish student and one to an Arab student simultaneously. The program has been in successful operation at the Technion for several years now.

This year's winners were: fourth-year students Joseph Margle of Jaffa and his colleague,

Tamar Wexler. Both will graduate this year as civil engineers.

Third year students were Zeev Langzam, Civil Engineering, who is also a devoted athlete and long-distance runner, and his colleague, Kabour Maroun, who unfortunately had to discontinue his studies in mid-term.

Another pair are Arie Mor, a second-year student in Chemical Engineering, who came from Germany as a small boy, and Munir Khoury from Nazareth, one of a family of seven children, who studies Electrical Engineering.

The freshmen who won the scholarships were Fahoum Tariq, who comes of a family of ten from Nazareth, and his classmate, Aharon Ritter, a sabra. They are both studying Civil Engineering.

The students have grasped the idea behind the scholarships. In his letter of thanks to the donors, Arie Mor wrote: "As a student in Israel I cannot ignore the problem of Arab-Jewish relations. From your act I see that this

is important not only to me and to other Israelis, but also to people far away, who can look at the situation more objectively. If you look upon the problem optimistically, then, I, too, feel convinced. I can only promise you that I shall do the most I can to make more Arab students here my friends."

Tamar Wexler wrote: "I want to thank you again for the great help which you extended to me all the four years. I hope there will come a time when I will be able to help others to finish their studies. I also appreciate the aim of your Society. Let us hope that we will soon have peace with our neighbors. I am sure that is the prayer of many, many in Israel."

Munir Khoury adopts a more personal note: "... I think it is worthwhile to tell you something about myself and my family, which consists of three sisters, three brothers, my parents and myself. One of my sisters is married, one is in secondary school and the other is working as a teacher. My elder brother is studying at the Hebrew University, the two others are still at school. My father works as a policeman and his salary is not high. Therefore, without your help I could not continue my studies. . . ."

ZOA Leader Asks All - Out Fight Against Massive Anti-Semitism

NEW YORK -- Jacques Torczyner, president of the Zionist Organization of America, recently asked group leaders throughout the United States to concentrate on fighting the rise of anti-Semitism here and elsewhere in the world. Racial conflicts, he said, have "escalated anti-Jewish prejudices and have intensified anti-Semitism even among wide circles of Negroes here."

Addressing Zionist leaders from all parts of the country at the close of a two-day meeting of the group's national executive committee at the Statler Hilton Hotel, Mr. Torczyner said the "so-called white backlash in the South, in the midwest, and currently in Chicago, mostly led and instigated by extreme rightist forces, had opened the doors to such anti-Semitic elements as the Ku Klux Klan and the American Nazi Party."

Mr. Torczyner, whose organization has more than 100,000 members, cited the recent outbreaks of swastika-daubing of synagogues in New Jersey, New Mexico, Florida and California.

He called attention to anti-Semitic outrages in various parts of the world.

He also cited the swastika-daubing earlier this month of the building in Brussels.

The Zionist leader voiced confidence that the "alliance of blatant anti-Semitic elements with the anti-Negro forces will open the eyes of those Negroes who themselves harbor anti-Semitic prejudices."

"With massive anti-Semitism, again rearing its ugly head amidst political and social upheavals here and abroad," he said, "the danger of assimilation and cultural disintegration which still looms large on the Jewish horizon must take a secondary place in the fight against bigotry."

Mr. Torczyner continued: "Even in this country those who are undergoing a process of voluntary assimilation must be made aware by current events that the United States is not immune to the malaise of anti-Semitism. While there is yet no cause for panic it behooves us to exercise the utmost vigilance."

Senator Jacob K. Javits, New York Republican, in an address before the Jewish War Veterans of the United States of America in Atlantic City on Saturday night, sharply scored the nation's political parties for not taking positive action against the ultraright groups.

These rightist activities and programs, Senator Javits said, were inciting white crowds to violence against Negro demonstrators and resulting in overt anti-Semitism.

The Anti-Defamation League of B'nai B'rith has asserted that anti-Semitism "is an inherent problem of the John Birch Society which it has made excuses for, but has failed to exercise over the whole of the society's seven years."

Awareness Of Jewish Tradition Grows In France, Fourth Largest Community

PARIS -- The French Jewish community has risen from a population of 150,000 to more than 500,000 since the end of World War Two and has become the fourth largest Jewish community in the world.

The make-up of this community has changed from one predominantly Ashkenazi to one at least 50 per cent Sephardic, as a result of the influx of Jewish emigrants from North Africa.

This shift has had a dramatic effect in the Jewish identity of the community, "which has become more aware of Judaism and Jewish tradition than at any time in recent history."

These are some of the highlights of a report on French Jewry today—with special emphasis on the impact of North African immigration—prepared by the Office of the American Jewish Committee.

The report states that North African Jews who have come to France are integrating well into the general life of that country because "they speak French and have been educated in French schools; many have had business ties with metropolitan France; a large number are well-educated and come from the upper socio-economic levels."

The general official and public attitude toward the newcomers has been "one of understanding, marked by efforts to help all of them." The report adds: "In the general French community, such grumbling as was heard when newcomers started competing for jobs and housing was directed against all 'les pieds noirs' (the black feet), the French popular term for North African colonists."

Turning to the general attitude of the French community toward its Jewish citizens, the report asserts that the French press, literature and theater have all "reflected a largely positive interest in the Jew." It continues:

"The most prestige-laden of the French literary prizes, the Goncourt, has on three occasions gone to Jewish authors writing on Jewish subjects. Almost any book on Israel chalks up excellent sales. Events such as the Eichmann Trial, the production of Rolf Hochhuth's play 'The Deputy,' of Ecumenical Council's Declaration on the Jews, all make for renewed resonance."

This interest is also expressed in small, everyday ways. Leading newspapers such as "Le Figaro" treat Jewish community news as general news—standard practice in the United States but new in France. Now they include feature stories on Jewish High Holy Days and other related subjects.

The report points out that, in the past, native French Jewry has tended toward assimilation: "The pervasiveness and appeal of French culture, emphasized by the national homogeneity of the French educational system, often

went hand in hand with a loss of Jewish knowledge and the withdrawal from Jewish tradition."

However, the new infusion of more "Jewish conscious" Jews has caused the French Jewish community structure to improve. Jewish voluntary agencies have grown and the Jewish communities which were mainly centered in Paris and Alsace-Lorraine, have spread throughout France.

The report states: "Physically, therefore, French Judaism is more present, more visible, than ever before, in terms of numbers and structure."

When Community Service drew up its Guide to French in 1961, it listed 80 cities and towns with some Jewish community structure. In the same area today there now exist about 70 Jewish communities that did not exist five or six years ago."

Presently, according to the report, there is about one rabbi for every 5,000 Jews in France, but rabbis are quite unequally distributed. Another 50 or so are required, it is estimated by the Central Consistory.

The report concludes: "French Judaism is unique in being the only diaspora community in which Ashkenazi and Sephardic cultures are now melded on relatively equal terms. However, it still has to prove that it can develop a viable Jewish culture and tradition of its own, one that will assure meaningful Jewish continuity. The goal of its leadership is building poles of Jewish attraction that can hold their rising generations."

'Song Of Songs' Out In USSR Translation

LONDON -- The Soviet Publishing House for scholarly books, Nauka, has published a new translation of the "Song of Songs" and plans to publish soon a catalog of Hebrew manuscripts in the Leningrad library, it was reported here from Moscow.

The new translation was prepared by Prof. Igor Diakonov. His introduction deals with the character of ancient Hebrew poetry. The volume appeared in an edition of 50,000 copies.

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Camp Survey Indicates Need For Jewish-Oriented Staff

NEW YORK—Declaring that "the problem of personnel is the most serious one" faced by Jewish camps in this country, a study of Jewish camps conducted by the American Association of Jewish Education, established the following facts:

1. A review of counsellor application forms of many of the Federation, Center and philanthropic camps, those camps receiving the greatest amount of Jewish community financial support, show no clear trend in staff requirements in the area of Jewish competence.

2. "The Conservative camps require Jewish background and Jewish commitment from their staff. Similarly, the educational camps require Jewish background. In the educational camps, the Jewish educational requirement is stressed for positions of counsellor or below. In the Zionist camps, the position of director or assistant director requires a Jewish background and commitment; below these positions, the responses are not uniform and show no clear trend.

3. "The crucial question of providing proper staff for Jewish summer camps is one the Jewish community must face. The Hebrew teacher colleges generally do not provide special courses for camp staff positions. A few of them offer brief workshops or orientation sessions. On the other hand, the schools of social work, the Centers, etc., who do provide staff for their camps, make almost no provisions for or have no requirement that the staff be knowledgeable Jewishly.

4. "Of the 18 Center camps in the AAJE study, only two of them made mention of a Jewish or Hebrew requirement or even desirability for staff positions. There is great need for a collective effort on the part of the community, educator, group worker, Federation personnel and camp people to meet and try to solve the staff problem. Proper staff are the sine qua non for carrying out the objectives of Jewish camping."

Directors of camps have often complained, the AAJE report showed, that the "negative attitude" of staff members with regard to Jewish matters, "is a major deterrent toward introducing Jewish programming." Some counsellors actively resist such programming, the report stated.

The report emphasized, however, that the programs in denominational, Zionist and educational camps must be differentiated from the others, since "these camps are clearly making a most significant contribution; they are miniature Jewish communities." "However," the report added, "they, too, universally bemoan the lack of qualified staff to handle their programs."

Observance of kashruth and the Sabbath in the Jewish summer camps were also studied in the survey. It was shown that 29 per cent of the camps that receive communal funds fail to observe kashruth. Daily religious services were reported as being held in 32 per cent of the camps.

The report—which is of a preliminary nature and is still being revised—was very pessimistic in trying to answer certain key questions. It stated: "From the point of view of Jewish continuity and the monetary investment of the Jewish community in its educational enterprises, the prime question is whether or not we are exploiting the camp as a Jewish educational instrumentality. Are Jewish camps fulfilling their communal obligation?"

"Unfortunately," the study declared, "most of the questions must at present be answered in the negative." The questions included fulfillment of Jewish obligations in the camps, sufficient communal return from communal investment, and the relationship between the Jewish camp and the Jewish school. Finally, in addition to recommending more communal attention to Jewish camps and to their programming in Jewish content, the study made these other recommendations:

1) Inclusion in the curricula of Hebrew teachers colleges of

courses in group work with an orientation to camp staff work

2) Efforts to convince social workers who direct Jewish camps "of the need and value of introducing Jewish programming in their camps"

3) Creation of a central agency, such as the AAJE, which should give serious consideration toward the development of a camping department with a professional consultation staff

4) Organization of an association or council of all Jewish summer camps, which is to hold annual conferences

5) Making federations and welfare funds more aware of the importance of the Jewish summer camp and its right to communal support, and

6) Insistence on the fact that, if the community invests in camping programs, the camp programs must include Jewish programming and must, as a minimum, recognize two basic Jewish principles: observance of kashruth and of the Sabbath.

"The results of this initial study by the American Association for Jewish Education," the report concludes, "are preliminary. This study clearly indicates the great need for additional thinking and effort by those in the community concerned with the fostering of Jewish life and with the utilization of all educational facilities to that end."

Leaders Of Rabbinical Council, UOJC, Ask Federal Funds For Day Schools

NEW YORK -- The heads of two major Orthodox Jewish organizations have asked the Board of Education to allocate Federal funds immediately to help pupils in all-day Jewish schools.

The funds would be made available under Title I of the Federal Elementary and Secondary Education Act of 1965, which provides funds for remedial and enrichment programs for both public and non-public school children. But since all of the programs will be under the control of the Board of Education the board must pass on them.

In a joint statement, Rabbi Pesach Z. Levovitz, president of the Rabbinical Council of America, and Moses I. Feuerstein, president of the Union of Orthodox Jewish Congregations of America, asserted that delay in granting funds "may make it impossible to implement the program for the coming year."

Orthodox Judaism operates a network of all-day Jewish schools with an enrollment of more than 60,000.

The Orthodox groups support the education bill but several Jewish groups, including the American Jewish Congress, oppose the bill contending that it violates church-state relations. The New York Civil Liberties Union, the United Parents Associations and Protestant lay groups have also opposed the measure.

Rabbi Levovitz and Mr. Feuerstein, in their statement, said any delay in granting Federal funds "would prove an irreparable damage for hundreds of thousands of youngsters in New York City and will adversely affect their future."

Both Orthodox leaders emphasized that their groups are "traditionally opposed" to Federal aid and involvement in religious schools but they contended that the present law "is in full consonance of the separation of church and state."

They added that "it is our contention, that our children are not to be penalized in the securing of the skills which modern society requires of them." The Orthodox leaders said that "the fact that these children are sent to religious schools should not preclude them from the opportunity of receiving the same benefits which our Government is extending to all other children."

In effect, the position by the Orthodox leaders supports one taken earlier by Msgr. Raymond

Syria, Jordan Bar

3 AFL-CIO Visitors

NEW YORK— Syria and Jordan have barred three American Jews scheduled to visit there as members of a trade union group. It was reported by the Retail, Wholesale and Department Store Union (AFL-CIO).

A spokesman disclosed that the Arab governments had refused visas to the Jewish members of a union-sponsored tour of Europe and the Middle East, scheduled to leave New York last month. The action of the Arab governments was in violation of earlier assurances that there would be no discrimination against the Jewish members.

The union spokesman disclosed that Egypt and Lebanon, which are also on the itinerary, had not barred the three Jewish members. He added: "We will not again plan visits to countries where our members would be exposed to such indignities and religious prejudice." Charging "bad faith" on the part of Syrian and Jordanian consular officials here, the union spokesman declared:

"We deplore the attempts by these countries to divide our members on the basis of religion. Our union makes no distinction whatsoever among its members in terms of race, religion or ancestry and we resent the fact that such irrelevant and extraneous considerations have been forced on us."

NURSES STRIKE

TEL AVIV—To demonstrate their determination to get a sizeable wage increase, 400 nurses went on a 24 hour strike that largely paralyzed Israel's hospitals.

P. Rigney, superintendent of the Roman Catholic Archdiocese of New York, and the Very Rev. Eugene J. Molloy, chairman of the Committee of Nonpublic School Officials.

The Catholic leaders said they would demand a Congressional investigation if the proposed use of Federal funds for disadvantaged children in public and nonpublic schools was not expedited by the Board of Education.

Father Molloy said that his committee represents more than 500,000 children attending Catholic, Protestant Episcopal, Greek Orthodox, Hebrew Day and Lutheran schools.

AJC Fears New Immigration Act Will Exclude Many Immigrants

NEW YORK — The stricter labor provisions of the landmark Immigration Act of 1965, which abolished the 40-year-old national-origins quota system dominating American immigration policy, ironically may serve to reduce the total number of immigrants to the United States, suggests a study prepared for the American Jewish Year Book of 1966 by Sidney Liskofsky, immigration specialist of the American Jewish Committee.

Preprinted as a separate pamphlet, "United States Immigration Policy," the survey examines American immigration legislation and practice from the Alien and Sedition Laws in the late 18th century through the repeal of the national-origins quota system, embodied in the 1924 Immigration Act.

The racist principles at the heart of the national-origins quota system were denounced by President Johnson as a deep and painful flaw in the fabric of American justice, whose correction "made us truer to ourselves as a country and as a people."

"All citizen organizations in this field are gratified at the removal of racist features in the old law and at the facilitation of family reunions," Mr. Liskofsky stated, on the issuance of his report, "but they are unhappy about the hardship revealed in the administration of the new law."

"The number of immigrants — especially Italians — has risen. But under the old quotas, the door was open to certain immigrants unless the Secretary of Labor closed it. Now, with strict schedules of occupations in under-supply and oversupply, the door is closed unless he opens it."

Anti-alien and "nativist" attitudes, Mr. Liskofsky points out, existed in this country as early as the colonial period. Discrimination against Catholics and Jews was practiced in most of the colonies. "In the first half of the 19th century, these attitudes were reflected in hostility against Irish and German immigrants; in the second half, they had anti-Catholic and anti-Semitic overtones, expressing resentment against Eastern and Southern European immigrants."

Despite these attitudes, Mr. Liskofsky explains, the Federal Government throughout our early

history followed in the main a policy of liberal immigration. The first of a series of acts based on racist concepts was the Chinese Exclusion Act of 1882, which barred the immigration of Chinese laborers for 10 years. In 1907, immigration of Japanese laborers was limited, and in 1917 a "barred zone" rule excluded all Asians. In the same year a "literacy" test was introduced as a restrictive measure against Eastern Europeans.

A combination of factors helped produce the climate for the racist Immigration Act of 1924, Mr. Liskofsky declares. These included anti-Semitic and anti-Catholic sentiment, organized labor's fear of cheap labor, the chauvinist feelings stirred up by World War I, the reaction to the Bolshevik revolution, and the "scientific" work of Nordic-supremacy ideologists.

"The authors and supporters of the 1924 Act did not disguise their belief that persons of non-Nordic origin were inferior and less assimilable than other national stock."

The 1924 Act set an overall quota of 150,000 immigrants, to be shared by all eligible countries, except the Asia-Pacific "barred zone," according to the percentage of people from each country represented in the total white population of the United States in 1920. The law itself, along with dubious statistical techniques in its administration, resulted in disproportionately small quotas for countries in Eastern and Southern Europe, and large ones for England, Ireland and Germany. These restrictions prevented the United States from opening its doors to the victims of nazism at a time when many thousands might still have been rescued.

After World War II, a series of special measures were adopted to permit the entry of displaced persons and refugees despite the overall restrictions of the Immigration Law.

The controversial McCarran-Walter Act of 1952, Mr. Liskofsky explains, "codified rather than revised the existing immigration and nationality statutes . . . and reaffirmed the principles of the 1924 Act."

"Thus, though it substituted for the 'barred zone' an 'Asia-Pacific triangle' and granted token quotas to all independent countries within this vast region, it left the national-origins quota system unchanged."

The token quotas were a wedge into racist policy, but the 1952 law "introduced a crudely racist 'one-half ancestry' rule . . . and applied discriminatory rules to Caribbean countries with predominantly Negro populations."

The primary change in the Immigration Act of 1965 is its abolition of the national-origins quotas and of the restrictions on persons of half-Asian parentage. In addition, it established higher numerical ceilings for immigration visas — 170,000 for the East Hemisphere, 120,000 for the Western — to be granted on a first-come, first-served basis.

Pro-immigration groups, Mr. Liskofsky declares, are generally satisfied with the new law. But they are concerned about hardships that might ensue from the labor-clearance provisions and from certain defects, such as the absence of a statute of limitations on deportation and a visa-review board. Efforts will doubtless be made in the future by the pro-immigration groups as well as by the Department of Justice and the Congressional immigration committees to correct the law's remaining weaknesses.

Copies of "United States Immigration Policy" can be obtained from the American Jewish Committee, 165 East 56th Street, New York, N.Y. 10022, at 25 cents each.

Founded in 1906, the AJC is a human relations agency seeking to combat bigotry, protect civil and religious rights of Jews and advance the cause of human rights.

SKATING CHAMPION

MONTREAL—Louis Rubenstein, a 19th century sports figure, won the world figure-skating championship in 1890.

Israeli Irrigation Engineer Warns Against Use Of Boron

UNITED NATIONS, N.Y.— You may soon have to consider the fact that as you are doing your washing, you may be slaughtering freshwater fish with the same detergent that keeps your hands so soft and smooth.

Josef Zimmerman, a water specialist employed by the United Nation's Food and Agriculture Organization and an Israeli irrigation engineer, warns that chemical poisons are polluting more and more sewage in industrial lands. The detergent crisis that has hit some American communities in the past decade is advancing in other parts of the world.

"In America recently I was horrified," reports Mr. Zimmerman, "to find that housewives are being told through advertising to buy various brands of detergents because they contain boron. Boron is a chemical element which certainly helps to give the kind of miraculous results that detergent manufacturers claim."

"But it also interrupts biological action, killing not only fish and other fresh-water creatures but also destroying the bacteria which break down human wastes. It is cumulative and has proved to be indestructible so that there is no treatment which will eliminate it."

Mr. Zimmerman tells of a citrus grove in Israel where a solution containing boron was used to wash fruit. The grove was completely wiped out. Boron-containing detergents and perborate bleaches must be replaced if pollution of lakes, streams,

coastal waters, and underground drinking supplies is to come to an end, he warns.

This chemical pollution is also inhibiting efforts to perfect irrigation by reclaimed sewage in the arid zones of the world. Mr. Zimmerman says that between 90 and 96 percent purification of sewage can be managed at a reasonable price.

He adds that "this is a fact which should be considered by many countries which foresee a huge outlay in a desalination plant as the only way of beating chronic water shortages."

"The cost of removing sewage effluent is between one-fifth and one-tenth that of removing salt from the sea." A sewage-purification plant in Jerusalem owned by fruitgrowers there is "making a profit from the treated water" that they use to irrigate their groves.

Experiments in California and Israel have proven that sewage watering produces yields that are definitely higher than when pure water is used. There are, of course, sanitation limitations, but these can be safely handled if sewage watering is confined to large, controlled projects.

But sewage watering is, Mr. Zimmerman asserts, "highly suitable for citrus, bananas, apples, and many other fruits besides vegetables which are cooked before being eaten." Sewage water is such a valuable source of plant nourishment that the yearly output per hundred people in an area is sufficient to furnish the nitrogen requirements of 2.47 acres of crop land.

FRANCE, ISRAEL CABLE
JERUSALEM — Israel and France have signed an agreement here providing for the construction of a 2,125-mile under-water cable between Tel Aviv and Marseilles that will enable the first cable telecommunications between Israel and the United States and Europe to begin operating in

1968. Current telephone and other communications links between Israel and points in Europe and the United States are by radio. The \$17,000,000 Mediterranean cable will join Israel with the extensive cable network now linking Europe with the United States.

Nathan's Famous Owner In 'Aid Coney Beach' Group

NEW YORK— Nathan Handwerker, 74-year-old head of Nathan's Famous Inc., was named recently by Mayor Lindsay to a 20-member committee to restore Coney Island and Rockaway as prime recreation areas. As much a part of Coney Island as its beach, he ran the nickel hot dog into a \$6-million-a-year business. He opened his first frankfurter stand 50 years ago at Surf and Stillwell Avenues.

The stand, many times expanded, is still at the same corner. Open 24 hours a day winter and summer, it is usually crowded. Mr. Handwerker runs it, and leaves the branches of Nathan's in Oceanside, Long Island and Yonkers to his sons, Murray and Sol, who are vice-presidents in the family-owned business.

Mr. Handwerker pores over books in the office above the green-and-white placarded stand, dons a white apron to stir and taste the chowder, shells shrimps and does anything else that needs doing.

He also greets political figures, personalities of the entertainment world and celebrities for whom it has become the "in" thing to munch a hot dog at Nathan's.

"No one can hope to be elected in this state without being photographed eating a hot dog at Nathan's Famous," Nelson Rockefeller said while holding a hot dog at Nathan's as cameras clicked during his first (successful) campaign for Governor.

Nathan Handwerker is a shoemaker who began learning the trade in his native Galician village in

Poland from his shoemaker father at the age of 6. He went to Belgium at the age of 18 and worked at his trade, until he had saved enough money to buy his passage to the United States. He was 20 when he crossed the Atlantic in 22 days on a converted cattle boat.

Nathan went to work as a dishwasher and later as a counterman at Max's Busy Bee, in lower Manhattan. He moonlighted on weekends and during Mardi-Gras week at Coney Island, slicing rolls and making deliveries at Feltman's where the hot dog made its debut in 1871. A swank place, Feltman's charged 10 cents for its hot dogs.

Jimmy Durante and Eddie Cantor, then singing waiters at Coney Island, complained that a dime was a lot for a frankfurter. Nathan mulled that over, saved all he could in the next year and a half, and with \$300 capital opened his own stand, selling hot dogs on a roll for a nickel.

Business streamed to his stand. One day, short of hands, he hired Ida Greenwald, who worked in a soft drink stand on nearby Kensington Walk, to help out for the day.

"I liked the way she worked and I married her," Mr. Handwerker said recently. Besides two sons, they have a daughter, Leah, who lives with her accountant husband, Louis Sunshine, in Miami, Fla.

Mrs. Sunshine is also a vice-president of Nathan's Famous.

The nickel hot dog alone didn't bring in the business in the early years; the carriage trade was stand-offish toward the cut-rate frank. Mr. Handwerker hired white-jacketed young men to stand in front of his stand munching hot dogs. This brought in the "class" visitors. They had decided that Nathan's "must really be good because all the doctors are eating them."

A frankfurter at Nathan's costs a quarter now. "It would be 30 cents if it wasn't for me," said Mr. Handwerker. "During the Korean war we had to raise the price from 20 cents, and every other stand wanted to make it 30 cents. I refused to get above a quarter and the others were afraid to go to 30 cents after that."

Mr. Handwerker believes the proliferation of housing projects in the beach areas must be halted if Coney Island and the Rockaways are to become great recreational centers again.

"Let them tear down slums for housing," he said. "But let's preserve and restore the glamor of the beach resorts as play and entertainment areas for the metropolitan population."


He himself, when not busy at the stand, walks the boardwalk to savor the sea air.

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Yehudi Menuhin's Master Class: Raisins, Yoga And Cacophony

STOKE D'ABERNON, Surrey, England — The Yehudi Menuhin School here, the only one of its kind outside Russia, has just begun an appeal for 200,000 pounds for endowment funds. The unusual school was started three years ago, after Menuhin asked Marcel Gazelle, professor of music at Ghent Conservatoire and now musical director of the school, to visit Moscow and study Russian methods of training and young musicians.

The result is an unconventional mixture of disciplines of East and West, of music and general education: a boarding school for 30 exceptionally talented children from all over the world with no formal rules and no uniforms.

"I am trying in my school to provide an atmosphere in which music making and the perfection of its technique is of common interest to the children and their teachers," said Menuhin.

He knows probably better than anyone the problems facing a musical child, let alone a prodigy. To a wind player or a singer, it matters little if they specialize late because they do not in the early stages require the kind of intensive practicing that conflicts hopelessly with a conventional school's routine, but string players and pianists are almost insuperably handicapped if they only begin serious study of their instrument after their hands are formed, their muscles weak and inflexible and their fingers already desensitized.

Parents of talented young instrumentalists are thus faced with an impossible choice between education and music. Menuhin's school hopes to solve this dilemma. The conventional necessities of English, mathematics, geography and history are taught, but the emphasis is placed firmly on music. Besides lessons in harmony, cadence and theory, every child has two hours' individual tuition a week on his own instrument backed up by three hours of exercises and practicing a day.

One child wrote this despairing poem on practice in the school's poetry magazine: "Perhaps some day, I will achieve a willing lovingness for this. But now it is just work to achieve other work, And yet still more."

It sounds a formidable regime, yet the school, with its 16 violinists, nine pianists, three cellists and two viola players, has a happy air.

Younger pupils charge across the lawns, ping-pong bats lie alongside violin bows, and the grounds ring to a continual cacophony of scales and arpeggios. Yet if the

atmosphere is carefree, the standards set are not. Five pupils, a high proportion in a school of 30, left the school last year because they could not cope with the work.

Auditioning is a crucial task. Judging talent is not easy, potential talent more difficult, and aptitude and application nearly impossible. Menuhin himself conducts the final stages of the auditions, for which nearly 200 applied last year. About half the present school are children of musicians, which fits in with his belief that only the child of a family musical for at least three generations is likely to become an outstanding performer.

Menuhin himself takes a sober view of the school's potential, saying he will be content if its present pupils provide the world with 30 good teachers rather than a handful of soloists. "I am as anxious to produce good teachers as I am to cultivate good musicians. If we have the teachers, the virtuosi will follow in the next generation."

Menuhin is a cross between a father and hero figure to his school. A striking bust of him by David Wynn stands in the hall and pin-ups and newspaper cuttings of him line several of the study-bed-rooms.

About twice a term he comes to take a master class, hearing pupils play and giving individual tuition while the others watch. His special ideas on teaching and practicing, such as isolating finger movements into their simplest components, are carefully followed. But the conception of teaching young children so intensively is such a novel one that methods are constantly being modified.

Menuhin believes it is vital that children should be as completely relaxed as possible when playing and many of the exercises, derived from yoga-like neck stretching and standing on one's head, are designed to achieve this. He also has firm ideas on diets; the children have uncooked breakfasts with raisins and nuts and are given as little starch as possible.

A diminutive viola player standing on his head in the master class breathlessly asked Menuhin: "I can only do it for 10 minutes, how on earth do you manage it for half an hour?"

But pupils take to these dashes of yoga and the East with utter unconcern, though some of them confide they would not mind a few more buns at tea. "Most of us can't see ourselves going back to a normal school," said one. "This seems to us just perfect."

'Only Kosher Restaurant East Of U.S.' Opens In Hong Kong With Hot Pastrami

HONG KONG — The New York tourist who arrives in Hong Kong after 12,000 miles of travel home-sick for a hot pastrami sandwich need no longer fret.

If Canton cuisine, or the Shanghai, Peking, Szechwan or any of the dozen other varieties of oriental food available here do not assuage his yearning, he can repair to the newly-opened Lindy's East.

Lindy's East bills itself as "the Only Kosher Restaurant East of the United States," but many restaurateurs in Europe and Israel would contest the claim, and those to whom kosher means strictly kosher would be scandalized by the menu.

A group of the shareholders in Hong Kong's newest restaurant were given a guided tour by Irwin Koval, the Bronx-born manager, whose background includes work in the Borscht Belt and for Restaurant Associates, which operates the Four Seasons and a number of other fashionable New York establishments.

In the kitchen, Mr. Koval displayed a piece of pastrami with a flourish of a born showman. "See," he said, pointing to a tag. "Hebrew National Kosher Foods, Inc. The very best pastrami."

Then he pointed to a United States Government stamp. "And see," he said. "Inspected and passed by the Department of Agriculture. All our foods are inspected and passed by Department of Agriculture."

Mr. Koval, who is a large young man, bent to his task with enthusiasm. "Lindy's East will be a completely superior operation," he said. "We have the most modern equipment ever assembled in any restaurant and I mean any restaurant. We will win awards. I've won awards before and I'll win them here."

The shareholders shuffled their feet and looked wistfully at the pastrami. Mr. Koval took the hint and began slicing it with practiced strokes.

"We have equipment in this kitchen which has never been tried in a restaurant before," he lectured over his work. "We have the same kind of filtration system used by the astronauts to purify their waste products." The shareholders looked a little startled. "But of course we'll only be using it to purify the local water," Mr. Koval said.

Mr. Koval placed slices of pastrami on a plate and the shareholders stirred eagerly.

Mr. Koval flung an arm in the direction of a gleaming glass-fronted oven. "This is a convection oven," he said. "Hot air circulates through minute holes in the side of the oven. It will bake 140 pies in eight minutes."

The shareholders looked duly impressed but continued to stare at the plate of pastrami, which was moving in Mr. Koval's hand in the direction of another gleaming oven.

"This," Mr. Koval said, "is the microwave oven. It generates electronic waves of energy. Radio waves have a frequency of 550,000 to 1,600,000 cycles per minute. Television waves have a frequency of 2 trillion 450 million cycles per second."

Mr. Koval swung up the oven door and placed the plate of pastrami inside. He closed the door and pushed a button.

"Count three," he said. Everybody counted three, some more quickly than others. Mr. Koval pressed another button, opened the oven door and picked up the plate.

"Hot pastrami," he said. "Have some."

The shareholders needed no second bidding. After a few bites they looked at Mr. Koval with respect and admiration written on their faces.

"This, in a nutshell, is the whole reason for Lindy's East," said Norman Fried, a New Yorker "from the West Side" who now calls Hong Kong home.

"For 10 years a number of friends and I have been saying, 'What Hong Kong needs is a kosher delicatessen.' It's nine-tenths nostalgia. But we also think it will be a paying proposition."

It has been an expensive propo-

sition. Mr. Fried, his business associate Harold Rothstein and a number of other Americans who rank as "Old China Hands" by virtue of 10 years or more residence, joined to raise \$200,000 to launch Lindy's East.

The shareholders include American expatriates in the fields of textiles, finance and journalism and 10 Chinese businessmen who don't know a bagel from a blintz but feel that Lindy's East is a sound investment.

The initial expenses have included \$27,000 for the first shipment of frozen foods.

"We're importing everything from the United States," Mr. Koval said. "Corned beef, lobsters from Maine, chopped liver, prime beef, every kind of smoked fish, every kind of smoked, pickled, and cured delicacy. We're also importing rye and pumpernickel bread and bagels. And of course cheese-cake."

The site on Hong King's busy Queen's Road is a choice one but the restaurant's owners are paying one of the top prices in this city of high rentals.

"We're laying out \$2 a square foot a month," Mr. Koval said. "This means our rent is higher than any restaurant of comparable size anywhere in the United States! We could have a site on Fifth Avenue and 57th Street in New York for the same rent."

AJC Urges Alternative Way Of Obtaining Religious Data

WASHINGTON, D.C. — The American Jewish Committee, while reaffirming its opposition to the inclusion of a question on religion in the 1970 decennial census as a violation of the First Amendment, urged today that the U.S. Census Bureau study alternative methods of obtaining data on religion without the compulsion accompanying the decennial census.

Morris B. Abram, president of the agency, submitted a statement on Tuesday to the House Committee on Post Office and Civil Service, which opened several days of hearings on 1970 census plans. "The reason for the Committee's opposition," Mr. Abram said, "is that answers to questions in the Decennial Census are mandatory under the law. To compel a person to profess his religious affiliation or lack of affiliation is to deprive him of religious freedom, in direct violation of the First Amendment. The subject has never been included in a Decennial Census, and we earnestly hope that the Federal Government will not disturb this tradition."

In his statement Mr. Abram recognized the widespread interest in data on the religious composition of the population, which has considerable sociological, cultural, and practical use. It is needed by scholars and by the religious communities themselves, which have been unable to compile adequate statistics about their memberships. "There seems to be no way to gather reliable data without active involvement of the Federal Government," he added, and suggested sampling as one alternative method of obtaining such data.

Mr. Abram recalled that a Census Bureau sample study in 1957, covering 35,000 households, had obtained valuable information on the religious make-up of the population, including statistics on the age, geographical distribution, fertility, and intermarriage rates of members of the major faith communities. These results were published in an official Census Bureau publication and summarized in the "American Jewish Year Book."

"An even larger sample might well uncover a correspondingly greater amount of valuable data," Mr. Abram said. "If that course is followed, we maintain that any question asked must restrict itself to religious affiliation or identity as understood by each respondent, and must avoid probing into anyone's religious belief or

behavior. Any question asked must be clear, simple, and of a kind likely to attract a high rate of response. The wording of the question of the 1957 sample Census — 'What is your religion?' — seems to have met these criteria, and might well serve as a model for future inquiries."

Asked if permission has been asked to use Lindy's name, Mr. Linardos said he had not known of the opening of the Hong Kong restaurant and did not believe the present owner of Lindy's, Max Stahl, had known of it either.

Mr. Linardos added: "Since they're out of the United States, I suppose they have the right to use any name they want. If they were in the states, we could stop them, but not outside."

The Hong Kong delicatessen has no connection with Lindy's Restaurant at Broadway and 51st Street here, the general manager of Lindy's, George Linardos, said last night.

"We couldn't reach quite that far," he said.

Asked if permission has been asked to use Lindy's name, Mr. Linardos said he had not known of the opening of the Hong Kong restaurant and did not believe the present owner of Lindy's, Max Stahl, had known of it either.

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British Chief Rabbi To Be Dr. Jakobovits

NEW YORK — Dr. Immanuel Jakobovits, spiritual leader of the Fifth Avenue Synagogue, confirmed to the Jewish Telegraphic Agency that while in London recently he accepted "in principle" the nomination as Chief Rabbi of the British Commonwealth.

The post has been vacant since Dr. Israel Brodie retired in May, 1965. Dr. Jacob Herzog, Israeli diplomat, accepted but was compelled to withdraw because of ill health. However, Dr. Jakobovits had been listed as one of several candidates in 1964, when Dr. Brodie had announced his intention to retire.

Dr. Jakobovits will come to this post at a time when the Orthodox Jewish community in Britain has been divided over the interpretation of Jewish religious laws by the Beth Din, the ecclesiastical court over which the Chief Rabbi presides.

For example, the Federation of Synagogues in Britain, which had been under the jurisdiction of the Chief Rabbi's offices, recently indicated that it would no longer accept the authority of the offices in the performance of marriages. The Federation indicated that it would organize its own Beth Din.

NAZIS ON TRIAL

FRANKFURT — Life imprisonment for one of the defendants, and imprisonment for 12 years for two others, was demanded by the prosecution as the second trial of Auschwitz personnel was coming to a close here. The life sentence was sought for Joseph Erber, formerly an officer in the SS, who was accused of participation in the mass murder of Jews in the Auschwitz concentration camp and of personally "carrying out some especially horrible killings." The state prosecutor charged that Erber was not merely carrying out orders but "knew exactly what he was doing."

National Park Service 1916-1966



PARK SERVICE COMMEMORATION— The new symbol of the National Park Service of the Department of the Interior stands out boldly in green against a vivid yellow background, on the stamp issued in August, to commemorate its 50th anniversary. The national park system dates back to 1872, but in 1916 Woodrow Wilson signed the congressional act "... to conserve the scenery and the natural and historic objects and the wildlife therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations."

Synagogue Building Disposal Poses New Urban Problem

NEW YORK — A relatively new problem facing many congregations throughout the nation is how to dispose of a synagogue building which is no longer being put to use.

The question has traditional, esthetic and historical aspects which must be taken into consideration, writes Rabbi Abraham P. Bloch in the "Jewish Spectator".

The metropolitan area of New York, as well as other large cities, has seen mushrooming suburbs emptying the old and well established neighborhoods of active residents. Those who remain are unable to maintain the synagogues, due to both lack of funds and lack of enough members.

The voluntary abandoning of a synagogue is a new phenomenon in our history, writes Rabbi Bloch. In the past synagogues were abandoned only in the face of expulsion or death. In cases when entire cities had to relocate at a new site, the community often had to build new synagogues, but also assumed the responsibility for maintaining the old synagogue and cemetery.

Most congregations in depleted neighborhoods, where it has become difficult to summon a minyan, must either sell the synagogue or abandon it. The sale of the synagogue, says Rabbi Bloch, creates an anomaly. As a functioning body it had to manage on a shoe-string budget and often the building fell into disrepair. Upon conversion of the congregation into a paper organization, however, it becomes the recipient of a substantial sum of money for which it has no constructive use.

The material possessions of the inactive congregation may paradoxically reflect a state of prosperity. In addition to the building sale, the assets may include Torah Scrolls, ritual silver and unused cemetery grounds.

Scrolls have a ready market and are generally sold for cash although many are donated to other congregations, or to Israeli settlements. However, no such distribution can be made of congregation funds. Although some donations are made to charity, most find that Israel Bonds are the best solution.

Naturally, the principal purchasers of the buildings are Christian congregations. As a concession to religious scruples some synagogues were sold to real-estate agents, however, the Union of Orthodox Rabbis condemned this practice, but no alternative has been suggested.

Public opinion has become injured to the sale of synagogues. Congregational officials do not even take the precaution to erase the religious symbols and insignia before surrendering ownership. Hebrew inscriptions, the Tablets of the Law and the Shield of David are prominently displayed on the former synagogue together with a crucifix. One need not be a hyper-sensitive Jew to feel a twinge of pain at this sight.

The prestige of the Jewish community is also hurt by the derelict appearance of many synagogues in advanced stages of neglect. The impoverished congregation frequently renounces its maintenance obligations, arguing that it does not pay to invest more money. Vandals do the rest.

Between the peeling paint and shattered windows, patched with cardboard and rags, one may truly wonder, how is this possible in the wealthiest Jewish community in our history?

There are historic considerations which should not be overlooked. American Jewry, for all its history of 300 years, has few old synagogues to attest to it.

The desertion of large areas by the Jewish population presents a serious crisis to the historically-minded. In the typical Jewish neighborhood, immigrants from Eastern Europe settled in large numbers and built dozens of synagogues. The interiors of the synagogues were in many instances modeled after old-world synagogues. Those models have long since vanished. The replicas in America are about to share the same fate.

A solution to the problem of these synagogues must be sought on a national level. The national bodies of the Orthodox, Conservative and Reform congregations should persuade declining congregations to transfer their assets to their national parent body which in turn would assume custodial responsibility for their

maintenance. In most instances the custodial body would merely have to protect windows with metal screens and bar access to doors. In the absence of a functioning congregation the building would be locked, and opened only to guided tour and periodic inspections. Where a vestige of a Jewish community is left in the neighborhood, in need of a place of worship for the High Holidays, the parent body could open the synagogue for the holidays, and draw upon student rabbis and cantors to conduct the services.

Furthermore, we must not overlook the fact that many neighborhoods go through a cycle of deterioration, decline and rehabilitation. The duration of such a cycle may be fifty years or more. The preserved synagogue, a monument to Jewish perseverance, may well serve the needs of a new community in the future. If a building is structurally unsafe or if protection from vandalism is prohibitive, the structure should be razed and the debris cleared and removed.

The custodial bodies should establish a pool of Torah Scrolls turned over by dissolved congregations to temporary places of worship set up for the Holidays. They should also remove the memorial tablet from closed synagogues to a central location.

POLITICAL ASYLUM

LONDON — Leonid Finkelstein, a 42-year-old Russian journalist, has been granted political asylum in Britain. Mr. Finkelstein, who is reported to have worked for a Russian science magazine, came to England with a party of 34 Soviet writers and artists. After visiting the Wimbledon tennis championships and attending a party, he failed to return to his London hotel. He later applied to the Home Office for political asylum, which was granted by the Home Secretary.

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EXTENDS BEST WISHES FOR A HAPPY, HEALTHY
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**Pres. Johnson Sends
 New Year Greetings**

WASHINGTON — President Johnson sent greetings for a Happy New Year to "my fellow Americans of the Jewish faith" in advance of celebration of Rosh Hashanah, on Aug. 24.

The date for celebration of Rosh Hashanah, the Jewish New Year, varies from year to year. The celebration starts at sundown Sept. 14 this year.

"On this Rosh Hashanah, let us pray together, for a tranquil society both in this country and around the globe," the President said in a White House statement. "And let us ask that the heavy hand of tyranny be lifted wherever it exists and that all become equal as they are equal before God," he said.

Mr. Johnson said that the prophets had taught the Jewish people never to falter in the world-wide search for the betterment and peace of mankind and these precepts "were inherited by our forefathers from those who received, them at Sinai."

"They are beliefs which have been given new and forceful expression in the State of Israel, where they were first proclaimed and where Rosh Hashanah prayers were first uttered," he said.

**Gallup Poll Shows
 Attendance At Shul
 Upped In 14 Years**

NEW YORK — A recent Gallup Poll survey of religious beliefs, sponsored by the "Catholic Digest," shows that more Americans are attending church or synagogue than 14 years ago.

A similar poll in 1952 showed that non-attendance then was 56 per cent for Jews, 32 per cent for Protestants and 18 per cent for Catholics. Today, 39 per cent of the Jews do not attend services; neither do 33 per cent of the Protestant nor 13 per cent of the Catholics.

Attendance was found to increase with income. Forty-one per cent of the upper and 40 per cent of the middle-income groups attend services every week; only 33 per cent of the lower-income group attend weekly.

More large-city dwellers are attending than are those in cities under 10,000 or rural residents.

Geography is also an important factor, the Gallup Poll finds. In the New England and the Middle Atlantic region, 5 per cent and 42 per cent respectively, attend services every week. In the Mountain and Pacific regions, however, only 32 per cent and 30 per cent respectively, attend.

Education is another important factor. The better-educated were found to have a high percentage of attendance. Forty-one per cent of college graduates attend each week, while only 33 per cent of those with less than 11 years of schooling attend.

Age is also an important factor. Thirty per cent of those 18-24 years never attend, but 38 per cent of those 65 and over don't attend.

The survey also showed that — as in 1952 — more women than men attend. In 1966, 42 per cent of the women and 34 per cent of the men go every week. In 1952, the percentages were 33 per cent and 29 per cent, respectively.

**Moshe Koussevitsky,
 Leading Cantor, Dies**

NEW YORK — Funeral services were held here recently for Moshe Koussevitsky, one of the world's leading cantors, who died at his home in Great Neck, N.Y.

Born in Russia, he became known as the greatest cantor in pre-war Poland as chief cantor at the Tiomacka Synagogue in Warsaw. He fled from Warsaw when the German Army invaded the city and escaped to the Soviet Union where he remained during the war years.

He came to the United States after the war, resuming his cantorial career. At his death he was cantor of Temple Beth El, Brooklyn, where the funeral services were held.



BEAUTY STAMPS HOLIDAYS — These five stamps will be issued by the Israeli government to mark the new year, 5727. Each bears the picture of a religious object. From left, the Hanging Lamp, an eternal light which hangs above the Ark in the synagogue, and notes the eternity of the Jewish people. The second, a Torah Pointer for use during the reading of the Scroll. (Note the hand and pointing index finger at the top of the stamp.) The third, a Kiddush cup for welcoming the Sabbath in holiness. The candlesticks are for welcoming the Sabbath in light and serenity, and the spice box, which means the end of the Sabbath, expresses the hope that the week will be a sweet one. The stamps were designed by E. Weisshoff, an Israeli graphic artist.

Anti-Mission Council To Seek Public Money

TEL AVIV—The Public Council for Combatting Christian Missions in Israel launched a campaign to enlist public backing for its goals.

Shlomo Bukai, Council chairman, declared that 950 Jewish children were being educated in

mission schools in the greater Tel Aviv area. He said the Council wanted each of the 700 synagogues in the area to "undertake the cost of removing at least one child from a mission school and supporting and educating the child until the age of self-support."

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PREMIER GETS \$150
JERUSALEM — Under a pay hike approved recently by Knesset, the salary of the Premier per week will be \$150. Knesset members receive about \$100 a week.

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OUR YOUNGER SET — Mr. and Mrs. Howard Lazarus of 346 Blackstone Boulevard announce the birth of a daughter, Pamela Stacey, on Aug. 25. Grandparents are Mr. and Mrs. Herman Lazarus of Blackstone Boulevard and Mr. and Mrs. Robert Sturman of Brooklyn, N.Y.

Brazilian Rabbi Cites Lack Of Leadership

GENEVA—The Jewish communities of South and Central America "are practically devoid of rabbinical leadership or of a dynamic and vibrant synagogue," the 250 delegates attending the biennial convention of the World Council of Synagogues were told here recently.

The speaker on this subject, before the gathering of Conservative Jewry from 11 countries, was Rabbi Marshall Meyer, of Buenos Aires. As an example, he cited the fact that, of the 350,000 Jews in Buenos Aires, only 50,000 attended services during the last High Holy Days.

To overcome the indifference toward the synagogue on the part of Latin American Jewry, Rabbi Meyer reported, the Conservative movement is attempting to concentrate on Jewish youth. The rabbinical seminary in Buenos Aires, established by the Conservative movement, now has 20 young Latin American Jews studying for the rabbinate, Rabbi Meyer said.

Rabbi Stuart E. Rosenberg, of Toronto, warned that "the new entente" between Judaism and Christianity, resulting from the spirit of ecumenicism, involves "concealed dangers." "To be effective, he said, implementation of that spirit "must exact from both Christians and Jews re-evaluations of traditional attitudes toward each other. As Christians seek Christian renewal, so must Jews seek Jewish renewal."

Other addresses were delivered by Rabbi Raphael Posner, professor in residence of the American Student Center of the Hebrew University in Jerusalem; and Rabbi Bernard Segal, executive director of the United Synagogue of America.

Investigate Persecution Of Family Near Bonn

BONN — The State Prosecutor has begun an investigation into the case of a Jewish family named Ederle in the village of Burchhausen who have been subjected to persistent persecution reportedly encouraged by the local priest. The Ederle children have continually suffered insults at school. At the recent funeral in a nearby Jewish cemetery for Mr. Ederle, a convert to Judaism from Christianity who died recently, a man showed up carrying a swastika on a placard.

BUYING AT HOME
TEL AVIV — The Israel Armored Corps plans to switch for the first time to locally manu-

factured heavy trucks to transport its tanks, it was disclosed recently in "Bamachane," the Army weekly.

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Dutch Turning To Judaism

LONDON — Leaders of the Christian churches in Holland are turning to Judaism for the answer to today's problems, Rabbi Dr. J. Soetendorp told a symposium of European Jewry at the 14th International Conference of the World Union for Progressive Judaism. Many church leaders claim that they have to rethink Christianity in terms of Judaism, he added. There have never been so many converts to Judaism as in the last five or six years.

In September a Beth Hamidrash, a House of Learning, will be opened in Amsterdam with both Orthodox and Liberal rabbis among the teachers. While the lectures will be open for Jews and Gentiles alike, the majority of the students are likely to be non-Jewish, Rabbi Soetendorp said.

A sign of the religious revival in Holland is, the rabbi said, that 18 volumes of Bible commentaries have been sold in 10,000 copies. Rabbi Dow Marmur told the symposium that all religious movements have failed European Jewry and only Zionism appeals to them.

Zionism, however, is a poor substitute for Judaism and it is the Progressive movement's task to provide a justification for the European communities for being Jewish, Rabbi Marmur added.

Negev Irrigated Only At Sunset

TEL AVIV -- Not yet thirsty, but close to the end of its water resources, Israel has turned to "sunset irrigation" of the Negev. The water is supplied artificially at sunset thus avoiding unnecessary evaporation.

It comes via pipelines from Lake Kinneret where the water is diverted before it reaches the Jordan River. Unfortunately, Kinneret's waters are brackish and the piped has to be mixed with fresh water from another source.

The only solution seems to lie in desalination of sea water, but no way has yet been developed which would make the process cheap enough to be practical. Many nations are interested in devising a method but none is as desperate as is Israel.

The situation is growing more serious, and according to I. Vilenchuk, vice-chairman of the Israel Sea Water Commission, Israel can wait no longer. In an interview in his office, Mr. Vilenchuk said that Israeli officials would approach the United States for a low-interest loan, in order to facilitate the building of a plant big enough to produce 100,000,000 gallons of desalted water a day.

Israel, struggling with inflation, defense problems and unemployment is most troubled by its acute water shortage necessitating rationing. There even are penalties for a town which uses more water than was allocated for it. With the help of the desalination plan, Israel can look forward to high-quality produce and exports.

Hospital Trust Bank Promotes 2 Officers

Clarence H. Gifford Jr., president of the Rhode Island Trust Company, has announced the promotion of two assistant trust officers of the bank, Richard D. Godfrey and Alan J. Heaton, to trust officers.

Mr. Godfrey has been with the bank since his graduation from Brown University in 1957, except for Army service from 1958 to 1960. He is an officer of Community Workshops of Rhode Island - Goodwill Industries, Inc., and of the Providence Chapter, American Red Cross; and an active member of other community activities. Mr. Heaton, a graduate of Providence College, attended the Boston University Law School and completed the trust course at the Rutgers graduate school of banking. He served for three years in the Navy during World War II. He is an instructor of Trust Administration for the American Institute of Banking, Providence Chapter, and a member of the special gifts committee of the United Fund and the Catholic Charities Drive.

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Explains Recent Trends In U. S. Jewish Community

By DR. ISRAEL GOLDSTEIN

The subject, "Recent Trends in American Jewish Life," is one which not only should interest Israelis, but actually does interest them. They know that the condition and the position of the American Jewish community, because of its size and influence, is of tremendous importance to Israel and to the future of the Jewish people. Yet the Israelis' understanding of the American Jewish community is by far not in proportion to their interest.

If I claim any credentials on this subject, it is because I was born and bred in the U.S. and served for more than 40 years in a variety of public responsibilities, Jewish and non-Jewish, religious and secular. Perhaps it is an added credential that the five years since I have settled in Israel have also provided me with an Israeli point of vantage from which to view the American Jewish scene.

The main points to bear in mind are the following:

1. American Jewry is, from the American point of view, a well-integrated community. 80 percent of American Jews are native-born. This fact accounts for the decline of the Yiddish press, the Yiddish theatre, and Yiddish schools, which flourished a generation ago. The East Side of New York is no longer what it was. There are still a few isolated Jewish islands like Williamsburg, but even these are in the process of losing their specific character. The social and cultural demarcations which formerly existed between the Spanish and Portuguese Jews, and later between the German Jews and the East European Jews, have virtually disappeared. Thus, it is a curious fact that the great majority of the members of the Spanish and Portuguese Congregation in New York are Jews of East European ancestry. Great numbers of American Jews have moved to the suburbs of the large cities where the processes of integration are even more marked than in the cities.

2. The younger generation of native-born American Jews are largely college-educated and the trend is constantly rising. This makes the problem of assimilation an increasingly serious one.

3. The place of the Synagogue in American Jewish life is a central feature of it in a way which has no parallel in the life of any other Jewish community. This fact has to be understood in order to understand truly the character of the American Jewish community. This does not mean that American Jewry is a religious community. Although the majority of the Jews are affiliated with Synagogues, only a small percentage attend the religious services, except for the High Holy Days. Nevertheless, many Congregations, especially those in the suburbs, provide facilities and programs for social, cultural, civic and philanthropic activities which attract large numbers of men, women and youths. The great majority of children who receive a Jewish education, superficial or substantial, as the case may be, receive it under the aegis of the Congregations.

In the eyes of the non-Jewish American communities, Jews are identified as a religious denomination, parallel to Catholics and Protestants. This kind of identification is welcomed by the Jews themselves, even by those who are not religious, since it gives Jews a status in the American community far beyond their numerical percentage in the population. Numerically, they are little more than 3 percent. Denominationally, they are 33 percent.

It should be added that the several trends within Judaism, Orthodox, Conservative and Reform, have found an amicable modus vivendi with one another, with the exception of the extreme segments of orthodoxy. There is a Synagogue Council of America in which Orthodox, Conservative and Reform rabbinical and congregational bodies work to-

(Continued on Following Page)

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Explains Recent Trends In U. S. Jewish Community

(Continued from Preceding Page)

gether on matters of broader concern and in relation to similarly representative Catholic and Protestant bodies.

4. Even a broader common denominator than Synagogue affiliation in American Jewish life is Jewish philanthropy, beginning with local charities and extending to the United Jewish Appeal whose major beneficiaries have been the United Israel Appeal and the Joint Distribution Committee. The extent of Jewish philanthropy and the efficiency of its organization, both on the local and on the national levels, are acknowledged by the non-Jewish community to be extraordinary and without parallel.

5. One of the most noteworthy characteristics of American Jewry is the feeling of pride in Medinat Israel, which is almost unanimous. Undoubtedly the awareness of this fact has been and will continue to be an important consideration in the friendly attitude of the American Government toward Israel. This predominant sentiment among American Jews is reflected in many ways and through many channels, such as the United Jewish Appeal, Israel Bonds and the support of a large number of other institutions in Israel. It is, however, not reflected in the size and vitality of most of the Zionist organizations, partly because there are so many other ways, many of them easier ways, of helping Israel which do not require ideological commitments.

This is one of the serious problems confronting the World Zionist Organization whose weakest position relatively is in the United States. When at the session of the Zionist Actions Committee, Dr. Nahum Goldmann urged a fighting banner for the Zionist movement with the slogan, "The Unity of the Jewish People with Israel as Its Centre." The slogan was excellent but it is doubtful whether the broad cross-section of American Jewry would rally around such a slogan, desirable as it may be. While subconsciously they may feel the validity of the slogan, yet consciously they would resist it for a variety of public relations reasons. It would be all to the good that this kind of criterion be established, but it should be known in advance that if it is going to be pressed as an official credo it might lead not to the expansion of the affiliated ranks but to their diminution. Those who would like at the same time to see the Zionist Organization broaden its base, especially in American Jewry, have not given sufficient thought to this aspect of the problem, namely, what will distinguish the Zionist Organization as a Zionist organization when there will be affiliated with it broadly based Jewish bodies which may not be ready to accept uniquely Zionist criteria, such as the ideological criterion, the unity of the Jewish people centering around Israel and the practical Zionist mitzvot such as "aliyah" and "ivrit."

An interesting picture of the American Jewish community, especially the suburban community, is reflected in a recent study called "Riverton." It is really a study of the American "shetl." Riverton is an imagined, synthetic suburban Jewish community on the East coast of the U.S. It has a total population of 130,000, of whom 7 percent, 8,500, are Jews, the great majority native-born. 10 percent are observant in the Orthodox sense. 72 percent observe the High Holy Days. 22 percent attend Synagogue Services on other occasions. Compared with the Catholics and the Protestants, the Jews are the least observant religiously. Their broadest affiliation is with the charities. 90 percent have a positive attitude toward Israel. 47 percent of the boys become Bar Mitzvah. The majority of their parents and also the majority of the young people like to see the Jews continue their identity as Jews. But the Jewish education (Continued on Following Page)

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Wish All Their Friends
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Explains Recent Trends In U. S. Jewish Community

(Continued from Preceding Page)
given to the children is given mostly in Sunday Schools.

6. A central fact to be noted in any analysis of American Jewry is with reference to its overall organized instrumentalities. Regrettably, there is no single, united, representative voice to speak on behalf of American Jewry. There is nothing comparable to the Jewish Board of Deputies in Great Britain, the DAIA in the Argentine, the Executive Council of Australian Jewry or the Canadian Jewish Congress. Attempts to form such a representative body were made during the concluding stages of the first World War and of the second World War, but they were shortlived. So the B'nai B'rith, the American Jewish Congress and the American Jewish Committee, each with its special constituency, are contending for the hegemony of American Jewish life, while the religious bodies are claiming their share of representative capacity.

The principal points of weakness in the picture of American Jewry are, on the organizational side, the lack of central, representative spokesmanship and, what is much more important, on the side of Jewish content and the Jewish future, the mounting trend of assimilation with its consequent danger to Jewish survival. In both of these areas there have been some encouraging new stirrings recently.

Several years ago there was organized a Presidents Conference consisting of the Presidents of the leading national organizations, Zionist and non-Zionist, religious and secular. The only important Jewish organization which did not enter was the American Jewish Committee. The original purpose of the Presidents Conference was to deal with matters affecting the welfare of Israel, and to make such appropriate representations on behalf of the American Jewish community before American public opinion and before government bodies as developing situations might require. 23 national Jewish groups are represented in this framework. On the whole, the organizations within it have been working well and effectively together. Recently other areas of activity have been added to its scope, such as problems of Jewish concern arising in Germany and the matters which came up recently before the Ecumenical Council. On the problem of Jews in Soviet Russia, an ad hoc conference of broader dimensions has been established, broader in that the American Jewish Committee has been added to the 23 organizations on an ad hoc basis, limited to this particular problem; and under the banner of this body pronouncements have been made and large public demonstrations have been held.

Of far deeper significance has been the growing concern among the leaders of the American Jewish community regarding the future of meaningful Jewish survival in America. A popular American periodical published over a year ago an article entitled, "The Vanishing American Jew." It called attention on a broad scale to a number of alarming facts based on statistical studies which had been known in leadership circles, - the mounting rate of intermarriage and the indifference to Judaism and ignorance about Judaism.

The acute awareness of this situation has helped to create a climate more widely favorable to Jewish education than had existed previously. This awareness was reflected several years ago when the Council of Jewish Welfare Funds and Federations which until then concerned itself almost exclusively with philanthropic matters, turned its attention to questions of Jewish education. Today there are community leaders who are beginning to speak of the need of supporting Jewish education from welfare funds. This trend is likely to grow.

A caution has to be sounded, however, in evaluating this trend. The weakness in the Jewish edu-

(Continued on Following Page)

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PROVIDENCE
DE 1-1933

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THE NEW Stone Ends
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Featuring — Fine Foods, Congenial Atmosphere
220 Brook Street — Attleboro, Mass.
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Explains Recent Trends In U. S. Jewish Community

(Continued from Preceding Page)
national pattern in the United States has been that, in the words of a well known American Jewish educator, "Jewish education has been a mile wide but an inch deep." Most of the children receiving a Jewish education have been receiving it only in Sunday Schools. The vacuity of Sunday School education has not as yet been sufficiently exposed and discredited before the American Jewish community. One must be on guard against the danger of using the broad slogan of Jewish education to cover up what is essentially a bankrupt version of Jewish education.

In this context it is encouraging to point to the recent growth of Jewish Day Schools in the United States, where secular subjects are taught together with Jewish subjects and where the atmosphere is an all-Jewish atmosphere. In many circles of American Jewry there used to be a strong opposition to Day Schools on the ground that they created Jewish ghettos for the students. It may be said that the Catholic experience with their parochial schools may have had some influence in favor of Jewish Day Schools. More influential, however, has been the experience of the pioneer Jewish Day Schools themselves which, established some years ago, produced boys and girls of such caliber as set at rest initial misgivings. There are now 70,000 pupils in Jewish Day Schools, an increase of more than 100 percent in the past 18 years. The number of Jewish Day Schools is still too meager, and the basic problem of adequately-trained teachers is still unsolved. But the present climate is favorable for the growth and expansion of the Day Schools.

It deserves to be noted, as one of the recent trends in the American Jewish community, that institutions of higher Jewish learning, notably the Jewish Theological Seminary and the Yeshiva University, have been receiving in recent years a greatly increased measure of financial support. This is important for the future of the American Jewish community, as these institutions will be enabled to train more rabbis, more teachers and more scholars.

There is one new trend in American Jewish life which deserves to be noticed. It is hardly as yet a trend, but the first signs that a trend may be in the making. It is the growing interest of American Jewish youth, especially college youth, in coming to Israel for study courses, ulpan courses, university courses and combinations of study and work for periods of a summer, or a year or more. At the present time there are about 2,000 such youth in Israel. Five years ago there were only 600-700. It may be expected that some of these young people will remain in Israel. Most of them will return, but they will return much better informed, better motivated and more useful Jews as a result of their visit to Israel.

Aliyah is spoken about and urged by the Zionist organizations in America more forthrightly than it used to be. A more favorable climate for Aliyah can be cultivated. Contacts with Jewish college youth leave the impression that many of them are looking for a sense of purpose which they do not seem to find in their local environment. Some of them have become involved in the Negro struggle for equality. It can be said generally that the participation of Jews and of Jewish organizations on the side of the Negroes has been a marked one, more parked in proportion to their numbers in the general population than that of any other group. The same may be said of the Peace Corps, where the majority of the candidates who have volunteered have been Jews. One should not write off the potential appeal of Israel to the idealism of the American Jewish college youth.

One may ask, in view of the above picture of American Jewry, (Continued on Following Page)

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FREE ESTIMATES "WHEN SPEED COUNTS"
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cellent results, advertise in the Herald. Call 724-0200.

Explains Recent Trends In U. S. Jewish Community

(Continued from Preceding Page) whether there is anything which Israelis can afford to learn from American Jews. That American Jews have much to learn from Israelis is admitted not only by us but also by them. They are, indeed, constantly deriving Jewish stimulation and example from Israel in many directions. But Israelis would do well if in the mood of constructive self-criticism, they would pause to consider whether there are any manifestations in the American Jewish community which could, with profit, be a guide for Israelis.

1) The Integration of the Various Ethnic Communities. Unquestionably American Jewry is more homogeneous and a better integrated community than Israeli Jewry. Yet it must be borne in mind that it has taken three generations, 100 years, for Spanish and Portuguese, German Jews and East European Jews to learn to accept one another and to live with one another and that the original differences between them were not as marked as those between the different communities in Israel. Israel cannot afford to wait that long. It should be instructive and encouraging, however, for Israelis to observe a Jewish community in which former divisions along the lines of lands of origin, have disappeared in the course of time.

It is reasonable to believe that in Israel the integration process may be fairly well accomplished in the course of one generation, thanks largely to the army and the schools, but thanks also to the fact that government, from the federal government down to the smallest local council and including other public bodies, not least among them the Jewish Agency Absorption Department, are exercising every effort to speed up the integration process.

In this context, there is need for a greater amount of volunteer service by men and women in Israel in cooperation with the Absorption Department of the Jewish Agency.

ii) Religious Tolerance. Something of the mutual tolerance which obtains between Orthodox and non-Orthodox Jews in the American Jewish community would be a welcome phenomenon in Israel. When Orthodoxy, because of its power position in the State, creates a situation in which non-Orthodox Rabbis have less rights than Christian or Moslem clerics, or when a Reform or Conservative Congregation is denied the opportunity of worship in a public building because of pressure from Orthodox quarters, it reflects badly upon the image of Israel not only in the eyes of the Jewish world but also in the eyes of the general world. Fortunately, there are Orthodox voices, such as those of Professor Urbach and Professor Leibowitz, who would like to see Orthodox Judaism rely on its intrinsic appeal rather than on artificial power positions. There is reason for apprehension lest by forcing its position unduly, Orthodoxy in Israel may alienate the respect of many elements which now it has, both Orthodox and non-Orthodox, and may engender a serious split in the Israeli community.

iii) The Function of the Synagogue in the Community. We have something to learn from American Jewry with regard to the place and function of the Synagogue not only as a house of worship but also as a community center offering a program for weekdays as well as Sabbaths, to attract the youth as well as the adults for a program of cultural and social activities. At the present time such activities are sponsored in large measure by political parties in their local branches. It would be important that the Synagogue should expand its dimensions so as to broaden its scope and influence and thus become a more vital factor in the life of the congregation. The aim should be to expand its scope and to deepen its stakes. Such a policy would do much to win for the Synagogue.

(Continued on Following Page)

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 PROVIDENCE
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Israeli Artists
Need To Know
Land, Its Needs

(Reprinted from The Saturday Review.)

By KATHARINE KUH

ON THE RIM of Makhtesh Ramon, a vast eroded gorge in the Negev, several immense sculptures remain from a recent international competition. Seen there against that ancient myth-soaked topography, these massive modern structures look like trinkets. Though present-day Israeli painting is determinedly abstract (perhaps in unconscious recognition of the ban against "graven images"), the country itself paraphrases many brands of art. There is the surrealist never-never land of salt-encrusted crags around the Dead Sea. There is the stark expressionism of Safad, a cabalistic city where medieval scholars minutely reinterpreted every shred of Jewish lore. There is the volatile impressionist light that bounces off the towers of Jerusalem and the humble cubist architecture of nearby Arab villages.

(Continued on Following Page)

Explains Recent
Trends In U. S.
Jewish Community

(Continued from Preceding Page)

gogue a broader appreciation and interest on the part of the community.

iv) Broader Participation in the Magbit Arzit.

Several years ago we introduced in Israel a magbit for voluntary contributions. The argument that the Israeli taxpayer participates through his taxes in that part of the Absorption program to which the government contributes has been met by pointing out that Jews abroad also pay taxes to their governments and that in every civilized country, even in welfare states, voluntary contributions for social needs are encouraged. In the American Jewish community, the United Jewish Appeal has attracted the best elements of the community to contribute their own gifts and to join the ranks of volunteers to secure the gifts of others. Here in Israel the numbers of givers and voluntary workers are very limited and it is important to enlist broader circles of contributors and activists. It is a dimension of public service which it is necessary to cultivate for the sake of the character of the Israeli community.

v) The Dialogue between American Jews and Israelis.

The observation deals with the so-called "dialogues" which have been taking place in recent years between groups of American Jews and Israelis, mostly youth but also adults. Most of these encounters have not been worthy of the name Dialogues. They have been double sets of monologues, in which each side retained more or less the same opinions with which they came. In many cases they were conducted chiefly for the sake of publicity for the American organization sponsoring the encounter. A dialogue worthy of its name calls for a much longer and a much more intimate process of discussion, away from the glare of publicity, and which does not have the character of a public "show." It would be ideal if it could be conducted over a period not of hours but of weeks in a quiet retreat, a moshav or a kibbutz or a city home, by people who have come to know one another well. The American sponsors and their Israeli counterparts should go on with the idea but ought to change the approach and the method. A genuine dialogue could make an important contribution to a better understanding of one another.

Whether by means of dialogue or by whatever other means may be available, it is important that these two communities learn to understand one another better than they do, since they are central pillars on which must rest the future of the Jewish people.

For news of your organization, read The Herald.

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**Israeli Artists
 Need To Know
 Land, Its Needs**

(Continued from Preceding Page)
 Here pure geometric structures,
 clean and unadorned, take on the
 coloration of the land because
 they grow from the land and its
 needs, a lesson modern Israeli
 architects have yet to learn.

If ever a country could not be
 separated from its art it is Is-
 rael, a tiny strip of danger-fring-
 ed land where two stark reali-
 ties are always present - lack of
 water and fear of invasion. In a
 single day it is possible to collide
 with four forbidding borders. To
 look across at the hills of Jordan,
 at the mountains of Syria and Leb-
 anon, at the illogical Gaza Strip,
 at the other half of Jerusalem —
 a city literally ripped in two —
 and to realize that these areas
 are taboo is to understand why
 European cultures are stronger
 here than Near Eastern ones. The
 early influx of Zionist settlers
 from Eastern Europe had strong
 impact, too, though at present im-
 migration is heavier from North
 Africa and Asia. Today Israel is
 a medley of so many peoples —
 Arabs, Druses, Christians, Sab-
 ras, and especially Jews, the lat-
 ter from some seventy-odd
 countries — that in comparison
 America's melting pot seems
 homogeneous. Curiously, it is not
 Russian, Polish, or German art
 that has infiltrated Israel; it is al-
 most exclusively art from the
 School of Paris, and this despite
 minimal immigration from
 France. Most contemporary
 painters elect to study in Paris
 either before or after they emi-
 grate. Even now, a number of the
 country's outstanding artists are
 based there, Ardon temporarily,
 Castel intermittently, Arikha and
 Agam permanently.

From a state not yet eighteen
 years old, it is folly to expect a
 full-blown national art movement.
 In a pioneer land where immedi-
 ate needs are vital, where water
 is an urgent issue, where housing
 must keep pace with a constant
 flow of immigrants from Asia,
 Europe, North Africa, and the
 Near East, where guarded bor-
 ders are daily threats, where every
 sprinkler, every terraced vine-
 yard, every new tree represents
 a superhuman effort, it will take
 time for art to achieve a per-
 sonal imprint.

Toward this end, however, an
 important shot in the arm should
 come from Jerusalem's impres-
 sive Israel Museum, only recent-
 ly installed in its handsome new
 home. Facing complexities shar-
 ed by museums elsewhere, this
 institution must also cope with
 the country's incredible diversity.
 Take only the museum's senior
 staff and board of directors, a
 small group comprising people
 born in no less than thirteen coun-
 tries — Austria, Poland, England,
 Israel, the United States, North
 Africa, Switzerland, Holland, Ru-
 mania, Persia, Iraq, Russia, and
 Germany. Then, too, there are
 tradition-bound Hassidic Jews in
 Israel who are closely tied to the
 orthodox laws of the past and who
 to this day oppose the use of hu-
 man images. For them an art mu-
 seum is a potential threat. The
 contradictions that divide these
 devout zealots, still dressed in
 semi-medieval ghetto robes, from
 their up-to-date sunburnt com-
 patriots ignite into two conflicting
 worlds. Clashes are inevitable and
 frequent. Politics, social life, eco-
 nomics, and inevitably art are all
 affected. Divergent origins and
 opposed doctrines fill this small
 land with simmering tensions. As
 Teddy Kollek, chairman of the mu-
 seum's council and recently elect-
 ed mayor of Jerusalem, observed,
 "We're building a museum in a
 community with very little back-
 ground in the fine arts. We have
 practically no collectors, no mu-
 seum traditions. Three kinds of
 people visit the museum — tour-
 ists from other countries (about
 100,000 in the last half year)
 people specifically interested in
 art and archeology, and people who
 have never even heard of a mu-
 seum. This group, of course, in-
 cludes school children." It also in-
 cludes, as Mr. Kollek might have
 added, thousands of underprivileg-
 ed immigrants from Tunisia,
 (Continued on Following Page)

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 MARC J. PEARLMAN

Israeli Artists
Need To Know
Land, Its Needs

(Continued from Preceding Page)
 Morocco, and Iraq. Because
 Jewish worship has always been
 a mixture of sonorous chanting
 and searching self-dialogue, music
 and literature have taken root more
 readily than art.

In addition to Jerusalem's
 handsome Israel Museum, the city
 can be proud of its new Shrine
 to the Jewish Holocaust in Europe.
 Built on a bald hill, this solemn,
 uncompromising monument called
 Yad Vashem is eminently suited
 to its tragic theme. Both inside
 and out one senses the heavy
 drudgery of sorrow. Rarely have I
 seen an architectural conception
 of such majesty. Concrete walls
 and immense weathered boulders
 imported from the Galilee keep
 all light out and suggest a kind
 of supernatural imprisonment. Ab-
 stract, welded iron entrance gates
 by the Israeli sculptor David Pal-
 ombo appropriately evoke images
 of shattered lives.

There are other monuments in
 Israel, none as noble as Yad
 Vashem, but each a special tribute
 to pain or pride. At Beisan, Alfred
 Mansfeld has designed a towering
 forty-five-foot concrete structure
 dedicated to the men and women
 of that region who lost their lives
 in the War of Liberation. Inspired
 by ancient male and female sym-
 bols, this stark undecorated mem-
 orial speaks for itself, as do even
 more poignantly the bombed out
 bulletproof convoy transports left
 where they fell on the much fought-
 over Tel-Aviv-Jerusalem road.

The humble Davidka Monument
 in Jerusalem is another reminder
 of the War of Liberation. Here an
 old mortar seen against a heavy,
 partially curved stone wall be-
 comes a new kind of pop art. Some
 of Israel's most impressive
 monuments take the form of forests
 planted in memory of outstand-
 ing events or people. The 60,000,-
 000 trees that have been added
 since statehood are practical
 memorials, designed to control
 erosion, improve the climate, and
 beautify the country. One such
 forest is named after John F.
 Kennedy.

Tracking down the work of
 living Israeli artists is a frus-
 trating job. In Tel-Aviv, the coun-
 try's largest city, I visited a
 number of museums but found no
 native contemporary painting or
 sculpture on view. The same was
 largely true in Haifa. Fortunately,
 in Tel-Aviv at the commercial
 Galerie Israel I was able to see
 the work of several promising
 modern artists, but as yet these
 men rarely reflect the dynamic
 toughness of the country. Though
 Israel is passionately nationalis-
 tic, contemporary painting is closer
 to Europe and especially to
 France than to the Holy Land. It
 takes time for art to grow from
 the roots of a country. For me
 two artists stand out, neither of
 them avant-garde, both of them
 veterans. Anna Ticho's drawings
 create a composite image of the
 landscape around Jerusalem.
 Every crinkled hill, every small
 twig, every hidden Arab village
 melts into detailed and yet curiously
 stenographic panoramas. Web-
 like calligraphic lines evoke but
 never describe this ancient land.
 Mordecai Ardon's work is less
 obviously related to Israel, yet
 his authoritative handling of sharp,
 fluctuating light belongs entirely
 to the Near East. Though born in
 Europe, both these artists have
 withstood the anonymous inter-
 nationalism so prevalent in Is-
 raeli art and architecture today.

At Kibbutz Ein Harod a thriving
 museum devoted to Jewish
 art is housed in an excellent build-
 ing. Here are found specific gal-
 leries permanently earmarked for
 contemporary Israeli art, the only
 survey of this kind I found in the
 country. If kibbutzim no longer
 act as the moral and social back-
 bone of a fast-developing economy,
 paradoxically they now offer cer-
 tain luxuries hard to find else-
 where. Still mostly agricultural,
 many of these 225 collective settle-
 ments have established lucrative,
 comfortably equipped guest
 houses comparable to good hotels.
 And museums are not infrequent,
 though few compare with the one

(Continued on Following Page)

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**Israeli Artists
 Need To Know
 Land, Its Needs**

(Continued from Preceding Page)
 at Ein Harod. I visited Kibbutz Hazorea and found there a beautiful gallery devoted to Far and Middle Eastern art. Administered with loving care by a member of the kibbutz whose chief work is in the settlement's plastic factory, this sensitive small museum is exemplary. At Kibbutz Kabri, the abstract sculptor Yehiel Shemi lives. Because he enjoys considerable success and numerous commissions, he has been freed of all communal work. Provided with a small home and a good studio, he sculpts full-time. The revenue from all sales goes to the kibbutz. Most artists, however, prefer the privacy and freedom of cities, where they need not adapt their work to the strict discipline of communal life.

Whether in kibbutzim or in urban centers, the museums of Israel are expertly installed. Take, for example, the charming separate pavilions that make up the Museum Haaretz in Tel-Aviv. Here, among fourteen projected pavilions that together will survey the civilizations of the eastern Mediterranean region, some are already completed, notably the glass museum, which is a small gem. Rare specimens of aged glass are shown so intelligently that even the most inexperienced layman begins to understand the evolution of this craft. In a nearby pavilion the same sympathetic care has been lavished on a historic coin collection. And soon a ceramic museum will open. One is constantly impressed by the dauntless energy that churns behind these multiple projects. In Israel, art and archeology are everywhere coming to life.

Vistors pour into the museum. Almost a half-million have come since the new complex of buildings was opened some six months ago, an astonishing figure considering that Jerusalem's population is less than 200,000. Organized groups from all parts of the country wander through the ample outdoor sculpture garden designed by Isamu Noguchi. In itself a distinguished work of art, this partly walled, partly open area is conceived in terms of tilted space and subtle dipping perspectives. At one with the luminous landscape of Jerusalem, the hillside terraced garden makes history as a new kind of open-air architecture and as a unique setting for sculpture. Familiar bronzes by Rodin, Daumier, Bourdelle, Moore, Lipchitz, and Maillol have never looked better. And a snawy construction, made by Tinguely on the spot and given to the museum by him, is a harmonious if surprising addition to Jerusalem's skyline.

Nearby is a small pavilion devoted to original plaster portraits by Jacob Epstein. A profusion of famous faces looks out at us with startling spontaneity. These sculptures, ingeniously installed on replicas of open packing cases, precisely as unfinished works should be seen, overflow the gallery and bring to life the personalities of artist and sitters, Winston Churchill and Chaim Weizmann among them.

Architecturally the new museum is almost as successful as the sculpture garden. Again beautifully geared to the landscape, it encompasses a complex of low-lying connected buildings that include a museum of fine arts and an archeological museum. Here, too, interrelated space and varied levels have meaning as one moves from section to section. Windows open on matchless views of Jerusalem, sometimes projecting works of art on the very soil that produced them. The building, designed by two Israeli architects, Alfred Mansfeld and Dora Gad, is flexible, capable of extensive growth, and fortunate in its lofty twenty-two-acre site, which it rides with authority. One need only compare the new Knesset (House of Parliament) on a nearby hill to appreciate the difference between organic and decorative architecture. No design could be less suited to the psychological meaning of government than the Knesset's flimsy approximation.
 (Continued on Following Page)

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Israeli Artists
Need To Know
Land, Its Needs

(Continued from Preceding Page)
 mation of a wedding cake.

Also part of the Israel Museum complex is the much-discussed Shrine of the Book, a separate structure designed by the American architects Frederick Kiesler and Armand Bartos to house the Dead Sea Scrolls and other pertinent material. Though this "temple" has been widely acclaimed, for me it is less architecture than romantic symbolism. The fragile scrolls scarcely need such pretentious overstatement to convey their message. Nor should they be worshipped in a "shrine," for they are pre-eminently great archeological finds, legendary to be sure, but more related to history than to Hollywood.

Still in the process of construction, a new Junior Wing will soon cater exclusively to children. Featuring exhibition areas, an auditorium, and working studios of all kinds, this project plans to coordinate its efforts with the country's schools. According to Karl Katz, chief curator of the fine arts museum, a special children's section is vitally needed in Israel if only to answer the needs of numerous unschooled new residents. As he puts it, "Through the children we hope to reach their parents, sometimes unreachable otherwise."

Because the museum does not as yet have an inclusive art collection, loan exhibitions are imperative. A series of one-man and group shows are being arranged by Willem Sandberg, until recently director of Amsterdam's Municipal Museums and now distinguished consultant to the Israel Museum. Topping his list is a retrospective survey of Klee, to be followed by a show of Picasso and later by an exhibition of a private American collection strong in Cezanne. For the newly organized art history classes at nearby Hebrew University, the value of these loan shows cannot be overestimated.

At present the museum is wisely specializing in Jewish ceremonial art, modern sculpture, archeology, and in a modest but growing collection of graphics and paintings, the latter chiefly from the present century and often given by artists themselves. It is, however, the archeological section that comes off best and most fully reflects the country, a country gone mad on the subject of digs. Israel is an archeologist's paradise. Suburban ladies border their flower gardens with pottery shards; school groups swarm over excavated ruins; the foundations of any new house may turn up a masterpiece. Living as closely with these emerging antiquities as with emerging skyscrapers, the people are aware of their many-leveled heritage. For the wind of innumerable civilizations has blown over Israel, a land brushed by every twist of history. Hyksos, Canaanites, Egyptians, Philistines, Israelites, Greeks, Romans, Byzantines, Nabateans, Crusaders, Turks, Persians, Arabs, and, of course, Jews have all left their mark. Only the British in their brief day made no visible impact, unless an occasional moldering barracks might qualify. Discussing excavations in the Holy Land, archeologist James Ross, now working at Hebrew Union College in Jerusalem, points out, "No other civilization offers the tell phenomenon, which makes it possible to trace in one specific spot layer upon layer of civilizations as far back as 7000 B.C. and in as many as twenty-one levels." ("Tell," by the way, is an archeological term for the artificial mounds that cover ancient sites.)

Because the most important objects excavated in the country eventually come to the Israel Museum, this institution has emerged as an outstanding archeological showcase. Its future is virtually unlimited since the number of tells in the Holy Land is incalculable. Take Hazor alone, which is only partially excavated and has already yielded rich finds. Located nine miles from the Sea of Galilee, this colossal site is one of the largest in existence, stretching in all directions and (Continued on Following Page)

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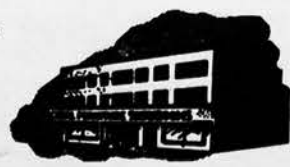
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**Israeli Artists
 Need To Know
 Land, Its Needs**

(Continued from Preceding Page)
 pleading to be investigated further.
 So far, work has been carried on
 for only three seasons, but even
 this short time has exposed more
 than twenty layers of intermingled
 civilizations. Certain specialists
 feel it could take centuries to
 uncover Hazor completely. Today
 it is an awesome experience mere-
 ly to stand on top of the tell and re-
 alize that under one's feet the
 tangible history of nearly 5,000
 years is stacked away.

As far as archeology is con-
 cerned, the Israel Museum has a
 built-in future. But in other fields
 it faces competition with long-
 established European and Ameri-
 can institutions, a challenge which,
 if followed, could prove fatal, for
 the needs and limitations of Is-
 rael do not necessarily parallel
 those of Europe or America. At
 present, a wealthy donor's name
 is attached to each building, but as
 a rule these benefactors are not
 Israeli citizens. They live in the
 United States, Canada, or Europe,
 and are rarely involved in the day-
 by-day struggle to establish a
 significant national institution.
 Buildings are not enough; indeed,
 they can sometimes overpower a
 museum. One feels that now must
 come consolidation and a concerted
 effort to fill these new structures
 with carefully selected works of
 art, a feat that cannot be accom-
 plished overnight. Merely to fol-
 low in the sometimes frenetic foot-
 steps of American museums seems
 a pity. Statistics, speed, numbers,
 publicity—none of this really
 matters. Far more important is
 an overall plan for the future and
 a wise acquisition policy with qual-
 ity its keynote. The point is not
 to fill every wall immediately but
 to recognize the realistic prob-
 lems of a late start and delib-
 erately to assemble an integrated
 collection. For collections depend
 on astute designers no less than
 do buildings.

Ancient art in Israel is some-
 times more interesting historici-
 ally than esthetically. This land,
 which constantly adapted itself to
 invading cultures, simplified im-
 ported art by assiduously elimi-
 nating strong emotions, human im-
 ages, and complicated decoration.
 Since art forms rarely originated
 here, but were transplanted from
 other countries, the result was
 often provincial in the best sense
 of the word. The cultural invasion
 of Israel today is more financial
 than physical. One hopes the coun-
 try will not succumb to foreign
 benefactors as it once did to for-
 eign aggressors.

Though ruins in Israel rarely
 approximate the glamour of those
 in nearby Egypt and Greece, still
 the land offers sites of surpassing
 interest. Starting with extensive
 prehistoric caves near Haifa where
 remains of the paleolithic Galle
 Man were found, and continuing up
 to the relatively recent Turkish
 walls of Acre, this town itself a
 small masterpiece, the country is
 interlaced with antiquities. Most
 visitors go to Caesarea for a brief
 look at the splendid Roman, Byzan-
 tine, and Crusader ruins. Fewer
 travel a bit out of the way to see
 the magnificently preserved am-
 phitheater at Beth She'an, surely
 one of the finest Roman ruins in
 existence. An equally impressive
 monument is the Jewish necropo-
 lises at Beth Sha'arim on the road
 between Haifa and Nazareth. Dis-
 covered only in 1936, these pro-
 digious catacombs with their
 skilled marbework and endless
 tunnels have turned up illuminating
 Talmudic revelations. Slowly, step
 by step, each new dig and each
 newly discovered scroll add un-
 expected dimensions to our knowl-
 edge of religious history. Near
 Jerusalem, in the all-Arab town
 of Abu Gosh, a view of Christian
 chronology unfolds. Surrounded by
 ancient scent-laden gardens, a
 well-preserved Crusader church
 built on Roman foundations drama-
 tizes how much medieval archi-
 tecture owes to Rome. Everywhere
 in Israel the indomitable stamp of
 the Roman Empire persists.

Perhaps the site that most
 fired my imagination is in the
 Negev: a biblical city called Arad
 that has only come to light within
 the last three years, though it
 (Continued on Following Page)

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Israeli Artists Need To Know Land, Its Needs

(Continued from Preceding Page) dates back to 3500 B.C. Situated on a remote tell commanding a panoramic view of the wild, dun-colored desert, it is, as usual, only partially excavated. Yet through the eyes of the archeologist Ruth Amiran, who was one of the scholars responsible for this dig and who accompanied me there, I was able to envision a large thriving city. The fact that only massive stone skeletons remain to indicate carefully laid out streets and sizable houses did not interfere with the mirage. Here one realized that even thousands of years ago urban planning was practiced, for the entire lower section of Arad is oriented to catch every drop of precious desert rain. The investigation of tells in Israel is a heady occupation, a hypnotic mixture of science and illusion, detection and scholarship, intuition and wishful thinking.

Modern architecture is less interesting, despite or possibly because of the unprecedented amount of construction going on. Housing for new settlers springs up at record speed, but sometimes scars the landscape with unnecessary brutality. I cannot forget Nazareth, which for me is an architectural disaster. Above the old city, so closely identified with the land as to have veritably grown out of it, one sees a new, clinically sterile, high-rise town, awkward, disoriented, and unrelated to the climate of Israel. Modern architects blithely and, may I add, blindly ignore the country's Mediterranean heat and searing sunlight as they build routine European structures with glass predominating. In contrast, I recall a house in the Druse village of Dallyat el Karmil where I was taken by an artist friendly with a family there. An eighty-year-old Druse patriarch, living in a compound surrounded by nearly 100 descendants, was the sole member of the family still faithful to a traditional Arab house. On a warm day it was sheer delight to enter this protective structure molded like sculpture and made spacious by a large covered veranda facing the Carmel Range. One feels, alas, that this kind of indigenous architecture is doomed; even the old man was inordinately proud of his sons' new homes, all "epoque Grand Rapids."

If many of the new towns in the Negev are designed with appalling monotony, they are still symbols of incredible courage. To move whole populations into ready-made cities is no mean achievement, and to do so in the sandy, arid Negev is little less than heroic. Schools, clinics, factories, shopping areas, and repetitious, boxlike apartment buildings push out of the desert with demonic speed. On occasion the water tower is not only the most crucial structure in the town; it is also the most interesting. Kiryat Gat, one of the larger new cities with a population of 30,000, is only ten years old, yet residents from seventy-two countries are already humanizing their environment by adding to and modifying the stock buildings they have inherited. The "children of Israel" are no longer "wandering in the wilderness," but here in the Negev they are still enduring austere isolation.

Further south, in the heart of the Negev, Beersheba is a rapidly growing phenomenon. Skyscrapers rise in the desert next to the Bedouin camel market where nomadic tribesmen congregate at daybreak every Thursday. These travelposter contrasts are romantic, yet one feels that the past is on the way out, that soon the camel market will be little more than a tourist attraction. Already the government is building permanent settlements for the Bedouins. Whether this last remnant of confident masculinity will withstand its new security is doubtful. The symbol of one resolute little girl among 225 boys in a recently established Bedouin school may be prophetic. There she sat in a crowded odoriferous classroom, a proud young feminist half-shy, half-sly.

(Continued on Following Page)

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 WI 2-9800

New Year Greetings
CAMPAGNA'S PHARMACY
 123 Bradford Street
 Bristol, R. I.
 Clifford 3-8808

Holiday Greetings
AUDETTE PLUMBING & HEATING, INC.
 138 Cowden St., Central Falls
 723-3374

Louise Simone Beauty Salon
 185 Kearney St., Cranston
 Extends Best Wishes to Our Friends and Patrons For a Very Happy New Year

New Year Greetings
TURNER-LEES DAIRY, INC.
 416 Angell Road
 North Providence
 353-3599

New Year Greetings
EDGEWOOD BEAUTY SHOP
 1832 Broad Street
 Cranston
 ST 1-5677

New Year Greetings
F. E. HATHAWAY
 Insurance Agency, Inc.
 1213 Main St., W. Warwick
 VA 1-0760

HOLIDAY GREETINGS
A. G. CARUOLO
 Architect and Engineer
 296 Atwells Avenue
 UN 1-9192

New Year Greetings
J. V. EGAN
 Electroplaters
 118 Richmond Street
 GA 1-8818

Best Wishes For The Holiday
Casa Leone Restaurant
 Come Visit Us Soon At
 1520 Smith Street North Providence
 or call EL 3-9839

JEAN TIERNEY AND STAFF
 - OF -
Jean Tierney Hair Fashions
 182 Wayland Avenue TE 1-5666
 EXTEND BEST WISHES FOR A HAPPY NEW YEAR

Jerry's Service Station
 1101 Hope Street Tel.: TE 1-9268
 Wishes To Extend Greetings and Best Wishes For The New Year
 - MOBILGAS -

NEW YEAR GREETINGS
KEEMA OIL SERVICE
 Quality Fuel Oil - Oil Burning Equipment
 603 Elmwood Avenue. Providence, R. I.
 HO 1-6472

NEW YEAR GREETINGS
CROWN HOTEL BARBER SHOP
 Garnet Street MA 1-4237
 Children's Haircutting and Scalp Treatments

BEST WISHES FOR A NEW YEAR OF HEALTH, HAPPINESS AND PROSPERITY
De Von Beauty Salon
 97 New London Ave.
 Cranston WI 2-2660

Viola's Beauty Salon
 GILL BUILDING - 481 POST ROAD, WARWICK
 Walk-In Service Or By Appointment
 ST 1-6554 ST 1-8816
JOIN US FOR COFFEE AND MUFFINS
 Open Thursday and Friday Evenings
 11 Operators To Take Care Of Your Needs
 New Year Greetings
 To Our Jewish Friends and Patrons

New Year Greetings
CHRISTIANSEN'S DAIRY
 1729 Smith Street
 North Providence
 CE 1-7138

New Year Greetings
GREENE & HODGSON, INC.
 Oil Burner Manufacturer
 31 Commercial St., Edgewood
 941-8192

Fort
JEWELRY COMPANY, INC.
 24 Althea & Dexter Sts.
 Prov. 7, R. I.
 Manufacturers of
 • Men's Jewelry
 • Souvenirs
 • Premiums
 • Costume
 • Novelty
 UN 1-9292
 Extends Best Wishes
 For A Happy, Healthy and
 Prosperous New Year

New Year Greetings
FLORENCE'S ALTERATION SHOP
 860 Park Avenue, Cranston
 ST 1-4880

New Year Greetings
MT. PLEASANT ALUMINUM PRODUCTS
 292-296 Academy Ave., Prov.
 UN 1-7740

Fairchild's
 10 ARCADE
 (Downtown Providence)
 GA 1-9095
 145 ELMGROVE AVE.
 331-5373
 Extends Best Wishes
 For A Very
 Happy New Year

'Every Crust Was Bought With Blood'

Never was so unique or elaborate a smuggling system put into operation as that devised by the Ghetto Jews in their struggle to survive. The official food ration barely sustained life for two or three days a month, and smugglers consequently became the Ghetto's most important citizens, its heroes, for though there were a thousand ruses, a smuggler risked his life in employing any one of them.

Tycoons among the smugglers organized huge rings which employed dozens and even hundreds of people on both sides of the wall. One of the biggest rings was located at 7 Kozla Street. That house abutted on an Aryan one fronting on Freta Street and where the two houses joined, passages connecting Jewish and Gentile apartments were cut through on every floor. These passages were artfully concealed by cupboards, stoves, book-cases, armchairs, and so on. During the day goods were collected in the Gentile flats and at night transferred to the Jewish flats and immediately distributed. Men who carried the merchandise away and parceled it out also shared in the profits and both Polish and Jewish "teams" were kept busy twenty-four hours a day. Even milk got through—piped. The tenants in both buildings, the janitors, and on the Jewish side the members on the Ghetto police who served as look-outs were all in on the smuggling.

Such smuggling lasted only until the Germans eliminated all adjacent buildings. Once that was done, the Ghetto was enclosed by (Continued on Following Page)

Israeli Artists Need To Know Land, Its Needs

(Continued from Preceding Page)
 Israel is not without modern buildings of interest but one rarely finds them in public housing developments or on school campuses. The universities in Jerusalem and Tel-Aviv, the Technion in Haifa, and Weizmann Institute at Rehovoth, an advanced scientific research center, have elicited little more than weak echoes of a hybrid international style. During late November, while leading a seminar at Hebrew University in Jerusalem, I was all but incinerated by a ubiquitous glass wall. What happens in summer is cruel to contemplate. Only the stimulation of an extraordinary group of students kept me on my feet. However, near Tel-Aviv in Bat Yam three Israeli architects, Alfred Neumann, Zvi Hecker, and E. Sharon have designed a new Town Hall memorable for its structural innovations and its adjustment to climatic needs. Shaped like an inverted Mesopotamian zigurat, the building is composed of three stories, each cantilevered over the one below in order to provide protection from sun and glare. Certain external decorative details may seem superfluous, but the basic design of this structure, inherited from a long Middle Eastern tradition, is valid.

There are certain memories that persist. I remember the new town of Dimona in the Negev just as the sun was setting and the whole community, mostly Moroccan, was gathered in the public square for a funeral. I remember Anna Ticho's wonderful old house and garled, dripping garden. I remember her collection of Hanukkah lamps hanging in profusion on white walls. I remember the lacy drawing of a bird by a teen-age Turkish girl who is studying at a Tel-Aviv high school for children gifted in the arts. I remember Sodom in its dead, moonlike setting, as sinister as its proverbial reputation has us believe. I remember synagogues everywhere that resemble shabby clubhouses more than holy sanctuaries, and that set me to questioning why the Jewish religion, at once rational, ritual-ridden, and mystic, is so averse to sensuous visual experiences. Above all, I remember the fervent love for and pride in their country that most Israelis share, despite widely divergent origins.

New Year Greetings
BERGER SUPPLY CO.
 654 Warwick Avenue
 ST 1-4400

Best wishes for the
 New Year
OAKS ON THE HILL
 at 10 Thomas Street
 - Art Supplies -

New Year Greetings
BRIARBROOK FARM
 South County Trail
 TU 4-2066

Best Wishes For A Happy
 and Prosperous New Year
TOM'S FRUIT STORE
 626 Main St., Pawtucket
 PA 6-8815

New Year Greetings
MANCHESTER & HUDSON CO.
 300 Station St., Cranston
 HO 7-8815

Best Wishes for a Happy
 New Year
PARK SHOE STORE
 48 Rolfe Street, Cranston
 804 Post Rd., Warwick Plaza

New Year Greetings
G & G Glass Works
 ENGRAVERS & DESIGNERS
 Fine Cut and Engraved
 Crystal
 319 Beverage Hill Ave., Pawt.
 725-3029

Best Wishes For A
 Happy New Year
Johnson's UPHOLSTERY
 1225 WARWICK AVENUE
 WARWICK, RHODE ISLAND 02886
TEL. 463-7763

NEW YEAR GREETINGS
A. SAUGY, INC.
 285 CANAL STREET PROVIDENCE, R. I.

NEW YEAR GREETINGS
Scroll Printing No.
 60 PRINTERY STREET PROVIDENCE, R. I.

OUR VERY BEST WISHES
 FOR THE NEW YEAR
Armbrust Chain Co.
 735 Allens Avenue Providence, R. I.

Happy New Year To Friends
 And Customers
Jo-An — Beauty Salon
 Theresa Ann
 236 Westminster St., 4th Floor, Alice Bldg. MA 1-2150

DE 1-1971 NEW YEAR GREETINGS Evenings By
 DE 1-1972 Appointment
The Reynolds Trophy Company
 Badges and Emblems
 48 Dudley St.
 Providence, R. I.
 Opp. R. I. Hospital
 MERL RODYN


 Takes This Opportunity
 To Wish All Its
 Jewish Friends
**A Happy and Prosperous
 New Year**

NEW YEAR GREETINGS
China Garden
 AMERICAN and CHINESE
 RESTAURANT
 Food Put Up to Take Out
 2050 SMITH ST.
 CENTREDALE
 CE 1-7079

Best Wishes
 For A Happy New Year
Cormack - Routhier Agency
 754 Branch Ave.
 PL 1-7600

WELDING OF EVERY DESCRIPTION
A. Greenhalgh Co.
 Plant: 19 Mendon Ave., Pawtucket PA 3-3528
 EXTENDS BEST WISHES FOR A VERY HAPPY NEW YEAR

New Year Greetings
Notarantonio Bros., Inc.
 Ford Cars and Trucks — Sales and Service
 1704 Mineral Spring Ave., No. Providence EL 3-2300

D'Ambra Texaco Station
 761 Hope Street MA 1-2348
 WISH THEIR CUSTOMERS
 A HAPPY NEW YEAR

BEST WISHES FOR A HAPPY NEW YEAR
Providence Laundry Co.
 1237 Elmwood Ave. (Near Park Ave.)
 WI 1-4320

Best Wishes For A Happy New Year
R. I. GLASS WORKS, INC.
 375 Washington St.
 GA 1-4131

Our Sincere Best Wishes For Health,
 Happiness And Prosperity
 In The Year 5725
**Congressman and Mrs.
 Fernand J. St. Germain**

BRUIN PAPER BOX, INC.
 "Quality and Service"
 GA 1-3016
 387 Charles St., Prov.
 Extend Best Wishes For
 A Happy New Year

**NEW YEAR GREETINGS
 FROM THE NEW
 GARDEN CITY
 BOWLING LANES**
 185 Sockanosset Cross Road
 Cranston 944-1772

New Year Greetings From
 Mr. and Mrs. Abe Weinstein
 of
**WEINSTEIN'S
 Service Station**
 MA 1-3363
 221 Smith St. Providence

New Year Greetings
**MR. Y'S
 DELICATESSEN
 and Sandwich Shop**
 285 Main St., Pawtucket
 PA 3-6604

Happy New Year
**COLONIAL
 PHARMACY, INC.**
 Prescription Delivery Service
 598 Elmwood Ave.
 HO 1-1690
 Hrs: 7:30 A. M. - 10 P. M. 7 Days

Best Wishes For The
 New Year
FROST BOX CO., INC.
 Set up package mfrs.
 Since 1868
 Durnell Lane, Pawtucket
 722-4310

**MR. and MRS.
 BENJAMIN KLEHR
 and Son**
 Wish Their Customers and
 Friends A Happy New Year
KLEHR CLEANSERS
 Cleaning - Pressing - Tailoring
 Repairing
 587 Broad St. UN 1-9090

New Year Greetings
VARNUM OIL CO.
 24 Hour Burner Service
 48 What Cheer Ave.
 East Providence
 GE 4-6008

BEST WISHES FOR A HAPPY NEW YEAR
ABBEY
 Telephone and Secretarial Service
 86 Weybosset Street Jackson 1-3411

NEW YEAR GREETINGS
**FREDDY'S PIZZA
 DRIVE-IN**
 OVEN HOT GRINDERS - ALL KINDS OF PIZZAS
 PHONE IN YOUR ORDER - 739-0255
 1196 OAKLAWN AVENUE, CRANSTON



E. L. Freeman Co.
 PRINTERS AND STATIONERS
 Stores Located at: Providence, Pawtucket,
 East Providence, Woonsocket, Newport
 Printing Plant: Central Falls
 DE 1-3400 PA 5-3230 GE 4-7500

HOLIDAY GREETINGS
SMITH & FYFE, INC.
 1051 South Broadway, East Providence
 GE 4-8784

BEST WISHES FOR A HAPPY NEW YEAR
**VIC GEMMA'S
 GRAND JEWELRY**
 DIAMOND APPRAISERS
 187 Westminster St., Providence 421-4051

BEST WISHES FOR A HAPPY NEW YEAR
International Stencil and Finishing Co.
 270 York Avenue, Pawtucket PA 3-7900

Town Electroplating Co.
 178 George Waterman Road, Johnston CE 1-5011
 EXTENDS BEST WISHES FOR A
 VERY HAPPY NEW YEAR

לשנה טובה תכתבו
THE BUREAU OF JEWISH EDUCATION
 OF GREATER PROVIDENCE
 76 Dorrance Street, Room 505
 Providence, R. I.
 Extends Best Wishes For A Happy New Year
 to the Entire Community and Cordially Invites All
 To Make Use of Its Facilities for the
 Advancement and Enrichment of Jewish Education

JOE THORPE'S CUB ROOM
 50 FOUNTAIN ST. - Across from Journal
 Best Wishes
 For A
 Happy New Year



'Every Crust Was Bought With Blood'

(Continued from Preceding Page)

walls that ran through the middle of the street and the nature of smuggling changed. Goods either had to be thrown over the walls or passed through openings in the walls made for that purpose. Smuggling became riskier and dally more people lost their lives attempting it. But the Biblical saying in Lamentations, "They that be slain with the sword are better than they that be slain with hunger," remained appropriate and executing smugglers never stopped their trade.

The thousands of Jewish workers who marched out of the Ghetto every morning for forced labor also were constantly engaged in bringing back food, paid for by money or valuables they smuggled out with them. The Jewish police at the gates played an important role in this activity; it was one of the few ways they could help alleviate conditions in the Ghetto. They bribed German and Polish guards so that whole cartloads of goods could be brought in at one time. Wagons entered the Ghetto drawn by a team of horses, and left empty and drawn by a single horse. The other horse was slaughtered for food. The "fiddlers," as such Jewish policemen were called, earned enormous sums of money which were pooled and later divided equally in their respective precincts.

Gentle members of smuggling rings tossed parcels to their Jewish confederates from streetcars which crossed portions of the Ghetto without stopping. Horses served to transport foodstuffs. Garbage collectors and Poles employed by the public utilities--such as gas, light, water--also played important roles in smuggling. And lastly the Jewish servants of the Gestapo took advantage of their position to line their pockets.

Perhaps the most dramatic part in keeping the Ghetto supplied with contraband was played by hundreds of poor children between the ages of four and fourteen, who clustered at the gates looking for a chance to slip out. Many of them wore loose-fitting windbreakers, which they kept tightly belted so that they could slip contraband under their jackets and keep their hands free. Sometimes the lining of their clothes served the same purpose. On their small legs, and with their bulging middles, they looked like sparrows. Occasionally a guard would look the other way when a covey of those sparrows slipped out of the Ghetto in search of food. Often, however, they opened fire on them; children, too, were enemies of the Third Reich. Henryka Lazowert wrote a touching little song called "The Little Smuggler," which was popular for some time. Its refrain was:

Around walls, through holes, past guards,
 Over the rubble, fences, and barbed wire,
 Hungry, determined, and bold, I sneak . . .

For almost a year and a half the battle of the Ghetto was fought daily along the walls, a running battle involving great heroism and many casualties. Every crust of bread that went to sustain life was dearly bought with Jewish blood. Leon Berenson, the famous lawyer, used to say that when the war was over a monument should be erected to The Unknown Smuggler.

Smuggling was a two-way business; the Ghetto imported food and exported manufactured goods and every kind of personal possession. An amazing variety of things were made inside the Ghetto, including chemicals, pharmaceuticals, soap, rubber goods, and electrical appliances; and Jewish resourcefulness surpassed itself in "converting" various and unpromising raw materials into finished goods.

Almost every Ghetto activity was illegal and involved bribing the Jewish police, informers, blackmailers, or other parasites on the Ghetto's will to live. The Jewish police had a cynical wise-crack which summed up the situation: "If you want to hear the music, you have to put a coin in

(Continued on Following Page)

The Season's Greetings
**PETTIT'S
 SERVICE STATION**
 391 Douglas Avenue
 Providence

New Year Greetings
C. W. MILLER CO.
 Cesspool Cleaners
 1 Hodsell St., Cranston
 HO 1-7330

New Year Greetings
JENNIE'S BEAUTY SHOP
 9 South Angell Street
 Jennie Saletnik, Proprietor
 GA 1-7868

Happy New Year
CLARK FLOWER SHOP
 294 Thayer Street
 GA 1-6700

NEW YEAR GREETINGS
**FRANK A. EKLOF
 - REAL ESTATE -**
 4600 Post Road, Warwick
 884-8600

SILVERMAN METAL CO.
 349 Eddy Street
 PL 1-4800
 Extends Best Wishes
 For a Happy New Year

A Happy New Year
**Atlas Boiler
 Works, Inc.**
 Certified Repairs
Alan I. Maylor Co.
 Plibrico Refractories
 Firebrick Repairs
 Public St.
 Providence
 521-1462
 Alan I. Maylor, Edmund B. Ward

**MAGUIRE
 ROOFING CO.**
 ESTABLISHED 1875
**ROOFERS
 BONDED ROOFS
 SHEET METAL WORK**
 Francis J. Kelaghan
 Charles F. Kelaghan
PAWTUCKET 5-3394
 118 SPRING STREET
 Best Wishes For A Happy
 New Year

Monarch Store Fixtures
 1117 Douglas Avenue JA 1-6677
 EXTENDS BEST WISHES
 FOR A VERY HAPPY NEW YEAR

NEW YEAR GREETINGS
JOHN J. HUDSON, INC.
 1 Service Road, Fields Pt. Providence

BEST WISHES FOR THE NEW YEAR
**Mr. and Mrs. Fred Greifer
 and Family**
OF PAULINE'S DRESS SHOP
 63 Hillside Road Cranston

BEST WISHES FOR A HAPPY NEW YEAR
Eastern Scientific Co.
 Scientific Apparatus and Hospital Supplies
 267 Plain Street GA 1-4600

Best Wishes For A Happy New Year
Ever-Ready Diner, Inc.
 50 Admiral Street Providence
 Open 24 Hours - MA 1-2202

THE ALICE BUILDING
 THE BUILDING OF SMART SPECIALTY SHOPS
 WISHES YOU A HAPPY AND PROSPEROUS
 NEW YEAR

VISIT
Carter's Candy Shop
 - At Their Only Location -
 1376 EDDY STREET WASHINGTON PARK
 NEW YEAR GREETINGS

May You Be Inscribed For A Joyous New Year
MARION AND LOU GOODMAN
 - of -
Ronny's Dress Shop
 383 WESTMINSTER STREET

**PENNSYLVANIA
 PETROLEUM PRODUCTS CO.**
 434 Allens Avenue Providence, R. I.
 STuart 1-7400
 Greetings and Best Wishes for A Happy, Healthy and
 Prosperous New Year

MILAN JEWISH COMMUNITY MILAN—Guido Jarach, prominent Italian industrialist, has been named president of the Milan Jewish community as successor to As-torre Mayer, who relinquished the post to devote his full attention to international Jewish affairs.

'Every Crust Was Bought With Blood'

(Continued from Preceding Page) the slot." Rarely in human history can there have been a more mustically inclined police force. Daily it grew more brutal and arrogant, and beating and torture became common. The gulf between the police and the people widened; the policemen were contemptuously dubbed Dachshunds and heartily detested. But there were, of course, exceptions. Not all policemen were completely corrupted and many refused to enter this distinguished profession. My cousin, Michal Machlis, for instance, who lived across from us on Oria Street, was an attorney. He had made a living of sorts by peddling various goods and services, and by playing chess for money. After the Ghetto was closed, he had no way of making a living and he slowly starved. He visited us daily and I can still see his emaciated face and lusterless eyes. Nevertheless, he steadfastly refused to join the Ghetto police despite the urgings of his friends, and he likewise turned down tempting offers from The Thirteen.

The Thirteen was the Gestapo's special agency of informers and stooges, set up in spite of the fact that both the Judenrat and the Jewish police scrupulously followed Nazi orders and were infiltrated with Gestapo spies. The leader of this so-called Anti-Usury and Anti-Speculation Bureau, the notorious Abraham Ganzweich, was no mere spy, but a Provocateur and diversionist on such a grand scale that people called him the Azef of the Warsaw Ghetto. His job was to demoralize the Ghetto by persuading it that Hitler's victory was inevitable and resistance therefore useless. Of medium height, slender, dark-haired, with sharp features and piercing magnetic eyes behind thick glasses, Ganzweich was an unusually capable man, highly intelligent and very persuasive. A born demagogue, he spoke four languages fluently—German, Polish, Yiddish, and Hebrew and before the war had taught Hebrew and written for newspapers. He had frequented Labor Zionist circles and had, apparently, been in the employ of the Nazis even then. He was reputed to have been an espionage agent for the Nazis against the Russians in Bialystok, Vilna, and Lvov. To the Ghetto he presented himself not as a Gestapo agent, but as a benefactor who would be able to serve the Jews in their hour of need, thanks to his close relations with the Germans.

Ganzweich cast his nets wide and into every area of Ghetto life. Among his many roles, he posed as champion of the poor against the "plutocratic exploiters" of the Judenrat, a patron of Jewish arts and letters—he particularly wooed Jewish intellectuals—and wished to be considered a great Ghetto leader, a kind of Messiah. Elaborating the view that German victory was unquestionable, he spread lies to the effect that Jews would eventually be resettled in conquered territory, and that the Ghetto was a desirable institution because it preserved Jewish national and cultural autonomy. Thus, he recommended that Jews not only obey the Germans, but collaborate with them. Lawyers, doctors, writers, journalists, and other "intelligentsia" were invited to lectures, conferences, discussions, and lavish dinners where these ideas were pressed on them. At one of these Ganzweich was asked bluntly, "Where do you come from? Who are you, really? In whose name do you speak?" And Ganzweich replied, "The Devil himself sent me here, but it is my intention to do good."

Nor were his endeavors wholly ineffective. Many were taken in, and some of them were prominent individuals. Even Dr. Ringelblum, who had no dealings with Ganzweich, went so far as to seek him out for "a little talk" to satisfy his curiosity. By a few grandstand gestures Ganzweich made it clear that he could pull important strings. His intervention caused the release from prison of Dr.

(Continued on Following Page)

MR. and MRS. HARRY FINKELSTEIN and Family of

Extend Best Wishes For A Happy New Year
836 Eddy Street
WI 1-6477
Truck Lettering - Neon
Outdoor Advertising
Plastic Signs

New Year Greetings

Atlantic Motor Parts Co.

584 Broadway, 861-7730

Atlantic Auto And Truck Co.

1005 Broad St., Prov.
HO 7-7300

Alice S. Byrnes

of
Jack and Jill Nursery School And Kindergarten

117 Woodbine St.
Cranston HO 1-1880

Wishes Everyone A Happy New Year

BEST WISHES FOR A HAPPY AND PROSPEROUS NEW YEAR

W. B. Brown & Sons

931 PARK AVENUE CRANSTON, R. I.
Pasteurized Milk and Cream

Best Wishes For A New Year Of Health and Joy

Newell Coal & Lumber Co.

140 Taft Street PA 2-7900
Pawtucket, R. I.

GREETINGS AND BEST WISHES FOR THE NEW YEAR

Herbert Brown, Inc.

CLOTHIERS
194 WAYLAND AVENUE Tel.: UN 1-1926

Best Wishes For A Happy New Year

from
COUNCILMAN JOHN M. VOCCOLA

4th Ward - Cranston

BEST WISHES FOR A HAPPY NEW YEAR

— FROM —
JAMES DI PRETE, Mayor

The City Of Cranston

BEST WISHES FOR A HAPPY NEW YEAR

McGrath-Hamin, Inc.

43 Bucklin Street CA 1-7310

BEST WISHES FOR A HAPPY NEW YEAR
Dick Cranston Ford Sales, Inc.

695 Main Street, East Greenwich TU 4-4000

THE HARRY LEACH FAMILY

WISH ALL THEIR RELATIVES, FRIENDS AND CUSTOMERS OF THE H. LEACH MACHINERY CO. A HAPPY, HEALTHY AND PROSPEROUS NEW YEAR

MR. HARRY LEACH
MR. and MRS. MAX LEACH
and Children
MR. and MRS. OSCAR A. LEACH
and Children

NEW YEAR GREETINGS
PROVIDENCE ELECTRIC CO., INC.

951 North Main Street, Providence • 351-2500

NEW YEAR GREETINGS
LION CLEANSERS

1115 Chalkstone Avenue
DE 1-2470

MRS. SARAH FRADIN of
CHARLES FRADIN UPHOLSTERING CO.

52 Charles Street Providence
Wishes Her Relatives, Friends and Customers
A Happy, Healthy and Prosperous New Year

Best Wishes For A Happy New Year

Tiogue Vista

On Beautiful Lake Tiogue, Rt. 3, Coventry, R. I.
FOR RESERVATIONS VA 1-9876

HOLIDAY GREETINGS
Carpenter & Woods Co.

ENAMELS

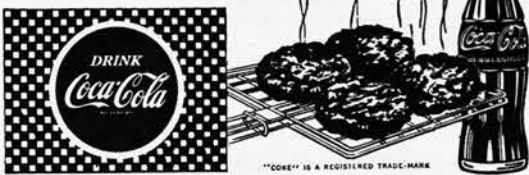
50 Cedar Street, Providence DE 1-0987

— Our Very Best Wishes For The New Year —

MR. and MRS. BEN FERDMAN and Family of
Ferdman Upholstering & Supply Co.

178 Mineral Spring Avenue Pawtucket, R. I.
Tel.: PA 5-3874

NEW YEAR GREETINGS
Grill-hot burgers, ice-cold Coke!
Coke makes food taste better.



BOTTLED UNDER AUTHORITY OF THE COCA-COLA COMPANY BY

ELLIOT F. SLACK

Representing the

SUN LIFE ASSURANCE CO.
OF CANADA

1018 Industrial Bank Building

DExter 1-2422

Wishes His Many Friends and Clients
A Year of Health, Happiness and Prosperity



SECURITY BY CO-OPERATION

New Year Greetings
RUSSO BROS.
 Patent Medicines - Paper Supplies
 Candy - Tobacco - Sundries
 567 Mineral Spring Avenue
 PA 6-1500

Happy New Year
CRANSTON
FANCY WIRE CO.
 1655 Elmwood Avenue
 Cranston
 461-1850

New Year Greetings
S. H. WEXLER & SON
 30 Bedson Rd. WI 1-8000
 OFF 1559 ELMWOOD AVE.
 COMPLETE AUTO AND TRUCK
 BODY REPAIR
 PAINTING AND LETTERING

ELSBREE-VALEAU
CO., INC.
 71 Westminster St.
 GA 1-8177
 Best Wishes For A
 Happy New Year

Cahoon's
Refrigeration
Service Co.
 Frigidaire Equipment
 430 North Broadway
 East Providence
 GE 4-3543
 Best Wishes For
 A Happy, Healthy and
 Prosperous New Year

Best Wishes For A
 Happy and Healthy
 New Year
Rochambeau
Barber Shop
 ERNEST MANSOLILLO
 247 Rochambeau Avenue
 For Prompt Service
 TE 1-9858

Ballou's
Barrington
Bootery
 Barrington Shopping Center
 184G County Road
 Barrington
 CH 5-5715
 Wishes Its Jewish
 Friends and Customers
 A Very Happy New Year

New Year Greetings
Petteruti
Motor Sales
 Chrysler - Plymouth
 Valiant
 "Famous for Fine Service"
 1051 Chalkstone Avenue
 Providence, R. I.
 TE 1-5400

BEST WISHES FOR THE NEW YEAR
DE CIANTIS BROS.
 - Grade "A" Milk - Homogenized - Pasteurized -
 CITY DELIVERY
 West Warwick, Rhode Island VA 1-8722

BEST WISHES FOR THE NEW YEAR
RHODE ISLAND FISH CO., INC.
 - Retail - Wholesale -
 515 South Water Street GA 1-2970

NEW YEAR GREETINGS
Rhodes-on-the-Pawtuxet
 60 Rhodes Place WI 1-2537
 Cranston
 Ballroom and State Room completely decorated
 for your weddings and parties

NEW YEAR GREETINGS
The Primrose Shop
 GIRDLES - BRAS - HOSIERY
 204 Union St. 621-5756
 "Where you'll find the figure of your dreams"

NEW YEAR GREETINGS
LINCOLN PACKING CO.
 - MEATS -
 355 Canal Street, Providence
 521-2301

THE ENTIRE STAFF OF
N. L. Butler
 wishes their Jewish friends and customers
 a New Year
 of happiness, health and prosperity.

'Every Crust Was Bought With Blood'

(Continued from Preceding Page)

Janusz Korczak, the famous writer and educator. In addition, Ganzwech boasted that, because of his influence, Stenna Street and Grzybowski Square were left inside the Ghetto walls.

Though familiarly known as The Thirteen, the title of his organization -- Anti-Usury, Anti-Speculation -- appealed to the hungry masses to whom it seemed that merchants were profiting at their expense. The only practical result was that merchants were held up from still another quarter. One of Ganzwech's agents would discover that kasha was being sold above the legal ceiling price in a particular store. The merchant would work out a bribe satisfactory to the bureau, hide 90 per cent of his kasha, and then offer the remaining 10 per cent to the public at the legal price--with maximum fanfare. All this for less than three ounces of kasha per customer!

Ganzwech made enormous amounts of money. He received the income from nearly a hundred houses in Leszno Street. The Germans allowed him thirty passes to the Aryan side, which he sold for exorbitant sums. He organized an Emergency Ambulance Service, whose employees were exempt from forced labor and had other privileges. To become a member of that service, with its special card and red-piped hat, people paid small fortunes.

At Passover, Ganzwech contributed a few thousand zlotys to help impoverished Jewish writers. When he celebrated his son's bar mitzvah with an elaborate reception at the Nay-Azazel Theater, the poor were treated to bread and coffee, which was reported to have cost him tens of thousands of zlotys. When his father died, eulogies appeared in the semi-official Jewish newspaper, Gazeta Zydowska, signed by, "A Group of Doctors, Lawyers, Journalists and Writers," though without individual signatures.

At the same time as he played on popular distrust and dislike of the Judenrat, Ganzwech used every stratagem to gain control of it. Once, his Gestapo sponsors even arrested Adam Czerniakow, Obmann of the Judenrat. Rumors of a merger between "The Thirteen" and the Judenrat, in which Ganzwech would become vice-president of the new organization, were rife, but it never took place. Probably this was because of behind-the-scenes struggles for power between the German civilian commissioner of the Ghetto, Dr. Heinz Auerswald, Czerniakow's superior, and the high ranking Gestapo officers who sponsored Ganzwech. What Ganzwech wanted was a mandate from the Jews to speak in their name. "Then," he promised, "I can get you anything you want from the Germans." The Ghetto would immediately go to work for the Wehrmacht, manhunts and beatings would cease, and sufficient food rations would be made available.

Subsequently, two of Ganzwech's assistants, Moritz Kon and Zelig Heller, set up their own shop across the street from "The Thirteen" at 14 Leszno Street. They specialized in smuggling vegetables and acquired some very profitable concessions, including the public market in Leszno Street, the fish trade, and the horse-drawn streetcar line inside the Ghetto. (Those cars were called konhellers as tribute to the concessionaires, but they were also known as "lousy cars" in honor of their insect-bearing qualities.) Kon and Heller also earned tremendous sums by smuggling friends and relatives from the Lodz and Bialystok ghettos to the Warsaw Ghetto, by getting prisoners released, civil actions dismissed, and having orders confiscating property annulled--all of course as "services" obtained from German officialdom. Though neither Kon nor Heller had as grandiose notions of social leadership as Ganzwech, they did contribute to rabbis and pious Jews, and to Jewish religious schools, and were not averse to an occasional rabble-raising gesture.

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Negro-Jewish Relationships Must Change

By ARTHUR HERTZBERG
(Condensed from JOURNAL OF JEWISH COMMUNAL SERVICE)

(Rabbi Hertzberg, spiritual leader of Temple Emanuel, Englewood, N.J., gave the paper from which this article is extracted at a 1964 conference of Jewish communal workers on the theme of "Changing Race Relations: Impact and Implications for Jewish Agencies," sponsored by the National Conference of Jewish Communal Service.)

There is a crucial difference between the Jewish and the Negro communities. The contemporary Negro, in all his varieties, is interested in the whole complex of activities which, in Jewish context, have created the ongoing battles against bigotry and the effort for philanthropy. Every Negro, from the most conservative to the most radical, cares that the excess of human misery which is to be found in his community be lessened, by every effective means, from philanthropy to political action, and that it ultimately should vanish. There cannot be a single Negro in America who is uninvolved, at least in his heart, in the battle against prejudice, which is stunting so many millions of Negro lives. To be sure, there are fringe groups like the Black Muslims whose program in response to these problems is not the effort to integrate the Negro into American society, but rather to separate him further from it. Nonetheless, it cannot be doubted that, even more than among the Jews, the pervading view among the Negroes is that they must fight their way into American society.

The crucial difference between these two groups is on the issue of their particularisms. There is some, and perhaps even a growing, amount of feeling in Negro circles that there is a positive and distinctive Negro culture, and that it is a necessary function of the Negro community to foster it. This is as yet not the dominant view. The total stance of the Negro community is in the other direction, towards the assertion that the Negro has no culture other than the general American one, and that whatever pertains specifically to him as a Negro will and should disappear in some future generation which will be color-blind. Certainly, there is no religious or cultural argument within the Negro community against inter-marriage. We are, therefore, in Negro-Jewish relations, confronted by two communities which share some purposes but diverge on others. It is not even true that the Jewish and the Negro interest in bigotry and in human misery are completely identical. In the face of the misery of the Negro masses, the Jew does not sit beside him as a fellow sufferer. He is, on the contrary, today economically part of the wealthier elements of white America. Regardless of how Jews may feel, on spiritual or ideological grounds, the facts are that from the Negro perspective the slogan "I want what you've got" includes the Jew as one of the "haves." Indeed it very often means the Jew in the first instance, because the neighborhoods and even the economic positions to which Negroes aspire have often last been occupied by Jews.

For that matter, both the prejudice of the Jew which battles against the Negro advance and his liberalism which associates him in the effort to aid it, are forms through which the Jew effects for himself further entry into the white majority. In the satanic complexity of human affairs, the southern Jew who is conservative on race is today more useful to the white leadership than ever before. Certainly one by-product of official Jewish support for the Negro cause has been to create among Jews involved in the struggle a greater sense of identity and camaraderie with important segments of Christian religious and civic circles. From the perspective of one observer, the Jew acts more nearly as part of the white majority today because the

(Continued on Following Page)

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Negro-Jewish Relationships Must Change

(Continued from Preceding Page)

Negro problem is acting to cement him within it, and Jews are not unaware of how very much more "American" they are therefore becoming.

On the other hand, the Jewish-Negro encounter today, in the arena of hard economic realities, is evoking an amount of struggle and tension which is beyond the general tensions that exist between Negroes and whites. There is undoubtedly a perceptible amount of specifically Negro anti-Semitism. Whatever its economic causes, its existence owes something to a factor that is seldom discussed. Through anti-Semitism, which is so much the underside of the Western cultural tradition as a whole, some Negroes can, at least on this level, associate themselves with the majority in its immemorial hatred of the Jew.

In sum, the Negro is deprived but is by common consent culturally an insider in our society: the Jew is not deprived, but more than something remains of his being outside the mainstream of Western society and culture — and some of that apartness he continues to will and to want to preserve.

What then can be the nature of Negro-Jewish relations today?

In the first place, the Jewish community must, of course, lend its weight to every area of the battle for Negro rights and to every aspect of the concern for Negro misery. There can be no doubt that all Jewish philanthropic agencies, such as hospitals and case-work agencies, are obligated to serve all people, without distinction.

Secondly, the Jewish community has a duty to regard Negro leadership as accountable for any anti-Semitism that prevails with that community. Our awareness of the enormous pools of deprivation which feed it is no argument for excusing it. It is not at all self-evident that the Negro in America today is corporately worse off than the peasants and workers of Czarist Russia. It is demonstrable that the Jewish petty bourgeoisie of that time and place, because of their own unfortunate situation, were much more directly hurtful to the poorest elements in Western Russia than Jews are to Negroes in the Harlems of today's America. Anti-Semitism is no more forgivable in America in 1964 than in Russia in 1881.

In the third place, the Jewish community has an obligation to find areas of association for Jews, which by their very nature are particularist. Those institutions and organizations, such as community centers and summer camps, which are intended to serve the purpose of providing Jewish social and cultural ties of the broadest kind, should continue to do so and should forthrightly emphasize the Jewish nature of their program. We should not permit a cycle of evaporation of their content, which proceeds from non-sectarian program to non-sectarian membership to the total evaporation of Jewish specificity, so that these institutions then become neighborhood centers or camps, financed by Jews for everybody. There are indeed such needs in the community, and Jews ought to participate in them handsomely, but they should do so together with other people in truly non-sectarian and integrated institutions. This should not be done in the name of democratic platitudes whose effect is to dismantle specifically Jewish institutions. A corollary of this emphasis is the notion that institutions of the kind in question cannot be "Jewish" simply by closed membership; they must pay far greater attention to the Jewish nature of their program.

In the fourth place, I believe that the day of the Jewish-financed organization representing the Jewish community in the civil rights field, despite all the seeming verve of the moment, is soon to come to an end. Many Jews with primary

(Continued on Following Page)

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Negro-Jewish Relationships Must Change

(Continued from Preceding Page)

commitments in the field of civil rights have gone and are going outside the structure of the Jewish community into general organizations. Our major Jewish organizations, which have presently taken up this battle as almost their sole contemporary reason for being, are engaged in committing their own institutional suicide. Those who will be converted by them to this point of view will inevitably soon leave them. Therefore, we owe an obligation to say to ourselves and the Negro community that, from Negro perspective, civil rights is indeed the problem; for Jews, from their own perspective, it is one of several problems. It certainly does not outrank for them the question of their own spiritual and cultural survival in America, or their concern for the rest of World Jewry. Those Jews who do not assent in general to such a sense of balance are in various stages of leaving the Jewish community. They are perhaps better individual allies for the Negro, but, no matter how prominent they may be in Jewish affairs at the moment, such Jews are, as Jews, essentially marginal.

In the fifth place, there will inevitably have to be a division of labor among the institutions which are presently financed by the Jewish community. Those which chose to involve the Jew as an individual citizen in activities like non-sectarian philanthropy and the political and civil rights arena, will have to transform themselves into avowedly public institutions, to be directed and financed by a broad spectrum taken from the American people. There is no reason why some of our present Jewish agencies should not appoint white and Negro Christians to their Boards and appeal to such circles for financial support. In the negative sense, this would mean the end of any shadow of an unspoken presumption that these agencies have some specific "Jewish" purpose which can be imagined as a kind of lowest common denominator, Jewish survivalism. From a different perspective, it seems to me to be morally wrong to conduct an agency that is inter-racial and non-sectarian in its staff and clientele and insist in effect that its Board be Jewish. There is something of the lady bountiful in this approach. Both Jewish and non-sectarian imperatives would dictate the end of such anomalies.

In the sixth place, those agencies which remain in the specifically Jewish field, will owe two kinds of responsibility. It will be their obligation to transform their program, in the areas of culture and education, so that they are consciously and clearly calculated to increase Jewish knowledge and commitment. Part of their task in character-training will be, of course, to produce for society as a whole the kind of people who are motivated, from Jewish sources, to band together for a better and more just society. Like men of every other tradition, it is incumbent upon those who speak as Jews to be good citizens. I must, however, again repeat the caution that that is but one aspect of Jewish identity and not the whole of it.

The Negro is today fighting for his rights, and Jews, along with all other men of good will, must certainly stand beside him. But Jews are today also continuing to work at preserving and trying to define the meaning of their particular survival and identity, in the light of their own tradition and historic experience. Since this is a parochial concern of their own, they must here stand alone.

Our age does not like aloneness; it seems to prefer togetherness on every level. But any serious Jewishness must live in tension between that which unites it with others even in the most moral of struggles and that which sets it uniquely apart.

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71st Annual JWV Convention Endorses Viet Nam Policy

ATLANTIC CITY—The Jewish War Veterans of the United States of America adopted a resolution endorsing the Government's policy in Viet Nam, after hot debate last month at their 71st annual convention. They approved the "action of President Johnson in increasing our military commitment while at the same time using every conceivable channel to urge a peaceful settlement through across-the-table negotiations."

The resolution cited the stepped-up activities of the Vietcong, aided "by its Communist allies in violating the boundaries of Vietnam, bringing bloodshed and terror."

Morton London of Teaneck, N.J., national commander of the organization in 1962-63, attacked the resolution, charging that its premises were "factually incorrect." He asserted that it could not be proved that the Vietcong

"were outside invaders rather than domestic."

"Indeed," Mr. London declared, "perhaps the Vietcong are more indigenous to Vietnam than we are."

Mr. London held that it was "sophistry" to advocate peaceful negotiations while endorsing an escalated war. He charged that the Administration was demanding nothing less than "unconditional surrender."

Mr. London, a businessman and lawyer, called on the Jewish veterans not to "separate themselves from the world and from those dedicated to limiting the war and making the quest, through every feasible means, of a realistic peace short of unconditional surrender demands which Hanoi obviously will not accept."

Milton A. Waldor, the national commander of the Jewish War Veterans, who presided and introduced the resolution, relinquished the chair to defend the resolution. Mr. Waldor, a lawyer from Newark, said he was "greatly disturbed because the onus of seeking peace was placed on President Johnson."

"The burden of seeking peace," he said, rests not on the United States or the United Nations but on Hanoi and Peking.

Mr. Waldor scored Mr. London's "logic" in "forgetting that President Johnson sought only to convince them (the Communists) that they cannot win the war." He declared that the "mainstream of the grass roots of American Jewry firmly support the policy of President Johnson."

In another denunciation of the resolution, Milton Becker of New York said he did not think "emotionalism or waving a flag necessarily means patriotism."

"The resolution you are offering is a blank check to President Johnson and the military establishment," he said.

American-Jewish organization have been sharply divided on the issue of Vietnam. The great majority of groups have opposed any escalation of the war and urged the Administration to seek a peaceful settlement.

Sharply opposed to the Administration's policy is the Central Conference of American Rabbis. On the other hand, the Union of Orthodox Jewish Congregations of America has strongly supported the Administration.

Some Orthodox Jewish spiritual leaders have privately expressed concern that the spread of Communist domination is usually accompanied by the suppression of Jewish cultural and spiritual rights.

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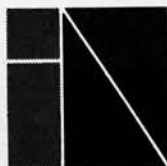
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THE NEW YORK TIMES?
NEW YORK—in a news item re-
porting the appearance of a set of
Israeli stamps which pictured Ma-

sada, The New York Times identi-
fied that famous fortress as "a
mountain village popular with tour-
ists."

Center Programs Keep Teenagers In Jewish Fold

NEW YORK — Jewish teen-
agers participating in demon-
stration projects in Jewish Community
Centers have discovered that en-
gaging in Jewish activities can be
fun, that they can take on a status
they never had before and that
Judaism is not an archaic religion
to be relegated to the past.

Experience has proved that
Jewish adolescents will and do
find satisfaction in Jewish pro-
grams in Jewish Community Cen-
ters when such programs are not
created FOR them but are the
result of prior discussion WITH
them during which they have ex-
pressed and explored their own
feelings about Jewish issues.

Too many programs developed
for and with Jewish teenagers
are just not appropriate for them,
there must thus be a sharp turn
away from "pediatric forms" of
Jewishness, suitable for elemen-
tary school children, that are still
being utilized in programming for
teenagers and adults alike, and
more imagination must be utilized
in creating program vehicles for
Jewish experience which grow as
the adolescent grows.

These were some of the opin-
ions voiced by a panel of three
social workers and a social
scientist, all of whom are author-
ities in working with teenagers,
who participate in a symposium
on "Strengthening the Jewish iden-
tification of Teenagers" under the
auspices of the National Jewish
Welfare Board (JWB).

The panelists were: Dr. Ber-
nard Carl Rosen, sociologist on
the faculty of the University of
Nebraska and author of the re-
cently published book "Adoles-
cence and Religion — The Jew-
ish Teenager in American So-
ciety;" Dr. Arnulf M. Pins, as-
sociate executive director of the
Council on Social Work Education
and staff consultant to the JWB
Task Force; Joel Carp, super-
visor of the teen department of
the East Flatbush-Rugby, YMHA,
Brooklyn; and Ephraim Goldstein,
Philadelphia, regional consultant
to JWB's Mid-Atlantic Region and
director of the region's Jewish
Center Youth.

The moderator was Max W.
Bay, Los Angeles, past president
of the Jewish Centers Association
of Los Angeles, and chairman of
JWB's National Service Com-
mittee.

The JWB Task Force headed
by Dr. Pins is an organized effort
by a select group of Jewish Com-
munity Center executives and pro-
gram specialists and national JWB
staff members to translate recent
discussions, research and concern
about Jewish life in America into
programs of action for Jewish
Community Centers and YM-
YWHAs.

The panelists were also in
general agreement that:

There is an urgent need for
Centers and YM-YWHAs to be
more creative and resourceful in
bringing teenagers and parents
together in common activities as
a way of overcoming the Jewish
indifference of young people as
well as coping with the ignorance
of things Jewish among many par-
ents.

Since adolescence is the period
when youngsters are desperately
trying to learn adult roles and to
feel that they are contributing
to the world in which they live,
Centers and YM-YWHAs should
be more concerned with providing
opportunities for youth partici-
pation in a wide gamut of Center
adult activities and committees.

Center programming should
aim at encouraging a continuous
dialogue between teenagers and
interested adults on the basic
question of the rationale of Jew-
ish survival and involve young-
sters in searching for acceptable
answers by exposing them to var-
ious Jewish views and positions
to enable them to clarify their
own thinking and make appropriate
and mature choices.

Centers have to demonstrate
increased commitment to the needs
and concerns of Jewish teenagers
by greater allocations of budget,
staff and lay leadership, and space
as a long range investment in the
future of Jewish life.

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5th Amendment & The Halakah

By RABBI NORMAN LAMM

(Editor's Note: In its decision outlawing police interrogation of detained persons who do not have legal counsel to advise them, the U. S. Supreme Court during its last term cited the following article, originally published in the American Jewish Congress' quarterly magazine Judaism. Chief Justice Earl Warren noted in his majority opinion that the rule against self-incrimination dates back to "ancient times" and especially to Jewish religious law. The American Jewish Congress published Judaism as part of its program of fostering the affirmation of Jewish religious, cultural and historic identity through the stimulation of an informed awareness of Jewish affairs and the encouragement of Jewish scholarship and education.)

The wide public attention focused on the Fifth Amendment in the recent past, and the vehemence with which it has been both attacked and defended, have prompted students of Jewish law to examine its equivalent in traditional Halakah. A comparison of the principle of self-incrimination, as embodied in Constitutional Law and in the Halakah, is revealing on the level of both theory and practical consequence.

The embattled Amendment, with its provision that "no person . . . shall be compelled in any case to be a witness against himself," is certainly one of the most fundamental and advanced principles of Anglo-American jurisprudence. Two great legal thinkers, Dean Griswold and Supreme Court Justice Douglas, writing separately, have recently referred to it in identical terms: an old friend and a good friend. Its significance in our whole tradition of liberty cannot be overrated. The law against compelled self-incrimination dates back to the 12th century, and achieved real prominence and effectiveness when it was upheld by the House of Commons in "Freeborn John" Lilburne's quarrels with the infamous Star Chamber in the 17th century. It became part of the United States Constitution as the Fifth Amendment in 1791.

The Amendment has been invoked, questioned, attacked and defended in the past, but it was the Communist issue that, amid heated controversy, brought the long-accepted privilege against self-incrimination to the forefront public discussion. This focus of attention has accomplished two things: it has shown its strength and it has revealed its weaknesses.

On the basis of these revelations and criticisms, it is interesting to note how a similar principle, antedating the Fifth Amendment by many centuries, has been treated in the Halakah. Attempts have recently been made to investigate the practical side of the problem, especially with regard to the permissibility of "informing" (messirah). What we are here interested in, however, is the theoretical background, the rationale, of the same principle in both systems of law. It is hoped

(Continued on Following Page)

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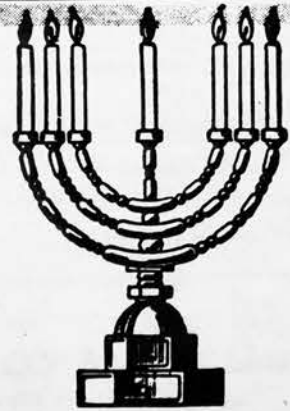
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gregation of Kol Shofar of San
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cently to vacate its meeting place

in the San Rafael Jewish
Community Center, will worship
for the next two months in the
Aldersgate Methodist Church at
the invitation of the Methodist
congregation.

5th Amendment & The Halakah

(Continued from Preceding Page)
that no inferences will be drawn
from this essay concerning the
very problem of enforcing the
privilege within the framework of
the nation's security require-
ments, the matter of "Fifth Amend-
ment Communists" or any of the
usual political issues that gener-
ally arise in such discussions.

The Halakhic principle is con-
tained in the formula "ein adam
meissim atsmo rasha," which
means, literally, a man cannot
represent himself as wicked. Most
of the Talmudic discussion of
this principle concerns, not such
self-incrimination which results in
corporal punishment, as that which
results in the disqualification of
the confessant as a bona fide
witness. It should be explained
that, according to Talmudic Law,
two categories of witnesses are
disqualified in any case requiring
their testimony. The first cate-
gory is composed of relatives
(within a certain degree of con-
sanguinity) of either the principals,
other witness or judges. The
second category, called passul
(disqualified), includes primarily
those of unreliable character,
(those who are "wicked" -- i.e.,
transgressors).

It should be pointed out, at
the very outset, that the Halakah
does not distinguish between vol-
untary and forced confessions, for
reasons which will be discussed
after. And it is here that one
of the basic differences between
Constitutional and Talmudic Laws
arises. According to the Constitu-
tion, a man cannot be compelled
to testify against himself. The
provision against self-incrimina-
tion is a privilege of which a
citizen may or may not avail
himself, as he wishes. The Hal-
akah, however, does not permit
self-incriminating testimony. It is

inadmissible, even if voluntarily
offered. Confession, in other than
a religious context, or financial
cases completely free from any
traces of criminality is simply not
an instrument of the Law. The
issue, then, is not compulsion,
but the whole idea of legal con-
fession.

This invalidation, by the Hal-
akah, of all criminal confessions,
obviates one of the serious prob-
lems of the Constitutional principle
regarding self-incrimination. Be-
cause the Fifth Amendment formu-
lates the principle as a
privilege, to be exercised at the
discretion of the accused, there
is a "natural" presumption of
guilt attached to the one who does
invoke the Amendment. This pre-
sumption which may, of course,
be completely unjustifiable, has
given rise to the opprobrious epi-
thet "Fifth Amendment Commu-
nist". This inference of guilt
may be unfortunate and regret-
table, but it is a fact, and a direct
result of the voluntary character
of the Constitutional principle of
criminal confession. It is an in-
herent flaw in the entire con-
struction of the legal concept, for
it stamps with suspicion anyone
who, by its use, seeks to avoid the
official consequences of self-
incrimination. One can mention
case after case where this "natu-
ral" presumption of guilt, by an
exercised public, has proved much
more punitive and damaging than
a jury's adverse verdict would
have been. In the Halakhic sys-
tem, however, no such "natural"
presumption can logically arise,
since there is no "claim of the
privilege" by a defendant--he is
automatically presumed innocent
despite himself.

This difference between the
Halakah and the Constitution in
the treatment of self-incrimina-
tion is a consequence of the dif-
ferent rationale and development
of the principle in the two systems
of law.

Historically, the Fifth Amend-
ment was born out of a reaction
against the use of torture as ac-
cepted procedure in legal trials.
Its espousal has historical rea-
sons and is based on solid hu-
manitarian grounds -- the abhor-
rence of torture as practiced by
the Star Chamber. The Amend-
ment protects, not only the ac-
cused, but society itself from the
inner corruption that comes from
legalizing brutality and sanctioning
violence in place of good police
work. It is, as Justice Douglas
puts it, "part of our respect for
the dignity of man." Dear
Griswold calls it, simply, an "act
of civilization". And Judge Fields
thinks it is too obvious to have
to explain. In general, then, the
rationale for the Fifth Amendment
is a humanitarian and moral one,
which arose in response to definite
historical stimuli, and is basically
negative in character -- it helps
eliminate brutality and torture

(Continued on Following Page)

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**5th Amendment
 & The Halakah**

(Continued from Preceding Page)
 from legal proceedings. Its
 genesis was an act of protest,
 and its character has thus been
 indelibly stamped on its sub-
 sequent development. It remains
 a powerful force against compul-
 sion, but has virtually nothing to
 say on the question of confession
 per se.

The Halakic principle, on the
 other hand, has as its rationale
 certain profound and positive con-
 siderations. Its unqualified rejec-
 tion of legal confession, though
 formulated in technical language,
 is based upon a deep insight into
 the dangers of even voluntary con-
 fession and the mental processes
 to the confessor, rather than upon
 cumulative historical experience
 alone. And it, therefore, trans-
 cends the limits imposed on a
 law which comes about primarily
 in response to the pragmatic de-
 mands of experience.

The Talmud's technical deriva-
 tion of the principle of "ein adam
 meissim atsmo rasha" is
 as follows. We have already
 mentioned the fact that according
 to the Halakah the testimony
 of a relative to the accused,
 whether that testimony be favor-
 able or unfavorable to him, is
 deemed invalid. The second propo-
 sition is formulated as "adam
 karov ettsel atsmo," literally, a
 man is related to himself. Hence,
 a man's testimony about himself
 is as invalid as is that of any
 other close relative. The Talmudic
 derivation is, therefore, syllogis-
 tic and, on the face of it, seems
 purely technical, especially since
 the first proposition -- the dis-
 qualification of a close relative
 -- is derived by a hermeneutic
 interpretation of a Biblical verse.

Behind this Talmudic deriva-
 tion, however, lie deeper motives
 as expounded by Maimonides and
 generally accepted by later Tal-
 mudists. This rationale, which can
 explain only the Halakic, but not
 the Constitutional opinion of self-
 incrimination, is presented by
 Maimonides as follows: It is by
 decree of Scripture that a Beth
 Din (a court) cannot execute or
 flog a man on his own confession,
 and can do this only on the tes-
 timony of two witnesses. . . the
 Sanhedrin can execute neither cap-
 ital nor physical punishment upon
 one who confesses to a crime,
 because perhaps this person's
 mind is sick in this matter; per-
 haps he is one of those who are
 perturbed and bitter of soul, who
 wish for death, who pierce their
 bellies with swords and throw
 themselves off roofs. Perhaps this
 man thus comes and confesses
 to a crime which he did not com-
 mit. (But whatever the reason may
 be), the principle of the matter
 is that it is a decree of the (Divine)
 King. Despite his obvious hesitancy
 and his ultimate reliance upon Bib-
 lical authority, which requires no
 further explanation, Maimonides'
 rationale of the Halakic point
 of view on self-incrimination is
 grounded on psychological con-
 siderations. Simply put, it means
 that confession to a serious crime
 may sometimes be a veiled attempt
 at suicide.

It is interesting to view the
 opinion of Maimonides in the light
 of our modern knowledge of psy-
 chology, and particularly psycho-
 analysis. For Maimonides to have
 offered this psychological reason
 for a legal principle operative in
 such a large area of the law,
 he must have intuitively sensed
 the fact that the propensity toward
 suicide is much more wide-spread
 than one might believe at first
 sight. In this, he anticipated by
 some seven hundred years, albeit
 in rudimentary fashion, a major
 achievement of psychoanalysis.

In 1920, some twelve years after
 expressing his scepticism of the
 "aggressive instinct" as developed
 by Alfred Adler, Freud elaborated
 his famous theory of the Death
 Wish or Death Instinct. This in-
 stinct, according to Freud, is in
 part and parcel of every human be-
 ing's psychological constitution. It
 reveals itself generally as des-
 tructiveness, in its many varied
 forms, and, in extreme cases, in
 homicide. This Death Instinct is
 opposed by a Life Instinct, which
 psychoanalysis declared to be an
 amalgamation of what had previ-
 ously been considered to be the two

(Continued on Following Page)

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 TORONTO—A Torah scroll valued at \$1,000 was stolen from Anshel-Lubavitch, a downtown

synagogue here, on the eve of the Sabbath. The theft was not discovered until a member went to the ark to take out the Torah.

5th Amendment & The Halakah

(Continued from Preceding Page)
 major instincts of man: self-preservation and sex. The Death Instinct is a sort of "repetition compulsion," an inherent tendency of life to revert to its lifeless origin, which is the inorganic state, or death. While the Death Instinct tries to disintegrate the organism in its regression, the Life Instinct (called Eros) is that which holds all living things together. This theory "endeavors to solve the riddle of life by the hypothesis of these two instincts, striving with each other from the very beginning.

Now, because of a variety of reasons, this Death Wish, originally felt towards others, is usually frustrated and as a result is redirected towards the self. At times, therefore, this Death Wish when it reaches its ultimate expression and is redirected towards the self, appears as suicide, then, is an introjected Death Wish. It is "turning against himself a death-wish, which had been directed against someone else . . . the unconscious of all human beings is full enough of such death-wishes even against those we love." It should be pointed out that, in addition to being an introjection of a death-wish originally intended for another person, suicide is frequently an abnormal means of atonement for an overwhelming feeling of guilt. In all these cases, of course, the reasons for the act are generally unknown to the person who commits it.

While it was Freud who suggested the drama of the two conflicting instincts, and the explanation of suicide as the total victory of the Death Instinct over Eros, it remained for his disciple, Karl Menninger, to develop the plot in this drama of conflict and tension. Usually, Menninger maintains, there is no total victory for either the Life or the Death Instinct. When the Death Instinct is only partially neutralized by the Life Instinct, what results is a variety of forms of partial or chronic self-destruction. A great number of "accidental" cases of self-injury and self mutilation are explained by this hypothesis of partial neutralization of one instinct by the other. Frequently, the act of the destruction of the self or part of the self is relegated to an outsider, a second person, as in certain cases of martyrdom or polysurgery, which can be traced to neurotic sources.

Thus, modern psychoanalytic theory supports Maimonides' explanation of the Halakhic view on self-incrimination, an explanation which relies on the universality of the instinct of self-destruction. It is interesting to note that in the passage quoted above, Maimonides extends his psychological rationale for the law on self-incrimination to include cases involving either capital punishment or corporal punishment such as flogging. One of his chief commentators, RaDBaZ, writes that it should be obvious that this explanation can only serve for a law involving capital punishment, but does not apply to confession for crimes punishable by flogging. This difference between Maimonides, in the literal readings of his decision, and RaDBaZ, recalls the essential difference between Freud's original theory and its expansion by Menninger. Evidently, Maimonides intuitively grasped a more elaborate understanding of the Death Wish as manifesting itself also as focalized or partial self-destruction, a refinement which obviously eluded RaDBaZ.

But the Halakah, if we are to accept this psychological rationale as valid, goes even deeper than either Menninger or Maimonides dared in this respect. The psychoanalysts concentrate on suicide and focal self-destruction, that is, physical harm to the body. While they do occasionally refer to "moral masochism," to the love of suffering which comes from self-mutilation, the concept is undeveloped and its exact nature is undefined.

Maimonides, too, does not go far enough in establishing the psychological rationale as the central and sufficient theme for the whole Halakhic construction of the law on self-incrimination. Maimonides
 (Continued on Following Page)

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5th Amendment & The Halakah

(Continued from Preceding Page)

confines his explanation to cases of death and flogging, which he codifies in the Laws of Sanhedrin. But the original Talmudic Law on self-incrimination deals not with corporal punishment, but with self-incrimination per se -- what we have referred to above as "moral masochism"—whose only effect is the disqualification of the confessor as a bona fide witness on the basis of "rasha" (transgressor). This latter law Maimonides mentions, not in the Laws of Sanhedrin, where he presents the psychological basis for the stricture against self-incrimination, but in Laws of Testimony (Eiduth), where the decision is mentioned without any explanation or reason. Obviously, Maimonides did not feel that the Death Wish, while sufficiently widespread to warrant its recognition by the Halakah in the forms of suicide and focal self-destruction, is operative in cases of confession which result in no more than disqualification of the confessor as a witness in any future case.

Yet, if that reason has validity for the one case, it must prove valid for all cases of the Halakah involving self-incrimination. And this is so only if we extrapolate, and maintain that the Death Wish expresses itself in more subtle ways than heretofore realized -- namely, in the disparagement of the self, in sordid public confession, especially of the kind that has recently found expression in the writings and records of the more morbid self-confessed ex-Communists. Thus, the sado-masochistic Death Instinct operates, not only by destroying or injuring the self physically, but even by casting aspersions on one's own character and exposing the ego to opprobrium in public. A recent case in point is that of the man who staged a great show of his confession of guilt as a Communist, only to turn later and stage an even greater show by compounding his first confession with a second confession as a liar. There is still some doubt and controversy as to whether he is more Communist than liar. This much, however, is sure -- his propensity for public confession is not without its deep psychological motives. The element of exhibitionism, which was so prominent in this case, is to be expected, according to Menninger, as a natural concomitant of the masochistic expression of the wish for death.

It is this broader view of the Death Wish and its universality that we must recognize in the Halakah, if its legal principle on self-incrimination is to have a psychological foundation. The Halakah recognizes the introjected Death Wish as expressing itself on three levels: as complete physical self-annihilation, when the confession is to a crime punishable by death; as partial self-destruction, when the confession is to a crime punishable by flogging (these two recognized by Maimonides); and finally, as "moral masochism" when the confession results in "psul eiduth," in the confessor's disqualification as a bona fide witness, due to his self-assumed status as "rasha."

The Halakah, then, is obviously concerned with protecting the confessor from his own aberrations which manifest themselves, either as completely fabricated confessions, or as exaggerations of the real facts. It recognizes the fact that, in Menninger's pregnant phrase which serves as the title of his book, from which we have drawn so copiously in this essay, we often find "man against himself." While certainly not all, or even most criminal confessions are directly attributable, in whole or part, to the Death Instinct, the Halakah is sufficiently concerned with the minority of instances, where such is the case, to disqualify all criminal confessions and to discard confession as a legal instrument. Its function is to ensure the total victory of the Life Instinct over its omnipresent antagonist. Such are the conclusions to be drawn from Maimonides' interpretation of the Halakah's equivalent of the Fifth Amendment.

ONE-WAY TRAFFIC
 TEL AVIV — While British citizens do not require entry visas to Israel, an Israeli wishing to

visit the Queen's country encounters great difficulties in obtaining the necessary papers, the Association of Israel Tourist Bureaus announced.

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U. S. Youth More Obedient Than Israelis

The realization for the first time that they are part of the Jewish people at large, not just of the Israeli people, is the major discovery of six Israeli youth workers and teachers who this Rosh Hashanah will complete a full year of living and working in countries where Jews are not the majority.

Full-time staff members of Jewish Community Centers and YM-YWHA's in Boston, St. Louis, Detroit, Pittsburgh, San Francisco and Montreal, the six Israelis were engaged for two years as part of an experimental program launched in 1965 by the National Jewish Welfare Board and the Jewish Agency for Israel Inc.

A primary objective of the project is to convert the rich Jewish experience and background of the Israeli workers into a new programmatic resource for the membership and staffs of American and Canadian Jewish Community Centers. The intellectual and emotional impact the Israeli workers have already had on Center members of all ages and on the Centers' professional and lay leadership is so unmistakably significant and dramatic that what began as a one-time undertaking now seems likely to become a permanent arrangement. Six more Israelis are coming to the United States and Canada this fall to join the staffs of additional Jewish Community Centers.

The program was also designed to provide Israeli professional social workers and youth leaders with a broader concept of Jewish life outside of Israel and to give them an opportunity to expand their own professional training and thus add to their usefulness when they return to Israel. Here too the results have been highly productive as is evidenced from the Israelis' replies to a series of questions they were asked.

As they neared the end of their first year in the United States and Canada, the National Jewish Welfare Board invited them to participate in a mall symposium in which they voiced their reactions to the Jewish communities in which they are working.

What emerged is a fascinating collective view of the differences they found between North American Jewish young people and children and their counterparts in Israel, the surprises they experienced as Israelis in their work with American and Canadian Jews and what they learned as Jews and as social workers that they feel they can usefully apply in their work in Israel.

There was general agreement among the Israeli workers that the widespread notion in Israel that North American Jewry is weak and confused does not jibe with the strong, well-organized Jewish communities they encountered. They were surprised to discover that North American Jewry has no intention of vanishing but on the contrary is deeply concerned with strengthening its Jewish identification and commitment.

In exchanging experiences, the Israeli workers discovered that not all Jewish communities in the United States and Canada are quite alike and that Israelis coming to North America need to be aware of the differences. They were familiar with reports of the low level of Jewish education in Canada and the United States but until they got here they felt these were an exaggeration. Despite this they were impressed by the widespread identification of American and Canadian Jews with Jews everywhere in the world, which contrasts with sentiment among many Israeli sabras who feel little kinship with Jews abroad.

The impression that all American and Canadian Jews are rich, they found to be a typical stereotype. American tourists to Israel who criticize Israelis for their failure to adhere to Jewish religious practices and rituals had given rise to the belief that American and Canadian Jews were deeply devout and the Israeli workers were taken aback when they discovered this too was a misapprehension.

Some marked differences be-
(Continued on Following Page)

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U. S. Youth More Obedient

(Continued from Preceding Page)
 tween Jewish teenagers in North America and their contemporaries in Israel were pin-pointed by the Israeli workers. The north Americans, they noted, were far less political-minded and much less aware of or concerned with political situations and trends in their countries and in other lands. Israeli youngsters belong to organizations that are under the influence of political parties and ideological movements and take more seriously the political and social objectives of these movements than do North American Jewish young people, the Israeli workers found. That family influence, especially of parents, is much stronger among North American Jewish teenagers than it is among Israelis, is another point on which the Israeli workers agree. In the United States and Canada, they found that Jewish youngsters as a rule obey their parents even when they don't accept their views while in Israel young people are more independent of their parent's wishes.

Strong dependence, even over-dependence, of Jewish teenagers on their parents and over-protection of youngsters by their parents were found to be commonplace in North America by the Israeli workers whereas Israeli children know that their future is bound up

with an Army career, since cadet training is part of the high school curriculum. The Israeli workers also noted that North American Jewish teenagers are more worried about social and economic status, dating and material possessions than are their contemporaries in Israel. On the other hand, they agreed that North American Jewish youngsters are more disciplined than their Israel contemporaries.

In assessing differences between Israel and the Jewish communities here, the Israeli workers were equally perceptive. They were much impressed with the widespread concern for the individual and with the concept on non-ideological social work that enables people of all shades of opinion and of all religious views or none at all to be served under one roof through Jewish Community Centers. This, they felt, was an idea that could be useful in Israel, especially in the rural areas where its application could help amalgamate immigrants, sabras and family members.

What amazed them particularly was the fact that the widespread network of Jewish social services in the United States and Canada is maintained almost exclusively by private funds and is organized and led by volunteers who employ trained professionals. This differs greatly from the practice in Israel where most social workers are government employees and where social service budgets come mostly from taxes. Voluntary organizations are still rare in Israel, they noted, and they doubted if they could mobilize volunteers to the extent that American and Canadian Jews have done so successfully.

While they found American and Canadian Jews to be genuinely democratic, the Israeli workers were puzzled by the impersonality of urban society and the formality of social life which is much different from what it is in Israel. They haven't quite adjusted to the idea that in the United States and Canada people just don't drop in for visits but make appointments, often far in advance.

The rigid socio-economic lines of division among Jews in North America also surprised them because in Israel educational levels are important dividers.

(Continued on Following Page)

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SETTLE IN AUSTRALIA
NEW YORK -- An Australian Jewish leader reported here recently that more than 35,000 Jews

have resettled in Australia since world War II ended, and thus doubled the country's Jewish population.

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 AND FRIENDS
 BEST WISHES FOR A NEW YEAR RICH
 IN BLESSINGS**

U. S. Youth More Obedient Than Israelis

(Continued from Preceding Page)

The professional ethics of Jewish social workers in North America, as well as their administrative skills, high standards and organizational efficiency scored high with the Israeli workers who feel that they have acquired many new ideas which they are eager to test in Israel. They are particularly anxious to persuade their countrymen that the large and well-trained professional staffs and modern facilities available to Jewish communal agencies in North America are important assets in creating opportunities for closer relationships with members.

The significance of these observations can be measured by the fact that the people who made them are all mature—mostly in their late 20s or 30s—well-educated, English-speaking, veterans of the Israeli Army or Air Force and experienced teachers or leaders of youth groups. All but one are sabras. One is a hard-nosed expatriate who is also a commercial artist. Two of them did youth work in England. Another is working toward a graduate degree in social work at an American university.

Unlike many other Israelis who come to the United States and Canada for one reason or another and avoid or ignore the Jewish community in which they live, these six made themselves part of the community. They will return to Israel to apply what they learned in and from North American Jewish communal life not only in their own professional and personal lives but as human bridges between Israeli and North American Jewries.

Soviet General Begins To Print War Memoirs

MOSCOW — A quarter of a century after the Nazi invasion of the Soviet Union the Russian Jewish General Hirsch Plaskov has started publishing his war memoirs in the Yiddish-language monthly "Sovyetish Heimland."

General Plaskov, who has now been pensioned after 44 years of service in the Red Army, wrote at the beginning of his series that his aim was to prove that Russian Jews fought bravely and devotedly side by side with all the other Soviet peoples, in the "Great War for the Homeland."

He has a host of vignettes and personal sketches of the Jewish fighters he met, on the long and bloody road from Moscow to Berlin.

He asks himself the key question: "Why do I, a soldier and not a writer, come to put down my memoirs in old age?"—and his answer is, that he feels it his duty to do so, for the sake of his comrade-in-arms.

Plaskov paints a picture of Yaacov Feigin, now a well-known Soviet economist, who commanded a famous artillery regiment during World War II.

Feigin who was a favorite with his men, used to tell them before every battle: "Boys, the accuracy of your gunfire will decide the success of the infantry. The better your aim, the less infantry blood will be shed when they go in to the attack."

The publication of General Plaskov's war memoirs comes around the same time as a survey compiled by the Russian Jewish statistician, J. Kantor, on the participation of Soviet Jewry in the World War II fighting.

Kantor writes that 47 Jewish generals and admirals served in the Soviet forces, while the total number of Jewish servicemen was half a million.

Kantor shows that the Jewish people's participation was proportionately higher than their number in the population. He notes that they won more decorations, proportionately, as well.

He mentions one crucially important battle, at the crossing of the River Dnieper, in which 27 Jews won the "Hero of the Soviet Union" medal.

STUDENT FEDERATION MEXICO CITY -- A Federation of Jewish Students from the Un-

iversity of Mexico faculties has been organized under Zionist sponsorship.

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NEW YEAR

Jewish Sororities Duplicate Function Of Match-Makers

By JOHN FINLEY SCOTT
(Condensed from TRANS-ACTION)

(Mr. Scott is a lecturer in sociology at the University of California. This article is based on his paper, "The American College Sorority: Its Role in Class and Ethnic Endogamy," published in the American Sociological Journal.)

In many simple societies, the "institutionalized ways" of controlling marriage run to diverse schemes and devices.

Whatever system they use, parents in all societies have more in mind than just getting their daughters married; they want them married to the right man. The criteria for defining the right man vary tremendously, but virtually all parents view some potential mates with approval, some with disapproval, and some with downright horror. Many ethnic groups, including many in America, are endogamous, that is, they desire marriage of their young only to those within the group. In shtet society, the Jewish villages of eastern Europe, marriages were arranged by a shatchen, a matchmaker, who paired off the girls and boys with due regard to the status, family connections, wealth, and personal attractions of the participants. But this society was strictly endogamous—only marriage within the group was allowed. Another rule of endogamy relates to social rank or class, for most parents are anxious that their children marry at least at the same level as themselves. Often they hope the children, and especially the daughters, will marry at a higher level. Parents of the shtet, for example, valued hypergamy—the marriage of daughters to a man of higher status—and a father who could afford it would offer substantial sums to acquire a scholarly husband (the most highly prized kind) for his daughter.

The marriage problem, from the point of view of parents and of various ethnic groups and social classes, is always one of making sure that girls are available for marriage with the right man while at the same time guarding against marriage with the wrong man.

The American middle class has a particular place where it sends its daughters so they will be easily accessible to the boys—the col-

(Continued on Following Page)

Jewish Agency Retrenching

JERUSALEM -- The Jewish Agency executive approved a radical reorganization and streamlining of its operations, including a probable merger of its immigration and absorption departments, to eliminate the duplication and bureaucracy with which immigrants have to cope, and implement the Agency's budget retrenchment and economy drive.

The decisions, adopted under the chairmanship of Agency executive head Aryeh Pincus, were listed under four headings: that the executive found it necessary to introduce complete and far-reaching reorganization of its work by reducing the number of its departments through unification, the executive is to proceed immediately with its deliberations on general reorganization of its activities, a special subcommittee of the executive would prepare detailed proposals to implement the changes for submission to the plenary of the executive in September, and the executive considered it "particularly urgent" to unite all the various arms dealing with immigration and absorption to merge them into one department.

The possible unification of the immigration and absorption departments was understood to involve also the economic department, as well as the Professional and Technical Workers Agency and Committee on Manpower Opportunities in Israel. Other departments dealing with education, youth and pioneering for Israel in other countries also will be re-examined.

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Jewish Sororities Duplicate Function Of Match-Makers

(Continued from Preceding Page)
 lege campus. Even for the families who worry about the bad habits a nice girl can pick up at college, it has become so much a symbol of middle-class status that the risk must be taken, the girl must be sent. American middle-class society has created an institution on the campus that teaches skills that middle-class wives need to know; like the shtetl, provides matchmakers; and without going so far as to buy husbands of high rank, manages to dissuade the girls from making alliances with lower-class boys. That institution is the college sorority.

A sorority is a private association which provides separate dormitory facilities with a distinctive Greek letter name for selected female college students. Membership is by invitation only, and requires recommendation by former members. Sororities are not simply the feminine counterpart of the college fraternity. They differ from fraternities because marriage is a more important determinant of social position for women than for men in American society, and because standards of conduct associated with marriage correspondingly bear stronger sanctions for women than for men. Sororities have much more "alumni" involvement than fraternities, and fraternities adapt to local conditions and different living arrangements better than sororities. The college-age sorority "actives" decide only the minor details involved in recruitment, membership, and activities; parent-age alumnae control the important choices. The prototypical sorority is not the servant of youthful interests; on the contrary, it is an organized agency for controlling those interests. Through the sorority, the elders of family, class, ethnic, and religious communities can continue to exert remote control over the marital arrangements of their young girls.

The need of remote control arises from the nature of the educational system in an industrial society. In simple societies, where children are taught the culture at home, the family controls the socialization of children almost completely. In more complex societies, education becomes the province of special agents and competes with the family. The conflict between the family and outside agencies increases as children move through the educational system and is sharpest when the children reach college age. College curricula are even more challenging to family value systems than high school courses, and children frequently go away to college, out of reach of direct family influence. Sometimes a family can find a college that does not challenge family values in any way; devout Catholic parents can send their daughters to Catholic colleges; parents who want to be sure that daughter meets only "Ivy League" men can send her to one of the "Seven Sisters"—the women's equivalent of the Ivy League, made up of Radcliffe, Barnard, Smith, Vassar, Wellesley, Mt. Holyoke, and Bryn Mawr—if she can get in.

The solution of controlled admissions is applicable only to a small proportion of college-age girls, however. There are nowhere near the number of separate, sectarian colleges in the country that would be needed to segregate all the college-age girls safely, each with her own kind. Private colleges catering mostly to a specific class can still preserve a girl from meeting her social or economic inferiors, but the fees at such places are steep. It costs more to maintain a girl in the Vassar dormitories than to pay her sorority bills at a land-grant school. And even if her family is willing to pay the fees, the academic pace at the elite schools is much too fast for most girls. Most college girls attend large, tax-supported universities where the tuition is relatively low and where admissions policies let in

(Continued on Following Page)

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 Extend Best Wishes To All Their Relatives and Friends For A Happy and Prosperous New Year

DR. and MRS. MILTON LEVIN And Children
 William Allan, Larry Robert And Joan Susan
 of 110 Savoy Street
DR. and MRS. HENRY LEVIN
 Linda Beth, Lori Ann And Steven Irwin
 35 Fifth Street
 Wish Relatives and Friends A Happy and Prosperous New Year

MR. and MRS. JOSEPH W. RESS and Family
 486 COLE AVENUE
 EXTEND BEST WISHES FOR A HAPPY NEW YEAR

MR. and MRS. PHILIP SEIDMAN, and Michael
 25 Douglas Ave., Providence
MR. and MRS. HAROLD LAKE
 And Children, Debbie Ellen, Sheryl Ilene, Beth Lisa
MR. and MRS. DAVE SEIDMAN and Rene Audrey
 Extend Best Wishes For A Happy and Prosperous New Year

MR. and MRS. WILLIAM KESSLER AND DAUGHTER, CYNTHIA
 WISH THEIR RELATIVES AND FRIENDS A HAPPY, HEALTHY AND PROSPEROUS NEW YEAR

MRS. ISRAEL B. DICKENS
 of 128 LAURISTON STREET
MR. and MRS. MAYNARD S. BURT and Children, James and Nancy
 Wish Their Relatives and Friends A Happy and Prosperous New Year

BEST WISHES FOR A HEALTHY, HAPPY AND PROSPEROUS NEW YEAR
 FROM
Rep. and Mrs. Bernard C. Gladstone AND FAMILY
 ANDREA, BRUCE AND JEFFREY

Mr. and Mrs. Max Greenberg and Leon
113 Julia Street, Cranston
Dr. and Mrs. Robert Greenberg
Cambridge, Mass.
Wish Their Relatives and Friends A Happy New Year

Best Wishes For A
Happy New Year From
MR. and MRS. JACK K. STALLMAN
And Family

Happy New Year
MR. and MRS. WILLIAM S. KLITZNER
and Family
1 Timberland Drive
Lincoln, R. I.

MR. JOSEPH CHORNEY
and Miss Frances Chorney
152 Evergreen Street
Wish Their Relatives and Friends A Happy New Year

MRS. JOSEPH COHEN
22 Sparrow Street
Wishes Relatives and Friends
A Happy and Prosperous New Year

THE SILVERMAN FAMILY
of East Greenwich
Extends Best Wishes
For A Happy, Healthy
And Prosperous New Year

Best Wishes For A
Happy and Prosperous
New Year
From
THE TVERSKY FAMILY

HAPPY NEW YEAR
MR. and MRS. EDWARD BERREN
Carole and Larry
of 185 Sumter Street

MR. and MRS. WALLACE H. GENSER
And Children
Ronelle, Sheryl and Erick
76 Summit Avenue
A Happy New Year

HAPPY NEW YEAR
from
MR. and MRS. EDWARD A. BOSLER
66 Laurel Avenue

MR. and MRS. DAVID KOTLEN
of Glocester
Wish Their Relatives and Friends A Happy and Prosperous New Year

MRS. SADIE JACOBS
wishes all her friends and relatives and all her Golden Agers a happy, healthy and prosperous New Year

MR. and MRS. BERNARD SEGAL
Children and Grandchildren
94 Overhill Road
Wish Their Relatives and Friends
A Happy New Year

MR. and MRS. H. B. STONE
and Family
of 100 Eaton Street
Wish Their Relatives and Friends
A Happy and Prosperous New Year

MR. and MRS. MAX J. RICHTER
550 Wayland Avenue
Wish Relatives and Friends
A Happy and Prosperous New Year

MR. and MRS. DAVID HORVITZ
And Children
ELLEN HOPE, SUSAN GAIL
and **ROBERT CURLAND**
9 Dorset Road, Pawtucket
Extend Best Wishes To Relatives and Friends For A Very Happy and Prosperous New Year

MR. and MRS. ISRAEL KAUFMAN And Family
MR. and MRS. LEO KAUFMAN And Family
MR. and MRS. SOLOMON KAUFMAN
And Daughter, Miriam
19 Ruskin Street
EXTEND BEST WISHES FOR THE NEW YEAR

MR. and MRS. DAVID MEYERS
and FAMILY
266 Slater Avenue
Wish All Their Relatives and Friends A Very Happy and Prosperous New Year

BEST WISHES FOR A HAPPY NEW YEAR
FROM
MR. and MRS. IRWIN CHASE
10 BROOKWAY ROAD
PROVIDENCE

DR. and MRS. HAROLD HANZEL
and Sons, **JEFFREY** and **MELVIN**
30 Knowles Drive, Warwick
Extend Sincere Best Wishes For A Happy New Year
To Their Relatives and Friends

Mr. and Mrs. Sam Riddell
and Family
209 Sixth Street
WISH ALL THEIR RELATIVES AND FRIENDS
A NEW YEAR OF PEACE, HAPPINESS
AND PROSPERITY

Jewish Sororities Duplicate Function Of Match-Makers

(Continued from Preceding Page)

students from many strata and diverse ethnic backgrounds. It is on the campuses of the free, open, and competitive state universities of the country that the sorority system flourishes.

When a family lets its daughter loose on a large campus with a heterogeneous population, there are opportunities to be met and dangers to guard against. The great opportunity is to meet a good man to marry, at the age when the girls are most attractive and the men most amenable. For the girls, the pressure of time is urgent; though they are often told otherwise, their attractions are in fact primarily physical, and they fade with time. One need only compare the relative handicaps in the marital sweepstakes of a 38-year old single male lawyer and a single, female teacher of the same age to realize the urgency of the quest.

The great danger of the public campus is that young girls, however properly reared, are likely to fall in love, and—in our middle-class society at least—love leads to marriage. Love is a potentially random factor, with no regard for class boundaries. There seems to be no good way of preventing young girls from falling in love. The only practical way to control love is to control the type of men the girl is likely to encounter; she cannot fall dangerously in love with a man she has never met. Since groups are unable to keep "undesirable" boys off the public campus entirely, they have to settle for control of counter-institutions within the university. An effective counter-institution will protect a girl from the corroding influences of the university environment.

There are roughly three basic functions which a sorority can perform in the interest of kinship groups:

It can ward off the wrong kind of men.

It can facilitate moving-up for middle-status girls.

It can solve the "Brahmin problem"—the difficulty of proper marriage that afflicts high-status girls.

Kinship groups define the "wrong kind of man" in a variety of ways. Those who use an ethnic definition support sororities that draw an ethnic membership line; the best examples are the Jewish sororities, because among all the ethnic groups with endogamous standards (in America at any rate), only the Jews so far have large numbers of daughters away to college. But endogamy along class lines is even more pervasive. It is the most basic mission of the sorority to prevent a girl from marrying out of her group (exogamy) or beneath her class (hypogamy). As one of the founders of a national sorority artlessly put it in an essay titled "The Mission of the Sorority":

"There is a danger, and a very grave danger, that four years' residence in a dormitory will tend to destroy right ideals of home life and substitute in their stead a belief in the freedom that comes from community living . . . culture, broad, liberalizing, humanizing culture, we cannot get too much of, unless while acquiring it we are weaned from home and friends, from ties of blood and kindred."

A sorority discourages this dangerous weaning process by introducing the sisters only to selected boys; each sorority, for example, has dating relations with one or more fraternities, matched rather nicely to sorority on the basis of ethnicity and/or class. (A particular sorority, for example, will have dating arrangements not with all the fraternities on campus, but only with those whose brothers are a class-match for their sisters.) The sorority's frantically busy schedule for parties, teas, meetings, skits, and exchanges keeps the sisters so occupied that they have neither time nor opportunity to meet men outside the channels the sorority provides.

(Reprinted from The Jewish Digest.)

New Year Greetings
DR. and MRS. FREDERICK MUSEN
Mark Alan, Jordan Scott
and Kenneth Roy
139 Belvedere Drive
Cranston

MR. and MRS. MAX FISHMAN
and sons, **HARVEY**
and **ARTHUR**
139 Sheffield Ave., Pawt.
Wish Friends and Relatives
A Healthy and Happy
New Year

MR. and MRS. HARRY SKLUT
And Children
wish their relatives and friends a Happy New Year

MR. and MRS. JOSEPH KORTICK
and Family
of 228 Warrington Street
Extend Best Wishes to Relatives and Friends For A Happy New Year

A Happy New Year from
MRS. IRVING KOFFLER
MR. and MRS. LAWRENCE KOFFLER
MR. and MRS. STEPHEN KOFFLER

MR. and MRS. JACK RESNICK
31 Radcliffe Avenue
Wish All Their Relatives and Friends A Happy and Prosperous New Year

NEW YEAR GREETINGS
MR. and MRS. LOUIS HANDWERGER
and Family
18 Stadium Rd. Providence

NEW YEAR GREETINGS
MR. and MRS. SAMUEL L. EPHRAIM
And Family
37 Bagley Road
Warwick, R. I.

NEW YEAR GREETINGS
MR. and MRS. MAX RESNICK
and Family
48 Farrar St., Cranston

NEW YEAR GREETINGS TO OUR JEWISH FRIENDS
FROM
MARJORIE and ANDREW J. BELL

MR. and MRS. SAMUEL I. WOODMAN
99 Lauriston Street
Wish Relatives and Friends
A Happy New Year

HAPPY NEW YEAR
MR. and MRS. LEONARD LAZARUS
Nancy and Peter
20 Upton Avenue
Providence

MRS. HANNAH PUSAR
MR. and MRS. THEODORE FEINSTEIN
and Ava and Peri
Wish All Their Friends
A Healthy and Happy New Year

NEW YEAR GREETINGS
The
PEARLMAN FAMILY
Morris Avenue

MR. and MRS. IRVING I. COKEN
15 Greening Lane
Dean Estates
Wish All Their Relatives and Friends
A Happy New Year

MR. and MRS. CHARLES H. OELBAUM
48 Warrington Street
EXTEND BEST WISHES
TO ALL THEIR
RELATIVES AND FRIENDS
FOR A HAPPY, HEALTHY
AND PROSPEROUS
NEW YEAR

MR. and MRS. LOUIS I. SWEET
And Family
Jenckes Hill Road
Lincoln
Extend Best Wishes For
A Happy New Year

MR. and MRS. NORTON RAPPOPORT
Ronald, Stephen, Harvey
and Howard
81 Payton Street
Extend Sincere Best Wishes
To Their Relatives and
Friends For A Happy and
Prosperous New Year

MR. and MRS. CHARLES ZATLOFF
39 Sessions Street
And Sons
Irving Zatloff and Family
Morris Zatloff and Family
Wish Relatives and Friends
A Happy New Year

MR. and MRS. SAMUEL WEINBERG
And Sons, Carl and Marc
of 17 Tulip Circle
Garden City
Wish All Their Relatives and
Friends A Happy and Healthy
New Year

MRS. ALBERT WEINER
10 HARIAN ROAD, PROVIDENCE
WISHES HER MANY RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

GREETINGS
FROM
CLAIBORNE PELL