

The Post and Opinion Wishes All A Happy Chanukah

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NATIONAL Jewish Post

"If You Let The People Know, They Can Act Intelligently."

INDIANAPOLIS EDITION

FRIDAY, DECEMBER 17, 1965

VOLUME XXII NO. 12

Stolkin, Rose Named JWF Division Heads

The appointment of Harold Stolkin and Robert Rose as division chairmen in the 1966 Jewish Welfare Federation campaign was announced this week by Marven Lasky, the overall campaign chairman.

Stolkin will be in charge of the Diamond Division, for contributors in the \$200-\$499 bracket, for the second year in a row.

ROSE WILL HEAD the Diamond Division, for contributors in the \$100-\$199 category.

Stolkin is co-owner of Indiana Finance and has been a campaigner for many years. He got his fund-raising experience with his father, the late Robert Stolkin, who twice was chairman of the Special Gifts Division.

Stolkin is a past board member of Tempie Beth-El Zedeck and has also been active in B'nai B'rith and the Jewish Community Center. He and his wife, Jacqueline, and their three children reside at 8706 Holliday Drive.

The 1966 drive will mark the first time for Rose in charge of a division. An attorney, he has worked on several previous campaigns, however.

HE IS A PARTNER in the law firm of Klineman, Rose and Wolf; a graduate of the University of Michigan and of the Columbia University Law School.

Rose is also a Democratic Party precinct committeeman and is active in the IHC Brotherhood.



ROBERT ROSE



HAROLD STOLKIN

Rose, his wife, Phyllis, and their three children make their home at 8530 Spring View Dr.



Candles For Chanukah

Faye Goldsmith of South Bend, a senior at Yeshiva University's Stern College for Women, in New York City, helps illuminate one of the most joyous Judaic holidays by lighting the Menorah candles in observance of Chanukah. Often referred to as the Festival of Lights, Chanukah begins this year at sundown, Saturday, December 18. The holiday cel-

brates the victory, in 165 B.C., of the Jews over Syrian forces that has occupied ancient Palestine. The Menorah symbolizes a miracle that occurred in the temple at that time. Although there was only oil enough for one night, it burned for eight nights until more holy oil could be obtained.

Campaign Plan Session For '66 JWF Drive Set

Robert Efrogmson, a key leader of the community, will address a Jewish Welfare Federation campaign planning meet-

ing at a Broadmoor Country Club breakfast this Sunday Dec. 19.

Efrogmson will describe experiences on his recent trip to Denmark and Israel as part of a United Jewish Appeal-sponsored Leadership Mission.

The meeting is one of a series being held to share ideas for planning the 1966 JWF campaign and comes under the auspices of the Special Gifts Division headed by Martin L. Larner.

Melvin Simon who played a key part in the 1965 fund drive, will be host for Sunday's session. Other similar meetings were sponsored by campaign chairman Marven Lasky, former Federation President William Schloss and Sam Mantel.

The Federation, headed by Ben Domont as president, plans a fast-moving fund drive for next year. The campaign kickoff will be held Jan. 8 at a Special Gifts function.

To be able to more effectively blueprint the approaching fund drive, campaign leaders are making a determined effort to solicit ideas from past chairmen and other key personnel.

Federation officials have voiced confidence that many weeks of planning will be reflected by a fast campaign that will also be the best in Indianapolis in recent years.

Deadlines Advanced For Holidays

Deadlines for articles and advertising appearing in the Jewish Post and Opinion have been advanced for the coming Christmas and New Year's holidays.

All copy intended for publication should arrive in the offices of the Post not later than Monday morning Dec. 20 for the issue of Dec. 24 and not later than Monday, Dec. 27, for the issue of Dec. 31.

Because of the volume of mail at this time of the year persons who have late articles are urged to bring them to the offices of the post, Suite 422, Printing Arts Center, 611 North Park Avenue.

Regular deadline will resume following the holidays.

PRODUCTION RECORD

The best production month in its history was registered by the Timna copper mines, with a record 1,350 tins daily.

B'nai B'rith Girls List Activities

A number of activities have been held or are being planned by Indianapolis B'nai B'rith Girls.

A meeting was held Dec. 12 at the Jewish Community Center

for the benefit of children at School 9, chapter president Marlene Levy said. "Tickets" of admission to the meeting were clothing or food.

Friday, Dec. 17, Friday night services and induction into M.I.T. were held at the Home of Merrie Cohen.

A Chanukah party sponsored by the M.I.T.'s was held earlier at the Jewish Community Center. Mr. and Miss Chanukah were crowned.

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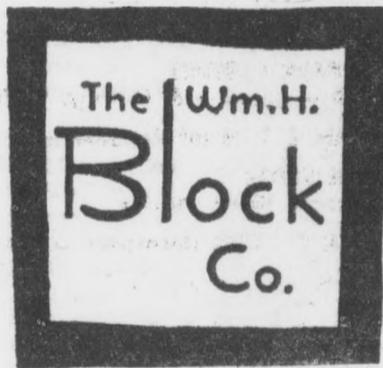
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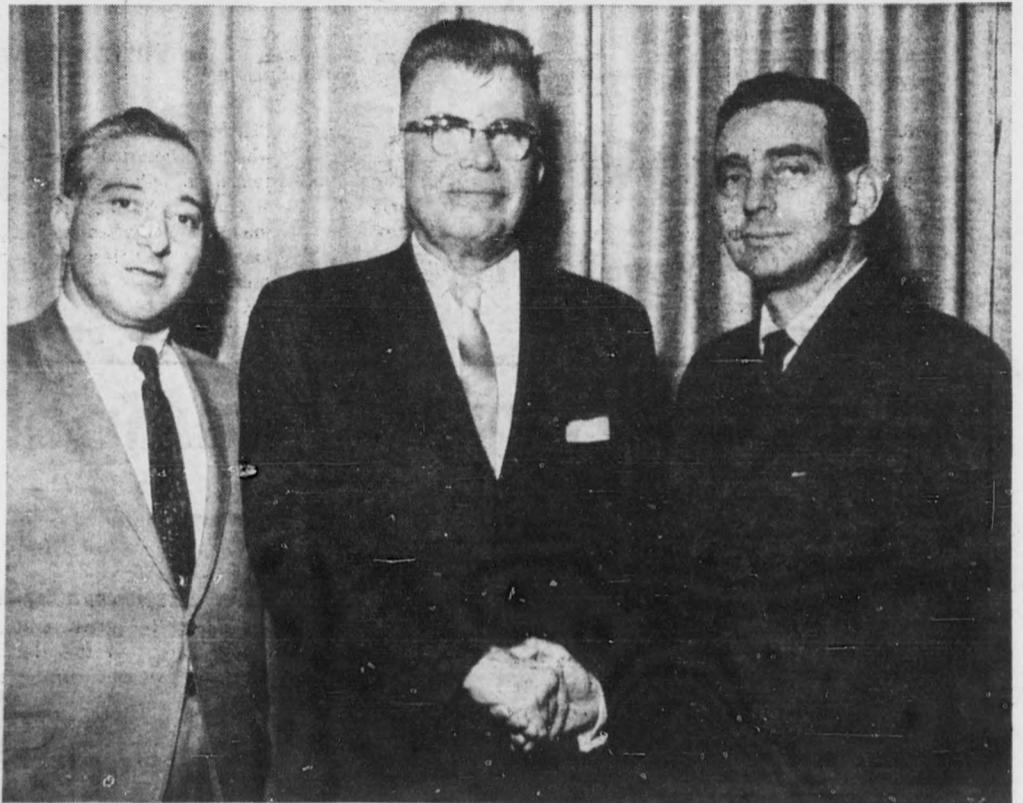
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Speaks At Purdue

Dr. Robert Gordis, Rabbi of Temple Beth-El in Rockway Park, N.Y., delivered a Purdue University religious convocation address on the topic, "Do Intelligent People Need Religion?" A dinner was given in honor of Rabbi

Gordis by the Indiana Board of Rabbis at the Purdue B'nai B'rith Hillel Foundation. Shown (left to right) Rabbi Sidney Steiman of Temple Beth-El, Indianapolis, President of the Board, Rabbi Gordis, and Rabbi Engel, Purdue Hillel Director.

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Teen Scene

By BRENDA FOX

It's beginning to look a lot like Chanukah. Especially with all those freshly polished menorahs waiting to hold the first glowing candles tonight. Several N a p-teens, however, have taken time out from



Brenda spending their Chanukah gelt to take part in other activities on the teen scene.

Indiana University invaders last weekend were Linda Silver, Charlene Malofsky, Barrie Katz, Lyn Stoner, Mike Berk, Sam Greenberg, Ron Netzorg, Burt Jacobs, John Tzucker, Larry Alboher, Dave Klapper, Alan Lichtenberg and Joe Leffel.

CAMPUS CHATTER: Congratulations to Lesley Baker who was recently named to the Judiciary Committee for her I.U. dorm.

Jule Kaufman received freshman honors at the recognition convocation of Wellesley College. Now a sophomore, Jule received the awards for outstanding scholastic achievement during her first year on the campus. Mazel tov!

BACK ON THE HOME

SCENE: After earning 25 NFL points in novice debate meets, Bob Glasser, Bob Rothbaum, Bruce Sklare and Larry Tavel are among the 25 new members of North Central's National Forensics League chapter.

Participating in the recent Purdue Legislative Assembly, Seth Bernstein, Dale and Leon Fink, Marc Hilton, Mike Jacobson, Steve Nisenbaum, and Joe Traugott proved their oratorical prowess. At the speech congress, organized like the nation's Congress, Steve and Leon were named outstanding representatives and top House committeemen. Mike was named outstanding Senate committeeman.

At the recent New Castle speech meet sponsored by the Indiana High School Forensics Association, Joe Traugott placed fourth in the boys' extemporaneous speaking category. North Central placed third among the 27 schools participating. Joe is also the newly-elected vice president of Central's Air-Space Club.

IN THE SPOTLIGHT: For most teens, the first terrace is the closest they can get to the Clowes Hall stage. Jane Cohen and Debbie Chernin got even closer last weekend when they were two of the three high school dancers to perform in the Butler College production of the ballet "Coppelia."

SANTA, HOW YOU'VE

CHANGED! That red-suited, white-bearded rotund little rascal mingling with the crowd at North Central's recent Christmas dance was senior class president Steve Talesnick. Just remember, Steve — Santa says, "HO, HO, HO!" — not "OIVEY!"

CLUB NOTES: Tonight's the nite of Deb-Ettes' swinging "Purple Passion" open winter dance. Tickets will be sold at the door so, COME ONE, COME ALL and join the group at the Continental Hotel from 9 p.m. to 12. It'll be THE END!

USYers will celebrate Chanukah Thursday with a big dance featuring the great sounds of Sir Winston and the Commons. The semi-formal affair begins

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PUBLIC SERVICE ANNOUNCEMENT: Don't spend all your money at the Deb-Ette dance tonight. Save some for Temple Teens' terrific Chanukah carnival tomorrow at 1 p.m.

DON'T FORGET: The Chanukah Clash of the Combos sponsored by B'nai Torah Youth will be December 25 at 8:30 p.m. COME ONE, COME ALL!

Young Adult Lounge Programs Started

The Center Young Adult Committee announces the opening of the Young Adult Lounge Program every Wednesday evening, 8 p.m. to 10 p.m. at the Jewish Community Center.

The group invites all interested members and non-members to share in the activities. Call George Toth, at the Center for further information, 251-9467.

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Miss Greenwald Is Engaged To Be Married

Mr. and Mrs. Harry Greenwald, 2919 North Delaware, announce the engagement of their

daughter, Judith Carol, to Arthur Merill Sachs, son of Mr. and Mrs. Harold Sachs, 1035 West Fairway Drive.

The prospective groom is attending Purdue University in the school of science.

No wedding date has been set.

B'nai B'rith Unit Plans Party At Borinstein Home

The George Choban B'nai B'rith Lodge 2192 hopes to initiate an annual custom this year by helping to entertain the men and women of the Borinstein Home for the Aged during the Chanukah Festival period.

Sunday, Dec. 26 members of the lodge, their friends, and children will gather at the home to help bring joy and entertainment to their elders. Plans call for movies to be shown, songs to be sung, and ice cream and cake to be served.

Chairman for the Lodge's activities is Seymour Schenkman.



Prepare For Party

Borinstein Home residents rehearse a candle-lighting ceremony which will take place at a party beginning at 1:30 p.m. Dec. 23 at the home, 3516 Central Avenue. Gifts will be distributed to residents at the party and entertainment is planned.

Zionist District Board To Meet

The Indianapolis Zionist District will hold a Special Board of Directors Meeting at 8 p.m. Dec. 19 in the home of Mr. and Mrs. Abe Miller, 1077 Fox Hill Drive. Special guests will be Milton Silberman of Chicago, and Frank B. Ruben of St. Louis.

RAISES OWN FOOD

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**Harold Chetkow
Named Service
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B. Harold Chetkow has been named to the planning staff of the Community Service Council of Indianapolis, it was announced last week.

Chetkow has been closely associated with the Council, a research - planning - co - ordinating body, since 1962, when he was named a research associate for a special Ford Foundation project on long range planning. This project will be completed in early 1966.

Chetkow came to Indianapolis from Brandeis University where he spent two years in residence at Florence Helled Graduate School, working toward his doctorate in social welfare.

He holds degrees from the University of British Columbia, University of Toronto and its School of Social Work. He formerly served as program director of the Jewish Community Centers in Windsor, Ontario and Binghamton, New York. He lives with his wife, Barbara and daughter, Miriam.

Motor Travel

Washington — About 65 percent of all passenger travel in the U.S. is by means of private or public motor vehicles.

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Salutations To All

**Benjamin Cohen Dies;
Retired Iron Dealer**

Funeral services for Benjamin X. Cohen, 75 years old, a retired scrap iron dealer, were held Tuesday in Indianapolis Hebrew Congregation Temple. Burial was in Indianapolis Hebrew Cemetery South.

Mr. Cohen, 3710 North Meridian Street, died Monday in Methodist Hospital.

The Aaron-Ruben-Nelson Funeral Home was in charge of arrangements.

Mr. Cohen, a lifelong resident, formerly was a partner in the Alex Cohen Sons Inc. scrap iron and metal company at 220 South West Street, which was founded by the father more than 80 years ago. Benjamin Cohen retired in 1949.

A veteran of World War I, he was a charter member and past director of Broadmoor Country Club and a past director of the Indianapolis Hebrew Congregation.

Mr. Cohen was a member of Crossroads Rehabilitation Center, the Joseph and Anna Borinstein Home for the Jewish

aged, Brandeis University, Indianapolis B'nai B'rith Lodge No. 58, Marion Masonic Lodge No. 35, Murat Shrine and the Indianapolis Hebrew Congregation and its Brotherhood. He was an honorary member of the Scottish Rite.

Survivors include the widow, Mrs. Esther Cohen; a daughter, Mrs. Robert Gordon of Indianapolis; a brother, Abe L. Cohen of Washington, D.C.; a sister, Mrs. Ralph Kahn of Indianapolis, and two grandchildren.

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Social Notes

Mr. and Mrs. Gordon Brown and son of Knoxville, Tenn., will spend the holiday season with their parents, Mr. and Mrs. Oscar Delott, 7285 North Illinois Street.

Accident Causes

Washington — About 90 percent of all airplane accidents are caused by human errors, according to aeronautical studies.

Chanukah
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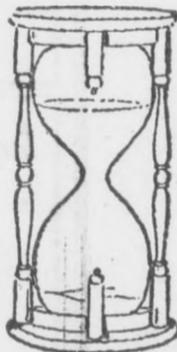
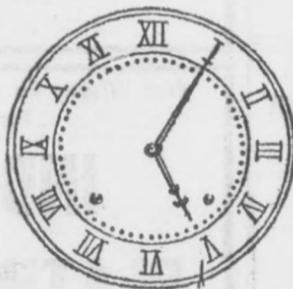
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What Defiling of Temple Really Was

By BEN NATHAN

What is the next Chanukah to be about, if there were a next Chanukah, a second one like this one, but about a historic event we still do not know of because it is now still in the future?

What if there were to be such a Chanukah? What then would its substance be? About what would it center? Dare we imagine?

But before we leap into the future let us in part, if we can, straighten the past, and figure

out what the old Chanukah was about, first. Let's see, what was it about?

YES, IT WAS about desecration and purification. The invading Greeks desecrated the Temple and the light that burned eight days was the key to the retrieval of the Temple and its consequent purification from the Greek defilement.

But what exactly do we mean here? What Greek defilement? Did the Greeks smear the walls with filth? No. Then what did

they do? They besmeared the Jewish mentality with insidious inroads, inroads of alien philosophy and religion. The physical desecration circumscribed about a certain physical structure, a stone and golden temple, at the center of Jerusalem. But there was too the desecration of the temple of the mind. But where was the besmirchment that event in fact bespoke, the besmirchment of the inner temple? For had not that besmirchment taken place, how could the other have followed?

Let us to the point then. The Greek besmirchment consisted in this — that God could not be known, that consequently maybe there was a God and maybe there was not, and whereas there was or was not, all that could be known was the mechanism, psychological and esoteric, of the workings of the human mind. The besmirchment by the Greeks consisted therefore also in the assertion that God as a subject of human inquiry was of secondary order since God at best was a contrivance of the human imagination.

IT WAS THIS sophisticated eclecticism that the Greeks sought to seed under the foundations of the Hebraic gnosis. It was a seductive sophistication to be sure. So much more elegant, they thought, than the Hebrew load. Whereas the Jew said "God is," the Greek said maybe. Whereas the Jew said "We know Him through the Torah," the Greek said "the Torah is like Homer, a series of legends." Whereas the Jew said "His Torah is sweet," the Greek said only the taste-buds on the tongue can distinguish sweetness. Whereas the Jew said "therefore be ye holy," the Greek said "be a person."

To the degree that Israel, knowing what it knew, succumbed to the airy, elegant materialism of the Greeks and to their argument that the only proper study for man is man himself (as distinguished from the continual study of God), to that same degree, that degree of succumbing, was the Temple in Jerusalem desecrated.

We celebrate Chanukah to commemorate how little in fact that succumbing was succumbed to. We celebrate Chanukah in honor of the purification rite that was able to cleanse out the be-

smirchment of that succumbing — known in certain circles as the Greco-defilement.

BUT WHAT OF the Chanukah of the future? What new tests of alien thought will Israel be put through? What new challenge is yet to come and whence? Will it come from space? Will creatures of an alien planet descend like Moses did from Sinai carrying new tablets of law? Or will it come from a new unitarianism that would bind all religions into one, as will some day be ecumenically proposed by the Christian, Buddhist, Hindu and Mohammedan faiths? Or will the test this time come through Israel itself? Whatever it is, or whatever it comes from, that new test will constitute the

new Chanukah.

Happy Chanukah, when it is said this year, should mean then happy anticipations that the desecration attempts of the future will be as happily conquered as they were in the past.

Amen.

On The Mend

Joe Cohen, 5808 North Meridian Street, is convalescing in Methodist Hospital following surgery.

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Why Actors Like Chanukah Roles

By BEN MOSTOV

Why do great stars of the stage and screen, Jewish and non-Jewish, people like Edward G. Robinson, Cary Grant, Ralph Bellamy, Henry Fonda, Eartha Kitt perform Chanukah roles? Why do television personalities like Ed Sullivan and Mike Wallace throw their hat in the Madison Square ring?

Every Chanukah, these stars appear to revive the 2,000-year-old story of the valiant Maccabees to an audience which packs every seat in America's largest indoor auditorium.

Why?

BETWEEN FIFTY and sixty thousand people are expected to witness the Chanukah Festival for Israel at Madison Square Garden this year. Since the inauguration of the Chanukah Festival by the Israel Bond or-

ganization, it is estimated that close to three-quarters of a million people have witnessed it.

The man to answer all these questions in Himan Brown. You will find him in a cluttered section of West 26th St. On the outside of the building are the letters C.B.S. and A.B.C., suggesting associations with the world of television. Inside is a spacious studio and there you will find a man who tells you that he is like all men, except his calendar is different. "When it's Pesach with you," he says, "it's Chanukah with us." Which is to say, he begins to work on the Chanukah Festival immediately after Passover.

HIMAN BROWN is really a one man non-profit institution in the use of the arts of communication for the betterment of the human race. At one time a high-

ly successful radio and film producer, he apparently did so well, that he can now devote most of his time to being a volunteer in the cause of Israel. He has a little side hobby — as a collector of art. He is said to possess a prize collection of Renoir and other masterpieces of art. The walls of his studio are covered with paintings, modernistic for the most part.

He has just returned from several weeks in Israel where he put together a documentary campaign film for U.J.A. He was responsible for the film, "The Price of Silence," attacking Soviet anti-Semitism. Another film of which he is justifiably proud is "The Fast I Have Chosen," which was done for the Federation of Jewish Philanthropies.

Working for the joy of the working, to use Mr. Kipling's phrase, he likes to get the stars of Hollywood and Broadway to

give their toil for the same reward.

BORN IN BROWNSVILLE, the most Jewish section of greater New York, he had little Jewish education as such. He attended no Yeshiva and had little of a religious training, but

the Yiddish newspapers came into his home and he is saturated with Yiddishkeit. He likes nothing better apparently than to switch now and then from English to Yiddish to show his fluency in mame loshen. And he

(Continued on Next Page)

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Why Actors Like Chanukah Roles

(Continued from Previous Pg.) will tell you that some of the stars do their bit for the Chanukah Festival because they too are attracted to Yiddishkeit.

Edward G. Robinson, he tells you, speaks an excellent Yiddish. He recalls that Robinson in one part of the Chanukah script insisted that the words be spoken in Yiddish and it was done that way.

An actress who handles Yid-

dish very well is Bess Myerson, but it comes natural to Bess, who is a graduate of the Shalom Aleichem schools.

CARY GRANT brought the house down, when in a scene which depicts the old "shtetel" life of the Jew, he spoke of his Bobe and Zayda, but Grant, says Brown, was as tickled himself to use these Yiddish words and identifying himself with the Jewish cause, even though he is not

Jewish.

There are some who give personal reasons. When Burt Lancaster was asked to take a part, he said, "Why not? I was born at Broadway and 116th St. in the Jewish section and my nose was fixed at Mt. Sinai hospital." He had a bad accident and the Jewish hospital helped him.

Similarly Peter Sellers was glad to appear, not only because he is Jewish but because he attributes his recovery from his recent heart attack to a new treatment originated by the Montefiore Hospital in the Bronx.

STEVE LAWRENCE, when asked to sing a Yiddish song first demurred. He never had professionally sung any, but he finally agreed, even going to the point of having the arrangements for the orchestra produced at his own expense. The experiment proved rewarding. It was such a hit, it was turned into a record and has proved one of his best selling ones.

It was for an Israel Bond Chanukah performance that Eartha Kitt first was induced to sing in Hebrew. Now Hebrew songs are a leading part of her repertoire.

Brown also gets the authors to give their services free. The novelist, Jerome Weidman, readily agreed to write a script for the Chanukah Festival because, he said, "it would please my parents and myself." Henry Denker, the Broadway playwright who was approached by Brown to write this year's script, said, "You don't have to tell me about Chanukah, I went to Yeshiva."

THE ACTORS, Brown says, also feel that they have a duty to serve public causes and he thinks many of them wish to identify themselves with the building up of Israel.

There has been a tremendous development in Israel in the last ten years, says Brown. "I was there in 1953. Then there was one lane for traffic to Jerusalem. Today, there are four lanes. Ten years ago, I was in the area of Dimona. It was a desert. Today, it is a town of 20,000 people with schools and a large textile industry, for which Israel Bonds is largely responsible."

Brown has also to get in a final plug for Yiddish. He was

gratified to find in Israel that there are now six theatrical companies playing in Yiddish. "You know," he says, "there is a story they tell in Israel."

A mother and son were talking. The son was talking Hebrew and the mother Yiddish.

"Why," she was asked, "do you continue in Yiddish?"

"I don't want my son to forget," she replied, "that he is a Jew."

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From Chanukah Glory To Agony

By ALFRED H. PAUL

It is time to recall the reign of the Hasmonean Dynasty over the land of Israel. We celebrate the great miracle of the Maccabean victory which culminated the reconsecration of the Temple in Jerusalem. Every Jewish child knows how old Mattathias defied the Syrian conquerors in the small town of Modin, how he and his sons took up arms against the Syrians, how the Hebrews in Judea finally regained their religious freedom under the leader of Judas Maccabeus, how the few drops of oil in the Temple lamp burned miraculously for eight nights.

It is a story of Jewish glory. What few remember these days is that the Hasmonean Dynasty, which started in ecstasy, ended in agony for the Jewish people in the Holy Land. Let's take the story in sequence.

MATTATHIAS OF Modin was

the descendant of a man named Hashtman, or Asmoneus. A Seleucid despot from Syria, surnamed Epiphanes, had set out not only to conquer Judea but also to suppress that land's religion. His troops were ordered to hellenize the Jews. The Syrians converted the Temple in Jerusalem into a Greek sanctuary and erected altars to their pagan gods in towns and cities throughout Judea, meeting very little resistance. But a country priest at Modin, a great-grandson of Asmoneus, showed fight. Soon, one of his sons, Judas, nicknamed the hammer (Maccabeus), took charge of the Jewish army.

Three years to the date after the Temple had been desecrated — the Temple was reconsecrated. Using mainly what we would call today guerilla tactics — striking by night, hiding in the caves and hills by day — the

under-equipped, underarmed, hardly-trained Jewish fighters defeated the highly-trained, disciplined might of the Syrians. The Jews won against superior forces literally because of their spirit. This has happened at many periods in history. A people imbued with an idea can win over brute force. The Jews had an idea: Their religion. They triumphed.

SKIP ALMOST a hundred years. A half-Jew named Herod — married to a woman who descended from the Hasmoneans — seized the Jewish throne occupied by that time by Antigonus, last of the Hasmonean kings. Herod had Antigonus killed. He ordered death for the remaining male members of the Hasmonean Dynasty. He culminated his orgy by decreeing death for his wife and her mother. The Hasmoneans were wiped out.

In between Mattathias' revolt and the blood-bath of Herod, other things were happening in Judea. The Hasmoneans, having triumphed over the Syrians, did indeed reestablish the Jewish religion. Soon, however, the Hasmoneans grew more ambitious. They wanted to be a power in the world. Some of their people objected to the new policies. They insisted that the Jews remain an isolated sect, minding their own religion. The Judeans had gone on, logically, from religious freedom to political independence. They saw a new world, in which new modes of communication had been developed, and they wanted to play

a role in that world.

THEY CHARGED the isolationists with obscurantism. The isolationists retorted with accusations to the effect that the country's priestly (and economic) elite were flirting with death for the ancient faith. Out of this sprang what became the conflicting ideologies of the Phar-

isees and the Sadducees. Spiritual isolation demanded political isolation. But political wordliness did indeed threaten assimilationism. The clashes were complicated further by greed and lust for personal power developed by the descendants of those idealistic Hasmoneans of the

(Continued on Next Page)

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From Chanukah Glory To Agony

(Continued from Previous Pg.)
time of Mattathias.

Which was best — for the country and for its religion? How can one compute the reckoning today? The historical facts are clear. The interpretations and the evaluations are hazy.

But, as we celebrate Chanukah, it is worth recalling that the heroism of Mattathias and the bravery of his son Judas and the joy over the miracle that occurred during the reconsecration of the Temple — all of these ended in tragedy less than a century later.

THAT THERE IS a lesson for us, there is not doubt. Exactly what the dimensions are of that lesson — this writer must leave to you. Today we worry about assimilationism through worldliness and perpetuation of our Jewish culture. Today some of us fear theocracy and others shudder at the thought of isolationism. Today, there are still Pharisees and Sadducees.

And some of us are content merely to spin the dreidel and pile the plate high with latkes and toast and L'Chayim — and let the pundits worry.

I wouldn't advise you to burden the kids with all of this. Chanukah is a happy festival. Let it remain so. But like so many things Jewish — it has deep implications also.

Here's to Mattathias of Modin. He started something, indeed. How it all ended — that's another story.

JEWISH LEADER WINS

SYDNEY — A leading Australian Jew was sent to Parliament as Sydney D. Einfeld, who ran on the Labor Party ticket, won a by-election. Einfeld is president of the Australian Jewish Welfare Societies and a member of the executive of the World Jewish Congress.

Slight Collision Marks Ashdod Port Inauguration

ASHDOD — Even the collision between a port tug and the first ship to use this new Harbor, which has been years in the making, could not dim the celebration of the epic occasion.

The ship, the 6000-ton Swedish freighter Vingaland, brought a consignment of sugar from Warsaw to the Jewish state.

Captain Rolf Bauer was the luncheon guest of the Port Authority and was given an inscribed parchment scroll testifying that the Vingaland was the first ship to call on a routine commercial assignment at this brand-new port.

One of the brown burlap bags will never be opened. It will take up a place of honour in the Municipal Museum planned for Ashdod.

More ships are scheduled to call at Ashdod this week.

Two starboard bow plates aboard the Vingaland were pushed in. As the two ships reeled apart, the Vingaland showed an ugly dent, just above her water line.

The Tirzah had intended to help manoeuvre the Vingaland to her berth and was, apparently, captained with too much enthusiasm. "Stage-fright," a port official said.

The "opening celebrations" will be observed here next spring or summer. The reasons given were that celebrations would at this stage only interfere with the running in of the various installations.

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New York — The air distance from New York to Melbourne, Australia, appears on schedules as 10,542 miles.

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Everyone Write His Own Chanukah Service

By **RABBI DOV PERETZ ELKINS**

Jewish Law Codes suggest that each person in the family have his own Chanukah (as the Chanukah Menorah is known in Israel). This is to help each individual, young and old, male and female, to feel the significance of the miracle of Chanukah.

Since the idea is stressed that the participation of everybody is required, why not carry this idea one step further? Why not let every American Jewish family write its own Chanukah service?

First of all, we would thus be fulfilling the tradition of having the meaning of the holiday brought home on a very personal basis.

SECONDLY, WE would be continuing the long tradition of adding to Jewish liturgy the expressions of the heart of contemporary Jewry. Each generation, and each century made its contributions to our dynamic and progressive liturgical compositions. For example, the Lekha Dodi prayer, which we all love

to chant on Friday evening, was composed only a few centuries ago in Safed, Palestine, and is one of the latest additions to the Siddur accepted by all Jewish communities. It has become so much a part of the Sabbath Eve Service that we feel that it has forever been a part of the Shabbat liturgy.

The High Holy Day Mahzor is full of poems and songs and prayers that are the creation of gifted and sensitive poets of all ages and all countries. How much the poorer would we be had the works of these eloquent paytanim (liturgical poets) not been preserved. In fact, thanks to the great Genizah discovery in Cairo by Solomon Schechter in 1896, we have even more than we ever thought were composed.

THIRD OF ALL, the Chanukah liturgy is an extremely simple one. We have a few blessings, the Al Ha-Nissim, Maoz Tsur, and that is about all. There is ample room for a liturgical service, the product of an American pen, to enhance the worship of individuals and groups. Perhaps some of these

creations would some day be accepted by all Jews, and thus one more worthy contribution would be added to the treasury of Jewish prayers.

It is a well known fact that Chanukah has taken on a much greater significance in America than it ever had in the past. This is due to many factors. Partially because of its proximity to Christmas. We try to make Chanukah our counterpart to the Christian December holiday. While Chanukah cannot ever become a major holiday like Passover or Yom Kippur, there is no reason why it should not gain in significance and meaning if American Jews feel that it speaks to them more directly than it did to their ancestors. Goodness knows we have dropped enough traditions and weakened our ancestral heritage so

much that strengthening one aspect of it cannot do any harm, and may do a great deal of good.

PERHAPS ANOTHER reason for Chanukah's popularity in the United States is that it portrays the Jew as a strong and brave hero. After centuries of being crushed under the heel of the oppressor, we like this "Ari Ben Canaan" image, and want to give it more publicity and prominence. And also, because in America we prize the values that Chanukah symbolizes, religious freedom and independence, this winter festival is looming larger in the panoply of Jewish festivals.

Whatever the reason, Chanukah is one of the most popular of Jewish holidays in America, and there is no reason why we should not encourage this. We do not want to emphasize the gift giving overly much, we must rather attach importance to the spiritual side of Chanukah, but in any case there is ample room for expanding this holiday and adding to its formal prayers and drawing on the Jewish muse to beautify its observance.

THE SIMPLEST way to write a Chanukah service is to compose a few lines for each candle. Each night, these lines—in verse

(Continued on Next Page)

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No Longer Necessary To Change Names

By RABBI SAMUEL SILVER
On television the other night Jack Benny said that if he had known he was going to be such a famous fiddler he would have kept his original name, Kubelsky.

Or, perhaps, he added in his delightfully whimsical fashion, "I would have called myself Kubelsky the Great."
What Benny meant was that if he had been sure of his success he would have kept his original name.

SOME PEOPLE make quite a tzedakah about name-changing on the part of the Jews. It is true that in some cases it is motivated by the desire to conceal one's Jewishness. But in many other cases Jews have every right to shed Russian or Polish names and use easier ones or names more in keeping with our at-homeness in this country. After all, were Jews so well-treated in those benighted countries that they should feel an obligation to memorialize them each time they identify themselves?

I have a friend who was eager to shed his last name, but he didn't want anyone to feel that he was doing it to flee his Jewishness. So, even as he shortened his last name from Poz-

nansky to Perry he changed his first name from Harry to Jacob. NAME-CHANGING has long been an accepted Jewish custom. In the Bible, Abram became Abraham, Sarai Sarah and Jacob Israel. Indeed, the only patriarch who did not undergo a change was Isaac, and that makes sense because in Hebrew it is a word which means laughter.

And in modern Israel you couldn't join the cabinet of David Ben Gurion (nee Green), unless you changed your name. Therefore, Chertok went to Sharrett and the late Rabbi Fishman switched to Maimon. Get it? Maim is Hebrew for ocean, the home of fish.

GOING BACK to American celebrities, there is no question that we now live in a time when Jews could make a go of

their profession without the need to alter their names in accordance with the idea of timid managers that this would ease the path towards popular acceptance. Leonard Bernstein could do no better had he altered his name to Burns. Chances are that Lee J. Cobb would have done as well if he had retained the original Jacob; and Dore Schary could have stayed Isidore without much damage to his career.

And, in other fields, Arthur Goldberg is an example of a man who has reached the heights with a name, though Germanic, which is identified with Jewishness. Indeed, when our U.N. Ambassador was seen on TV with the Pope, on the latter's visit to this country, many a person probably saw the two and wondered "Who is that man with Goldberg?"

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Everyone Writes
(Continued from Previous Pg.)
or prose, essay or prayer, can be recited as the new candle adds its light to the others. Thus a series of eight literary creations will constitute the new, modern, personalized Chanukah service for the American Jewish family.

Chanukah has many ideas in it which are worthy of expansion, elucidation, and explication, dedication; light (knowledge, Torah, truth); heroism; Hebraism versus Hellenism; the Maccabees; salvation for those with faith in God; beauty in ceremony and ritual; spiritual gift giving, etc. Each family must find for itself the best way to express what it finds of significance in Chanukah.

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The Issue of Christmas In Public Schools

By ROBERT E. SEGAL

Biblical scholars may well challenge us. We appeal to them to correct us if we're wrong. But we've been told that only two arch-angels are mentioned by name in our Bible. One is Michael. The other is Gabriel. And Gabriel is going to be blowing that horn on the U.S. Christmas postage stamp this year.

When last heard from, the hassle about such a stamp had shifted from the advisability or in-advisability of placing the government behind the observance of Christmas via the use of a stamp and had come to concen-

trate on a dispute as to whether the angel selected as the stamp model was a boy or girl angel.

THIS NATION, conceived in liberty, will continue to exist and prosper with or without a Christmas stamp. All kinds of strange happenings can accumulate around the mail and the way it hits your desk. Thus, many people probably see no inconsistency in receiving a letter with a stamping machine imprint urging us to "Pray for Peace" at the same time our U.S. Marines are slugging it out in Vietnam.

Much, much more serious than what is on or off a stamp in addi-

tion to good glue is what the ultimate decision makers in this country are going to do about religious holiday observances in the public schools, especially in view of recent Supreme Court decisions banning the recitation of the Lord's Prayer and also barring Bible reading in the schools.

THE SIMPLISTIC approach is well expressed in an actual letter-to-the-editor, here quoted in full: "To The Editor — Since we kicked God out of the schools, look at the trouble we are having in the schools and little children are paying the price. Before it is too late, please put the prayers into the schools now." This letter-writer, in her obvious sincerity and trust, undoubtedly will be much more dismayed later on when the issue of holiday observances in the schools is settled.

A recent survey in Iowa, bringing responses from three in every four of the public school superintendents polled, revealed that 79 per cent of the schools still have observances of religious festivals. Arguments for such observances are well known: our public schools grew out of a Protestant parochial system and

offers an informed and sensible approach to this complex issue. After noting that the Christmas season has a special significance both in community custom and

(Continued on Next Page)

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Issue Of Xmas In The Schools

(Continued from Previous Pg.)

folk culture, that the schools may not without violating the principles of learning, ignore this element in the children's environment, that many Christian religious leaders deplore strongly the modern tendency "to take the Christ out of Christmas" and also oppose non-religious observances of "one of Christianity's holiest days" whether in the

public schools or elsewhere, the Commission concludes:

"A PUBLIC SCHOOL, whatever the feelings of its constituents, may not observe Christmas as though it were a church or combination of churches. On the other hand, an educational institution for children may not, consistent with proven educational principles or readiness and interest, ignore Christmas. Finally, the good public school will be highly sensitive to its obligation to support and protect the religious development of ev-

ery child in its charge, in whatever religious tradition he and his family embrace. In this last may be found the key to sound policy. . . The non-Christian is not a guest in a Christian school — he is a fellow citizen in a public school which includes a good many Christian members . . . He grows in love and respect for a school and a governmental system which cherish diversity, including religious diversity. . ."

Eventually, those religious holiday observances in the public schools which can be shown to be undermining the faith of any child will be separated out from observances simply reflecting the general holiday mood, now so prominent in the market place. Eventually also, the Supreme Court will find itself obliged to make a definitive pronouncement regarding religious holiday observances in the public school.

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A Miracle Then And Today

Blazing atop the roof of the kneset building illuminating the Jerusalem sky, the tidings of Hanukah are proclaimed to all Jewry — "in those days — and in ours." — Jewish Exponent photograph.

Fund-Raising Tricks Bared by Newsweek

NEW YORK — Fund-raising techniques of the American Jewish community got a thorough exposing to the general public in the current issue of "Newsweek" magazine, with all the tactics from pressure, to card-calling examined.

The jumping off point of the article was the annual conference of the United Jewish Appeal last week-end at the Waldorf Astoria.

RABBI ERNEST M. LORGE of Chicago is quoted in the article as saying that "Giving in some Jewish homes replaces all other feelings that are part of Jewish tradition — particularly prayer and study."

All the complaints about Jewish fund-raising are then taken up in the article — Multiple campaigns in one community, too small a proportion allocated to Jewish education and conversely too large a proportion to Jewish hospitals, card-calling, status, pressure and hardships on the individual givers.

THE RESPONSE TO multiple campaigns came from Henry Crown, Chicago industrialist, who is quoted as saying that "We've tried to combine the campaigns but with very little success. Everyone feels they can get more for their group in their own aggressive campaign."

Joseph Willen, executive vice president of the Federation of Jewish Philanthropies of New York, answers the one on card-calling. "Card-calling is the hallmark of conspicuous giving," the dean of campaign executives is quoted as saying. "Some people say conspicuous giving is bad but spending the money — Conspicuous consumption — that's all right. Conspicuous charity has a lot more value than driving around in a Rolls-Royce."

ANNUAL LISTINGS of names and amounts in campaign booklets elicited the view of anonymous Chicago businessmen to the effect that, "We all know that these books are

nothing but a form of public pressure. But it works and that's what counts if the cause is good."

Max R. Schroyer, chairman of Chicago's Combined Jewish Appeal declared: "The 'anonymous' giver is usually one who isn't giving enough. Isidore Sobeloff, who heads the United Jewish Welfare Fund of Los Angeles, tells the case of the man "capable of giving much more annually who donated \$1,000 to the fund and requested to remain anonymous. Later when he raised his pledge to \$10,000, he was asked if he still wanted to be anonymous. "Of course not," he answered. "What do I have to be ashamed of."

TURNING TO OBJECTIONS, the article quotes Dr. Jacob Neusner, assistant professor of religion at Dartmouth College.

"It's an affront to the spirit of Judaism to use cutthroat means to raise these funds. They are saying the ends justify the means and this is not a Jewish value."

Neusner continues his reasoning: "Why should there continue to be specific sectarian Jewish hospitals? Is there a specifically Jewish Function for basketball courts or swimming pools to justify the amounts being spent on community centers? Is this not an open society in which Jews are welcome to join in the activities of the whole community? Neusner argues, served a critical role when dietary laws were not respected by other hospitals, when Jewish doctors could not find residence elsewhere, when American society expected each group to look after its own. And while Neusner and other survivalists do not deny the importance of hospitals in serving the whole community, they contend that Jewish charities should spend more than the current 7 cents in every dollar on Jewish education, if only to teach American Jews that there are other values in Judaism besides philanthropy. The problem," says

New Year's Eve Nite Clubs Not Worried

NEW YORK — What the effect will be of the confluence of Friday night and New Year's eve on night club business for that biggest night of the year, no one could know. But if a report in Variety, the bible of the amusement field, was any indication, no one was concerned.

In a news article on New Year's eve, no mention was made of the Sabbath although Jews traditionally are heavy night club goers.

The report related that prices had been set at \$35 at the Latin Quarter, \$32.50 at the Americana, \$25 at the Chateau Madrid, \$15 at the Living Room and \$12.50 at Asti's.

The report said the owners "confidently expect the SRO shingle to be out on the big night."

Jews' College It Will Remain

LONDON — An attempt to rename Jews' College here failed.

At a meeting of the Council of the College, L. Nidditch withdrew his recommendation of "College of Jewish Theology and Higher Learning." In presenting his title, Nidditch explained that the word "Jew" seemed to contain an historic implication of "coldness and shoulder-shrugging" on the part of the non-Jew.

"For many years," he said, "I have fought people who have used the word 'Jew' disparagingly. It is a word which when used in isolation, is not as a rule used favorably. The word 'Jewish' is not received unfavorably by Christians but 'Jew' is.

TAXES IN ISRAEL VARY

Municipal taxes in Israel vary from \$2.50 per capita per annum in Shefaram, the lowest in the Jewish state, to \$52.67 per capita in Tel Aviv, the highest.

Says Dr. Max Baer

Don't Know What We Want Puzzling Our Jewish Youth

WASHINGTON, D.C. — The inconsistency of the American Jewish community which "mounts great educational campaigns to dissolve the religious groupings of fraternities and then expresses fear and alarm at consequent acceleration of interdating and intermarriage was scored here.

Addressing the annual meeting of the B'nai B'rith Youth Commission, the governing body of the world's largest Jewish youth organization, Dr. Max F. Baer, national director, asserted:

"WHEN A JEWISH group decides to take its place in the van guard of virtually every nonsectarian social cause that comes along, it will inevitably find itself in the rearguard of the battle for the creative continuation of Jewish life. Those who seriously think that a Jewish youngster can — within the severe limitations of his Jewish group life — give emphasis to both objectives are mistaken."

Dr. Baer recommended that an outstanding representative group of Jewish educators and sociologists study the directions of the American Jewish community in the context of the powerful social movements that are remaking the face of the American social structure.

"There needs to be some clear and sharp thinking in regard to the incongruities and ambiguities that characterize so much of our Jewish communal life. Certainly our youth are greatly confused. We mount great educational campaigns to dissolve the religious groups which for so long have stamped the social life of fraternities and sororities. Then when a time-honored Jewish college fraternity announces that half of its membership has become Christian, we express fear and alarm at the consequent

acceleration of interdating and intermarriage.

"WITH ONE ARM we push our youth into a variety of interfaith and 'brotherhood' activities; with the other arm we try to pull them back from intimate social contact with young people of other religious or ethnic groups. Young Jewish people have heard so much preaching about brotherhood, democracy, equality and similar concepts that many cannot understand why we discourage intermarriage why we do not admit non-Jews to membership in Jewish organizations, indeed, why we need to survive as a Jewish community. Explanations of the pluralistic nature of American democracy seem too subtle or cannot be heard above the sounds of our nonsectarian activities.

"Until the Jewish community fully clarifies its relationship to the general community and its reason for being, much of our Jewish education will be a waste of time, energy, and money," declared Dr. Baer.

DR. BAER SAID Jewish learning must be conducted in a spirit of free inquiry, untainted by indoctrination or dogmatism. It must be relevant to the intellectual and emotional needs and interests of teenagers in today's society, and it should focus on indigenous youth leaders, for if they become motivated and knowledgeable, at least some of their followers will be pulled into the orbit of their Jewish living experiences.

German Award to Rabbi Splits Danish Community

COPENHAGEN — Acceptance by Chief Rabbi of Denmark, Marcus Melchoir, of the Grand Cross of the Order of Merit of the Federal Republic of Germany has split the Danish Jewish community.

The discussions in the press and elsewhere seem to be split on the propriety of the rabbi's action.

Rabbi Melchoir has returned from Bonn where he visited President Luecke to express his thanks for the award. In 1958 Dr. Melchoir received the Fed-

eral German Medal of Merit (First Class) for "outstanding humanitarian work," but the award aroused comparatively little comment.

Disagreement with the Rabbi's acceptance of the award will be made by Leo Fischer, president of the Board of Representatives of Danish Jewry in the forthcoming issue of the Danish Jewish monthly journal. The publication will also contain Rabbi Melchoir's reply, in which he states that he has always acted for the benefit of the community.

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Fund-Raising Tricks Bared by Newsweek

(Continued from First Page)

Neusner, "is not helping Jews become good Americans but helping American Jews become good Jews.

"Today many Jewish religious leaders are less concerned about community good works than about the survival of Judaism itself. While money is being

spent on hospitals, community centers, and summer camps for the underprivileged, they see only a small percentage set aside for Jewish education, for the day schools and yeshivas that are the well-springs of Jewish learning. Philanthropy alone," warns Rabbi Isaac Trainin, of New York, "will not insure the survival of the Jews."

United Jewish Appeal Sets \$73,420,000 Goal

NEW YORK — Generally acclaimed as one of the most successful United Jewish Appeal national conferences in years, the annual goal-setting meeting of representatives from all over the United States set a \$73,420,000 figure for the 1966 drive.

Meanwhile as is the time-honored practice, those in attendance indicated by announcing

increased pledges for the coming campaign that the goal is far from unrealistic. It is approximately 20 per cent more than was raised in the current year.

The theme of the conference — 20 years after the freeing of the concentration camps brought Jewish leaders from all parts of the world to New York.

Postponed for this Year at Least Rating of Professors at Brandeis

WALTHAM, Mass. — The Brandeis University student body will not join the growing number of institutions of higher learning whose students take part in a process of grading the professors.

The Committee for an Ideal Campus decided against the move at least for this year because of insufficient response to a poll it conducted last spring.

ROGER GOTTLIEB, a sophomore who heads the committee, reported that only one-third of the students and faculty responded to the questionnaire.

Gottlieb proposed the critique last spring. Its principal purpose was to aid freshmen in selection of courses and to make the administration aware of student opinion of faculty members.

THE COMMITTEE decided against the survey because only 15 to 25 per cent participated.

Gottlieb said this insufficient response would not have been "a mature or responsible statement of student opinion."

He noted, however, that the majority of statements about

teachers were favorable.

ALTHOUGH THE committee decided against disclosing figures because of insufficient response, the poll showed that students generally agreed that they should determine social regulations on the campus or share that responsibility with the administration.

Both students and faculty agreed the faculty should be in charge of prescribing general education requirements.

THE CAMPUS newspaper, The Justice, in an editorial on the rating of professors by the students urged that Brandeis join such schools as Yale, Cornell and CCNY in making student course critiques, in an effort to help determine educational policies.

"We are here to get the best education possible and, though susceptible to premature emotional judgments, have no finan-

cial or vocational interests in maintaining a secure, smooth-running system for its own sake," The Justice said.

"WE DO HAVE an interest in making sure we receive the high quality education we came here for."

The editorial pointed out an evaluation of courses "will make professors aware of how well they are communicating to their students, and the students will be prompted to think more critically about the courses available to them!

IT MAY WELL have the effect of putting those few professors satisfied with stale, out-of-date lectures on their toes," The Justice said and added, "We suggest that the critique be used as an informal reference for those involved in granting faculty appointments and promotions."

The National Jewish Post and Opinion

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Editorial and circulation and advertising correspondence for the local editions should of course be sent to the local office of that edition.

Office of publication, E. Market St., Celina, O. Entered as second class matter at Post Office in Celina, Ohio. Postmasters send forms 3579 to 611 North Park Ave., Indianapolis, Indiana.

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2,222 Divorces in 1964

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Jewish Paper Attacks Rabbi Gittelsohn As Cushing Tells Stand

BOSTON — In a more complete statement of his action in not refusing the award of the Crosscup-Pishon Post of the American Legion, Cardinal Cushing explained how gratified he was when he first learned that the award to him "was to be shared with Bishop Stokes and Rabbi Gittelsohn."

"THE HIGH REGARD," the official text of the statement declared, "these two spiritual leaders enjoy in the entire community merely reflects the devotion they bring to their church and temple. For years they have been in the forefront of every worthwhile effort to make the moral message felt in the marketplace of men. They have combined to a unique degree piety and patriotism."

"All this, coupled with the realization of the patriotic spirit of my good friends of the American Legion Post who were to pay us special tribute, made this an event with which I was more than happy to be identified. Whatever judgments are now being made concerning the other recipients are beyond my consideration in expressing heartfelt appreciation for the award to be conferred upon me."

"At the present time, we have four priest-chaplains of the Archdiocese serving the Marines in Viet Nam. Sixty other priests from the Archdiocese are with various branches of the service; many of them are soon to take up duties with our military forces in Viet Nam. I was reminded of their labors among our fighting men as I first accepted the honor; and it is because of them I do not feel that I can personally set aside this designation. In their name and those brave men beside whom they stand, I will be glad to receive the Good Government Award."

IN THE FIRST expressions in editorials in the Jewish press, Rabbi Gittelsohn was taken to task severely by the B'nai B'rith Messenger of Los Angeles.

Questioning the role of a rabbi, the publication asserted that "Dr. Gittelsohn's staunch advocacy of the March on Washington . . . embarrassed even some of its more well-intentioned planners."

The paper stated that "no one will deny any American his right to dissent," pointing out that "dissent must also be prudent dissent," and then declared that

"A Rabbi cannot advocate a march in which the flag of an enemy is flown and then expect to qualify for a Good Government Award."

THE PAPER ALSO criticized Rabbi Gittelsohn for his recent book on sex education for the young, "Consecrate Unto Me."

The Jewish Exponent, of Philadelphia, commenting on the withdrawal of the award from Rabbi Gittelsohn, said that what "has happened is that the Legion's image as a patriotic organization has been damaged by the post's action."

It's Sung at Rabbi's Home

Sabbath Song - 'Jesus Loves Me'

HADDON HEIGHTS, N. H. — A tableau that sounds odd at first — a rabbi's home at the Friday evening meal and the song that is being sung is "Jesus Loves Me, This I Know."

Precisely this took place in the home of Rabbi Albert L. Lewis of Temple Beth Sholom here.

FOLLOWING the practice of inviting "orchim," guests for the meal welcoming the Sabbath, Rabbi Lewis' daughter, Gilah, had asked a non-Jewish friend to break bread with them.

To make certain that they would not violate the youngster's sensitivity, the rabbi had the parents of his daughter's friend telephoned to make sure it would be all right for her to eat meat on Friday.

HE TOLD HIS congregation in the bulletin:

"As we are seated around the Shabbos table, in addition to the Hamotzi and the Kiddush which we explain to the visitors, we also sing Sabbath songs

called Z'mirot. These we sing . . . usually with reasonable gusto . . . and with improvised musical accompaniment — glass, bottle, silverware, etc.

"This particular Shabbos, in an attempt to involve our visitor after singing several songs, I asked the young lady whether she, too, would like to sing a selection. She was agreeable. And with that, she opened her mouth and sang in very beautiful fashion: 'Jesus Loves Me,

This I Know.'"

"As an intelligent child, she knew she was hearing religious songs and so she joined in with her religious song, unaware of the theological problems," the rabbi said.

"SHE WAS IN THE mood and sang with fervor. We heard her out and then moved on to some other patriotic songs of less pointed nature."

"Children are so wonderful and full of surprises!"

One Discussion Israel Against

JERUSALEM — If there is any subject on which any nation wants complete secrecy, it is its activity in the nuclear realm. And Israel, which only recently was declared capable of producing one atomic bomb a year, is no exception.

Consequently when the new Communist party in Israel

moved in the Knesset that Israel come out in favor of nuclear demilitarization of the Middle East, the action was promptly defeated. This kind of debate, on a subject which appears innocuous, would have meant embarrassing moments for the Government.



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Mazeppa

Very often in the theatrical world, an actress immortalizes the character she portrays, and vice versa. Julie Andrews will always be Eliza Doolittle. Likewise, only one actress will be remembered as Mazeppa. Adah Isaacs Menken.

Born in 1835, in a suburb of New Orleans, Adah was unusually precocious, especially in her fluency with foreign languages. In 1856, she met and married Alexander Menken. Through friends of his, she joined an amateur dramatic group in New Orleans. Soon after, she launched her professional career, one which was to make her the most famous actress of her decade.

Adah's big break came when she landed the lead role in the play, Mazeppa. This part catapulted her to stardom. While

playing Mazeppa in California, during the Gold Rush days, she created as much stir as a gold strike itself.

Adah's success soon spread across the Atlantic. London and Paris received her with open arms. Royalty even came to see Adah perform. Among her friends were Dickens, Dumas, Swinburne and other literary notables.

Adah's interest in acting did not dim her genuine involvement with Judaism. Nothing could induce her to perform on Yom Kippur. Even before Herzl, she championed a Jewish state in Palestine. In the Hall of Fame for early American predecessors to Zionism, the niche between Mordecai Manuel Noah and Emma Lazarus is occupied by Adah Isaacs "Mazeppa" Menken.

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American Rabbi Seizes Chance To Teach Jerusalem Lesson

JERUSALEM — A Reconstructionist Rabbi, who is director of the Hillel Foundation here, has found himself drawn willy-nilly into the controversy over Sabbath driving, and makes it clear that he doesn't like it.

RABBI JACK J. Cohen, took the method of writing a letter to the Jerusalem Post to "protest most vehemently" because driving past the Hillel House on the Sabbath had been made a condition of negotiations for the formation of the coalition which selected Teddy Kollect as mayor of Jerusalem.

"To my great dismay," Rabbi Cohen wrote, "I had to learn through the press that one of the terms of the coalition agreement in Jerusalem was the closing of Balfour Street in front of Beit Hillel during the hours of worship on the Sabbath and holidays. I wish to protest most vehemently against the failure of any of the parties to the agreement to consult the directors of Beit Hillel before making or accepting the plan which obviously affects this educational institution."

RABBI COHEN then explained

his views on true piety in relation to street noises:

"Far more significant from my viewpoint is the fact that true piety cannot be advanced or distributed by artificial control of the behavior of others. With all my heart I wish to assist the students and teachers who worship in Beit Hillel to reach the maximum spirituality of which they are capable. But spiritually sensitive persons know that such an end will in no way be aided by traffic control."

Without seeming to do so, Rabbi Cohen closed his letter with a light touch of criticism of those who lack forbearance. In the spirit of the great sage whose name it bears and who saw the essence of Judaism in the command: 'Love thy neighbor as thyself,' Beit Hillel seeks to inculcate among its members a feeling of mutual respect and forbearance. Such a spirit among the residence of Jerusalem would enable us to live together without recourse to legal methods of moulding each other's behavior."

Eshkol Rests As Slight Heart Attack Rumored

JERUSALEM — No one knows at this point whether Prime Minister Levi Eshkol suffered a minor heart attack that caused him to be rushed to the hospital on a stretcher. Meanwhile the Prime Minister has been resting easily, although he has had no visitors, save Mrs. Eshkol and his political secretary.

Later in the week, reporters for two afternoon dailies were permitted to see the Prime Minister.

PROF. MOSHE RACHMILEWITZ, the noted heart specialist, announced that Mr. Eshkol's condition was improving. He said that doctors who examined the Prime Minister felt that he should be able to leave the hospital next week.

Both the Secretary, Aviad Yoffe, and Prof. Rachmilewitz,

pointedly refrained in their announcements from specifying what ails Mr. Eshkol, or from commenting on reports that he has suffered a heart attack.

The period of complete rest usually prescribed in such cases is three to four weeks followed by a further period of convalescence.

THE TWO REPORTERS who saw Mr. Eshkol, Yosef Harif of "Ma'ariv" and Arye Zimouki of "Yediot Aharonot," quoted the Premier as saying that he felt well and that he hoped to be able to present his new Government to the Knesset without having to ask President Shazar to extend his deadline beyond December 26.

Mr. Eshkol is believed to have suffered a minor heart attack several years ago.

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School Nativity Pageants Criticized by AJ Congress

PHILADELPHIA, Pa. — The unwritten rule generally accepted throughout the U.S. Jewish community that the time to protest against Christians celebrations in the schools is not just before the holidays, was broken here by the American Jewish Congress.

The Congress charged that Christmas and Chanukah observances in the public schools violated recent U.S. Supreme Court decisions and were "actionable" under the law.

THE STATEMENT came from the organization's policy-making Governing Council at the opening of a two-day national meeting in the Bellevue-Stratford Hotel here.

Theodore Mann, national vice president of the Congress, said in a report to the Council that the 1962 and 1963 Supreme Court decisions barring prayer recitation and Bible-reading in the public schools also prohibited "Holiday

observances which turn the classroom into a chapel."

THE CONGRESS leader praised the action of Dr. Carl A. Newman, supervising principal of the Gateway Union School district in suburban Pittsburgh, who notified teachers that decorations or pageants depicting the birth of Christ would conflict with Supreme Court rulings barring religious practices in the public schools.

"Devotional practices such as Nativity scenes, the lighting of candles and other acts of sectarian observance in the public schools," Mann declared, "violate the guarantees of religious liberty and church-state separation contained in the First Amendment. They also cause hurt and embarrassment to children whose religious beliefs are infringed upon by what they may be required to do in order to participate in school religious ceremonies."

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<p>American Friends at the Hebrew University — University House, 11 E. 69th St. NYC 21. YU 8-8400.</p> <p>American Red Mogen David (Supporting Israel's Red Cross) 50 W. 57th St. NYC 19. PL 7-1627.</p> <p>Anti-Defamation League of B.B. 315 Lexington Ave., N.Y. 16</p> <p>Farband Labor Zionist Order 575 6th Ave., NYC 11. YU 9-0300</p> <p>The Jewish Agency for Israel Herzl Institute Zionist Archives Library Plaza 2-0600</p> <p>Jewish National Fund 42 E. 69th St. NYC 21. TR 9-9300.</p>	<p>Kashruth Supervisors Union 200 Park Ave. South OR 3-0680</p> <p>Lubavitcher Hdqts. and Merkles L'Yonai Chinuch 770 Eastern Parkway Brooklyn, 13 N.Y. HY 3-9250</p> <p>National Community Relations Advisory Council, 55 W. 42nd St. NYC 36. LO 4-3450</p> <p>Pools Agudath Israel of America 147 W. 42 St. NYC 36. BR 9-0816</p> <p>Religious Zionists of America (Mizrachi-Napool Hamizrachi) 200 Park Ave. South, N.Y.C., 3, or 3-8100</p> <p>Synagogue Council of America, 235 5th Ave., NYC 16. MU 6-8670</p> <p>Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11. AL 5-4100</p>
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Ready For Chanukah of Little Ones

By SARAH LIEBER

This week is Chanukah, and we always have at least one latka party during the eight days. Besides, the youngsters enjoy inviting friends to visit and share the good things Mama and Bobba bake for yomtov.



Sarah

One of my friends makes a huge "Draydel" of a grocery carton, covered with colored

paper, and with a stick inserted in the bottom to simulate the spinning end of this magic top. Her giant draydel is filled with small gift items for youngsters who may come to visit during the holiday.

There are innumerable gifts of Jewish interest which you may still obtain. Our local store, for instance, stocks small books, crayon and paint books, key rings with Israeli coins, holiday paper napkins, and of course, tiny menorahs, and draydels of all sizes and descriptions. The candy shops also have chocolate "Hanukah gelt," always beloved of the little ones. With some in-

genuity and a small expenditure, you might put in a supply of these "surprises" for little guests.

Also, be sure to have the cookie container well filled, and the pantry stocks for drop-ins.

SESAME TURNOVERS

2½ cups sifted all purpose flour
½ tsp. baking soda
½ tsp. salt
½ cup vegetable shortening
¾ cup sugar
2 eggs, well beaten
2 tbsps. orange juice
2 tps. grated orange rind
1 cup sesame seeds
½ cup pitted dates

1 cup coarsely chopped walnuts
1 cup blanched almonds
1 tsp. grated lemon rind
½ tsp. vanilla
honey

Cream shortening until light and gradually blend in sugar. Beat until fluffy. Add beaten eggs along with orange rind and juice. Sift together dry ingredients and stir into mixture. If necessary, add more flour to form a dough which can be handled. Knead on lightly floured board until smooth. Chill at least 2 hours. While dough is chilling prepare the following filling: Toast sesame seeds in pan over low heat, or in oven. Grind seeds and dates in food chopper or blender. Chop or grind nuts, mix all fruit and nuts with rinds and vanilla. Add enough honey to make a smooth paste. Roll out chilled dough to ¼ inch thickness. Cut into 3 inch circles. Top each round with spoonful of filling. Moisten edges of dough, fold over and seal by pressing edges together with the tines of a fork. Bake 8 to 10 minutes in preheated 400 degree oven until golden brown. Remove from pan and cool on rack. Makes about 36.

MINIATURE FRUITCAKES

½ cup unsulphured molasses
¼ cup water
1 pkg. (15 ounces) raisins
1 jar (1 pound) candied fruits
½ cup shortening or parve margarine
Two-thirds cup sugar
3 eggs
1 cup plus 2 tbsps. sifted all purpose flour
½ tsp. baking soda
1 tsp. cinnamon
½ tsp. nutmeg or mace
¼ tsp. allspice
¼ tsp. ground cloves
¼ cup orange juice
½ cup chopped nuts
Blend together molasses and water in a large saucepan. Heat over low flame until mixture comes to a boil. Stir constantly. Add raisins and simmer 5 min-

utes. Remove from heat and stir in candied fruits. Set aside. Cream together shortening and sugar. Add eggs, one at a time; blend. Sift together dry ingredients, including spices, and add to creamed mixture alternating with juice. Add molasses-fruit mixture and chopped nuts. Blend to distribute fruits and nuts. Line small cupcake pans with paper liners. Spoon in dough. Garnish with a candied cherry and nut half on top of each. Bake 25 to 30 minutes at 325 degrees. Remove from pans, and cool. Store in tightly covered tin box, or freeze. Makes 5 to 6 dozen miniatures.

PINEAPPLE BUTTERSCOTCH COOKIES

1 can (9 ounces) crushed pineapple, drained
1 cup brown sugar (packed)
½ cup butter or parve margarine, softened
½ tsp. grated orange rind
1 egg
2 cups sifted all purpose flour
2 tps. baking powder
½ tsp. salt
1 cup (1 6-ounce package) butterscotch flavored morsels
½ cup chopped walnuts
Drain pineapple and reserve 3 tablespoonsful of syrup. Cream butter or margarine and brown sugar together until light. Stir in rind. Beat in egg and reserved syrup and blend thoroughly. Sift together all dry ingredients and stir into mixture. Add pineapple, nuts and butterscotch morsels. Mix well. Drop 2 inches apart on greased cookie sheet, using small spoon. Garnish each cookie with half a nutmeat, or with a candied cherry as desired. Bake 10 minutes at 375 degrees or until golden brown. Remove from pan to rack to cool. Makes about 48.

American Girls Give Their Views On Israelis

U.S. Teenagers Second Best

NEWTON, Mass. — The difference between American and Israeli girls is that the Israelis don't compete with their friends in buying outfits or keeping up with the latest fads.

This was the view of three American high school girls spending a year in Israel under the Eisendrath Exchange Program.

The lack of wardrobes did not seem to Linda Glazier, daughter

of Mr. and Mrs. Sidney Glazier of this city as a drawback. The Temple Shalom bulletin reprints the views of Linda and two of her friends, Barbara Friedman and Ann Appelbaum.

"They are scrupulously concerned with neatness, cleanliness, and propriety in their appearance," Linda reported.

As for the American male, he "gets his driving license as soon as he is able and is on

the roads with the family car. He goes far from home and patronizes roadside hang-outs and bars. His experience is already that of an adult. In Israel, the driving age is 18. Few families turn over the car to the teen-ager — if they have a car at all."

Turning to dating, Linda explained that "the Israeli teen-ager does not grow up as fast as the American, and usually is not as sophisticated and cosmopolitan. Actually, dating between Israeli boys and girls does not really exist until about age 16. Then the idea of 'playing the field' rarely exists."

Even the college students in Israel got a better rating from Linda. "Compulsory military service for Israeli from the age of 18 to 20 seems to have a beneficial effect. When the boys are finished, they are men, not the wild hot shots that American college boys so often are. Also, after two years away from school, they are anxious to go to college. This is a true privilege in Israel, where the universities are few and the applicants many. An Israeli boy or girl does not have the alternative that the American students have — that if he doesn't get into the college of his choice, there is always another one. Needless to say, Israeli high school students who look forward to college after the Army work hard."

Committee Tells Breaches In Social Club Barriers

NEW YORK — The American Jewish Committee is continuing its battle to break down the walls of discrimination in city clubs which exclude Jews with publication of a 28-page pamphlet entitled, "The Unequal Treatment of Equals."

WRITTEN BY DR. John Slawson, executive vice president of the organization, the pamphlet reveals that 13 out of 28 University Clubs were in the process of lowering bars against Jews.

The pamphlet makes the claim that more social and prestige clubs have ended policies barring Jewish members during the past five years than in the previous 60 years of this century.

THE PAMPHLET ties up the AJCommittee's campaign with

the failure of Jews to be elevated to management positions in industry. "Whether Jews will ultimately be accepted as equals on the management teams of all industries will continue to depend on how clubs treat them," the pamphlet avers.

After recounting gains made, the pamphlet charges that the social clubs remain an area of American life where social discrimination is deeply entrenched and they have "retained a pronounced reluctance to act against discriminatory practices."

Co-author of the pamphlet is Lawrence Bloomgarten, director of the Committee's Business and Industry Division.

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Our Youth

The present flurry of interest of the Jewish estab-

lishment in Jewish college youth serves only to throw the spotlight on the inadequacy of our leadership.

The concerns of American Jewish organizations are only distantly related to this one salient fact of American Jewish life — we are losing our youth.

The social lag inherent in almost all society and seemingly especially in Jewish society has not as yet caught up with this fact.

The Council of Jewish Federations and Welfare Funds at its recent general assembly in Montreal devoted a portion of its program to a youth session. This is a start, even if 20 years late.

But it is 20 years late, and the suspicion cannot escape us that the CJFWF is not interested in Jewish youth as a carrier of Jewish civilization as much as Jewish youth as fund-raisers of the future.

The same is true for the otherwise laudable effort of the United Jewish Appeal. Is their young people's program aimed at the needs of Jewish youth, or aimed at its own needs — which is to find young people who fill the same niche for the UJA as do their fathers today.

Any intelligent approach to the problems of the Jewish young people on campus would not bring—as did the CJFWF — only committed young people to address themselves. This is self-defeating, but is just about par for the course in Jewish life.

The views most commonly accepted by those experts who know and who spend their entire lives in the study of young people today is that they are not merely a new pattern of the adult community, with only the years to differentiate them — but an entirely new community, with its own apparatus of sub-communities.

If this is so, then the whole approach of the Jewish community is doomed to failure.

Be that as it may, it must be apparent that the halting steps of our community in the area of its young people are ludicrous.

The cry is heard on all sides for more money to be expended for Jewish education or for Hillel Foundations or for less funds to be allocated here or there.

Actually the need is for leadership. This is what we lack.

The fact that our young people may be a new breed is fortunate, for if, out of inertia as they grew older, they fell into the pattern of Jewish life as we know it today — with its crude excesses — then the future is clouded indeed.

There needs to be a crash program involving all agencies of the community and still we would be years away from knowing that we have a chance to succeed.

But lacking leadership with the necessary vision, we will continue to get excited because an organization devotes one of fifteen or twenty sessions of its once-a-year convention to the situation or an article written in a Jewish publication or one of our present young people's organization come up with a nibble at the fringes of the needs.

The EDITOR'S CHAIR

Rabbi Maurice Eisendrath has sent us the printed copy of his annual report before the recent biennial of the Union of American Hebrew Congregations. We had written to him before the convention asking for an advance copy, but he was unable to release it to us because he was working on it up to the last minute.

As we look at it now, after many parts of it—as for instance the resolution on a cessation of bombing in Vietnam, the proselytization among non-Jews, the teaching about sex in Reform religious schools — have already been reported, it still contains much meat. In fact, the one reaction to it is that Reform is looking squarely at its problems, and not afraid — witness Rabbi Gittelsohn's outspoken sharp criticism in last week's paper — to look at itself and say this is not good.

Rabbi Samuel Dresner came to the same conclusions about Conservative Jews in the paper he delivered before the Rabbinical Assembly of America convention, but he was not the president of that organization, only a young Turk.

As we read Rabbi Eisendrath's report, we underlined certain parts of it, which we will now reprint. This is a hit and skip approach, and will not do justice to the rabbi's views, but it will impart to you the flavor of his remarks, and give you a strong impression of the almost blunt approach.

On Orthodoxy in Israel — Whereas the judgment of Reform Jewish leadership concerning the bankruptcy of the only kind of Judaism, namely Orthodoxy, that has been, up to the most recent past, available in Israel, the only kind of Judaism still shamefully enough officially recognized there; whereas this judgment of ours has usually been suspect or silenced by the threat of exacerbating religious strife, perhaps we ourselves, whose protests have been far too faint-hearted, might be chagrined by the unqualified condemnation of Rabbi Louis Rabinowitz, former chief rabbi of the Transvaal in South Africa who, writing in the Orthodox publication Jewish Life, courageously states: "During the four years that I have been resident in Israel, I have followed carefully every one of the official pronouncements — usually made in the form of placards on the street — of the Chief Rabbinate. They call attention to breaches of Sabbath observance or the need to exercise care regarding Kashrut, the selling of Chometz before Pesach, etc. All this profusion is accompanied by a complete absence of any pronouncement or exhortation about the social evils, the growth of which is disturbing the country, juvenile delinquency, prostitution and economic exploitation. All this tends to confirm the already prevalent idea that these things do not belong in the sphere of religion.

It is somehow odd and somehow lacking in self respect that, though we Reform Jews respond magnificently to every campaign for more and yet more funds for Israel, a substantial portion of which feeds and fattens just such an antediluvian Orthodoxy, yet we fail miserably to provide the far lesser means so desperately required to extend the only kind of Judaism that can breathe life into the dead bones of Israeli religion; the only kind of progressive faith viable for the Israelis of our time no less than for this day's American Jews.

On the Negro Question — I would commend those among us — rabbis and laymen — who have joined with representatives of American Christendom in a number of freedom marches as divinely hallowed as the exodus of our forbears from Egypt. But let us candidly confess that, with few exceptions, we did so long after many a secularist or even atheist, along after some of our own youngsters, inspired more by SNCC and CORE than by ourselves, had led the way and put many of us and our religious pretensions to shame. Too many of us had berated in words only, but countenanced for too long by our inaction,

the bloodhounds and cattle prods, the unpunished murders, the de facto segregation in the North fully as despicable as its de jure counterpart in the South — thus failing miserably to "bring out the prisoner from the dungeon and those that dwell in darkness from the prison house," smugly satisfied to be a taillight bringing up the rear, rather than an incandescent torch of leadership bravely marching in the van.

On the Freedom of the Pulpit — Instead of suppressing or denigrating differences of opinion, we should welcome them. Yet, many of our congregations, with a wrath greater even than that which some have displayed against their spiritual leaders' plea for justice for the Negro, have risen in anger against certain rabbis who, during the recent High Holy Days, preached on peace. . . whatever may be the personal conviction of this or that congregant relative to this specific controversial issue or any other of a similar nature, we must make unequivocally clear the right of a rabbi to preach from his pulpit that which his conscience dictates. There was a time, in the not too distant past, when this unqualified right was proudly proclaimed by every pulpit committee seeking a rabbi, and by every congregational president at the installation of their spiritual leader. Of late, however, not because of any careless transgression on the part of the rabbi, but rather because of the contemporary clamor for conformity and the trembling fear of "mah yomeru hagoyim" — of "what the Gentiles may say," not a few congregational boards seek to place a Maxim-silencer upon the lips of their rabbis, to muzzle their mouths from speaking that which not only the still small voice within, but the whole moral legacy of Judaism demands. No rabbi is worthy of the noble title he bears whose eyes are focused forever upon the furrowed foreheads of his congregants, and no congregation is entitled to the designation of "Jewish" that is unwilling to hear and to heed the application of the ancient prophets moral mandate to even the most complex problems of our modern day.

On the Vatican Council's Chapter on the Jews — Small wonder that some of us who placed our confidence in those highly commendable liberal prelates who zealously sought a bolder schema, should now feel frustrated that what was so overwhelmingly adopted at the Council's session in 1964 has now been substantially diluted. No cringing "may-ofes" Jewish philosophy, no loyalty to such Jewish individuals or organizations that have appointed themselves special advisors to the Vatican and make a fetish out of their alleged influence on the Catholic hierarchy in dignity and candor, the judgment of a recent editorial in the Christian Century magazine.

On Rabbi Sherwin T. Wine and His Birmingham Temple — I do not share the alarm manifested by some, over a single "way-out" rabbi or an isolated congregation that does not share my own convictions; or that deviates — perhaps but momentarily — from the stream of Jewish tradition. I do not quite comprehend the perturbation over such a congregation and leader who — albeit mistaken or arrogant in his dogmatism — seeks, however gauche and un-Jewishly, to reevaluate terms which we have often used far too loosely and in far too many divergent contexts and connotations. . . What actual blasphemy there is in the cry of "atheist" from the lips of many whose ears are deaf to God's decrees and whose hands are withheld from carrying out His will! Religion in America is less endangered by the occasional avowed atheist — even in the pulpit — than by those who profess His name in vain. And Judaism will be doomed, not so much by isolated God-denying preachers; it will be doomed by "the enemies within," by those who mumble their prayers mechanically in the synagogue and ignore God's teachings when they leave the sanctuary.

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Pagans Chose The Dates Of Christmas and Chanukah

By RABBI MAURICE DAVIS

One of the more delightful aspects of our delightful festival of Chanukah has to do with its



Davis

origin. It used to be that when people asked me if Chanukah and Christmas were related, I would

emphatically in the negative. I think not.

What could they possibly have in common? After all, Chanukah talks of the Maccabees, of a battle for religious freedom, of the rededicating of the Temple, while Christmas speaks of the birth of Jesus. Surely these holidays are worlds apart.

Of course they are, and yet there is one strand that connects them. They both begin on the 25th day of the winter month. For Christians it is the 25th of December. For us it is the 25th of Kislev. Is that a coincidence?

The pagan world had its own holiday on the 25th day of the winter month. For them the sun was dying, after all the days were getting shorter. Therefore they held a feast, and by lighting fires sought through sympathetic magic to help the sun grow strong.

When early Christianity proclaimed the feast of Christmas, it was placed in January. The people to whom they brought the "glad tidings" however, continued (Continued on Next Page)

Eshkol Not The Strong Man, But Weak

By M. Z. FRANK

Some time ago an editorial in the National Jewish Post chided Ben Gurion for stigmatizing Eshkol as unfit



Frank

The first job of a Prime Minister is to form a cabinet. Five weeks after the elections which were bruited to be a smashing victory for Eshkol, Israel is still being run by a lame duck government. Before Eshkol took ill, we heard that there was hope the negotiations would be concluded within a week, maybe two weeks. How long after the elections does it take a Prime Minister in England, Canada or Australia to form a cabinet? How long does it take an American President, after he has been installed, to form his cabinet?

OF COURSE, to a large extent, the difficulty in forming a cabinet in Israel is due to the

peculiar election set-up, which never gives any one party a clear majority and so makes it necessary for several parties to get together so as to have a majority of votes. That necessitates long-drawn-out negotiations — not between two parties, as occasionally happens in England or in Canada, but between five or six parties.

The smallest parties are the greatest nuisance. A party of five members may feel that since it holds in its hands the balance of power between majority and minority, it can raise its price. For instance, the Independent Liberals have five members in the Knesset, out of which four want to be Ministers. Their maximum price, then, is four portfolios.

The Religious party is always in a minority. How far it can apply the squeeze play depends on how badly their votes are needed. Well, let's not talk about the Religious parties.

THE ESHKOL - LED "Alignment" gained forty-five seats in the Knesset out of 120 — more than it dreamt. But 45 votes out of 120 are still not a majority. Five more from the Independent Liberals makes only 50. Where do you get the other 11? Rafi

only has 10: that's one vote short, and besides, how can Eshkol go with Rafi?

He would have to make up with Ben Gurion first. And what if B.G. does not want? But suppose Eshkol and B.G. do make up — what will Golda Meir say? And Pinhas Sapir? And Miriam Eshkol? Yes, Miriam Eshkol: the young, pretty, clever and ambitious spouse of the elderly Prime Minister. She holds no official position, but she wields great power over her husband and has been most active in the election campaign in a rather unseemly manner.

TO BE FAIR, it must be stressed that this kind of post-election confusion between parties for platforms and portfolios is not something Eshkol invented. It has existed in Israel and in the World Zionist Organization before Israel for many years. It goes on in every democracy — but with this difference: in countries like the United States, which have regional elections and usually a two-party system, this goes on at a party convention before elections, while in countries, like Israel, with a system of proportional representation which encourages a multiplicity of par-

ties, the bargaining begins only after the "people" is supposed to have had its say.

Ben Gurion has had to do it, too, and, four years ago, even entrusted Eshkol with negotiating with other parties.

But there are two important differences between Ben Gurion and Eshkol in this respect: One: Ben Gurion has been trying to abolish the system which creates such a situation and to substitute for it the much healthier system of regional elections, while Eshkol, going back on the solemn commitment of his party, agreed to put the electoral reform into the freezer in order to please the Leftist Ahdut Ha-avodah and in order to please the party bosses of his own Mapai who, party bosses being what they are in every country, fear any change because any change might deprive them of their power.

TWO: ESHKOL, though over-anxious to assert his independence of Ben Gurion, is only too ready to knuckle down to every nudnik who feels the country owes him a seat in the Cabinet. Altogether, he has squandered so many contradictory promises to all and sundry in order to win the elections that he now is in no position to honor them. As a result he has practically abdicated his authority as Prime Minister in two important matters (a day or two before he took ill):

He appointed a committee of his own party to decide who of

Mapai is and is not going to be in the Cabinet;

He declared he was going to leave all decisions on economic questions to the Histadrut.

Altogether, Eshkol has been displaying the hysterical adance towards Ben Gurion of a weakling who is trying to show or who is egged on to show he is not a weakling while caving in where he ought to assert his constitutional authority.

FOR THE GOVERNMENT of Israel to cede the competence in economic matters is like the United States Federal Government giving back to the individual states the powers it originally took from them. Not even Goldwater advocated such a course.

It all began with the so-called "Alignment," when Eshkol made a deal with the small Ahdut Ha-avodah party, giving them a practical veto over the large Mapai party. The forty-five seats the "Alignment" obtained are about 35 Mapai, which leans to the Right and 10 Leftists. They paralyze each other. On top of that, Eshkol has gone out of his way to win the capitalists by means too numerous to mention here. He is caught between contradictory promises and commitments which he cannot honor.

WHEN, SIX WEEKS after a "smashing victory" at the polls, the head of a government still has not formed a government, something is very much wrong either with him or with the system or both.

I Write As I Please

Startling Trends of Vote Of Israel's Arabs Analyzed

By CARL ALPERT

Haifa — A study of the approximately 100,000 votes cast in the Arab towns and villages in



Alpert

Besides the better known parties to which the Jewish citizens were asked to give their support, the Arabs had an additional four to choose. Two of these, bearing the appealing names of "Progress and Development Party" on the one hand, and "Cooperation and Brotherhood" on the other, were openly committed to full support of the Eshkol Alignment.

The political pundits felt that many Arabs would feel better expressing their support of the existing administration by voting for an all-out Arab list, than for a Jewish party.

A THIRD ARAB group was named "Shalom," and was sponsored by Ben Gurion's Rafi. The fourth was the New Communist party, so-called because it had split away from the bi-national Communists to establish an Arab wing. I repeat, in addition to these four, the Arab voter could also cast his ballot for any of the other 13 Jewish parties.

Surprising fact: whereas 36 per cent of the Jewish citizens of Israel voted for the Alignment, thus putting it in first place and Levy Eshkol back in the

premiership, some 53 per cent of the Arab voters supported Eshkol by voting either for the Alignment directly or for any of its two Arab "front" parties.

THERE ARE two possible explanations for this overwhelming support. One is that the Arabs are enjoying prosperity. They have seen their villages linked to the rest of the country by paved roads, electric power lines and piped water. They don't want to take a chance with any other party, especially since the only real alternative offered was that of Gahal, with its known militant stand against the neighboring Arab states.

A more cynical appraisal of the Arab vote rests on the fact that entire clans and families tend to vote as the head of the clan dictates. Confer favors on the head of the clan, and you can garner scores and perhaps hundreds of votes. The poll results do show that in the smaller villages, where family discipline is strong, the trend was for the party in power. In the larger towns, as in Nazareth, where there is more personal independence, it was the Communists who came out on top.

BUT THERE were other surprises as well. The National Religious Party, composed of Miz-rachi and Hapoel Hamizrachi, hardly calculated to have any special appeal to Moslem or Christian Arabs, polled no less than 4,650 votes! I ran down the list and found that the NRP got 317 votes in Arab Nazareth; 153 in Mak'r; 229 in Um el-Fahm; 108 in Faradis; 193 in Kafr Karia; 8 in the Bedouin tribe of El Huzail, and so on down the list. This phenomenon has been noted in previous elections but

four years ago the Arab vote for the NRP was only 2,925. What is the answer?

Two explanations are offered. One is that the devoutly religious Arabs prefer to vote for a religious party, even if it is Jewish, than to vote for Socialist or Communist groups. Given no opportunity to choose a religious party of their own, they cast their ballots for a Jewish God-fearing party. There was a sprinkling of Arab votes also for Agudat Israel and Poale Agudat Israel. In Nazareth, it was said, Catholic families did the campaigning for Mizrachi, and put up around town their party posters, which carried quotations from the Koran.

THERE IS A cynical explanation also. The Arab has no concern with who occupies such Ministries as Foreign Affairs, Posts, Development or Education. These do not impinge on his daily life. But the officialdom of the Ministries Interior, Health, and Social Welfare are very close to him. The Arab voters owe much directly to the clerks and officials of these Departments, with whom they come in frequent contact. It is these Departments which are controlled by NRP Ministers and their staffs. Need more be said?

The only party which gave the Arab voter an opportunity to voice his dissatisfaction with Israel and to express a desire to see a basic "change in the Jewish regime" was the Communist party. Some 24,000 voters in the Arab areas so voted — an increase over the 1951 elections. Whether this figure is cause for satisfaction — or alarm — is not clear.

Pagans Chose The Dates

(Continued from Preceding Page) ed to celebrate their own nature festival on the 25th day of the winter month. The early Church decided to change the date of Christmas to coincide with the already established holiday, and then proceeded to religionize or Christianize it. The date for Christmas, thus, was determined by the pagans.

The date for Chanukah was also determined by the pagans, although in a vastly different way. In the Book of Maccabees we read that the returning soldiers cleaned out the Temple which had been defiled three years earlier. They then rededicated it on the anniversary of its desecration. When was

that? Why, on the 25th day of the winter month, of course. Coincidence?

The pagan world attempted to bring into Judea its own brand of religion, and they chose the date of their winter festival as the time to do it. They failed in their attempt to destroy the religion of Judaism, and the victorious Jews chose to turn the day of desecration into a day of dedication, which is what the word Chanukah means.

Long before there was a Judaism, and long before there was a Christianity, there were people. These people resisted both Judaism and Christianity, and they lost. But, at least, they chose the dates of our holidays.

How Yom Kippur Service Is Divided in Hong Kong

HONG KONG — In America it is unusual, yet not unheard of for two wings of Judaism to hold services in one synagogue. There is even one case where Reform services are held one week-end and Conservative services the next.

BUT HERE IN Hong Kong there probably is the oddest combination. The other Sephardic Jews vie with the more numerous Ashkenazic Jews who came to this Crown Colony in more recent years.

On Yom Kippur, the Ashkenazim conduct the morning and Memorial service while the Sephardim take over with their ritual for the afternoon musaf service. The Neilah is usually

recited by the oldest member of the congregation.

THE ONCE LARGE Jewish community here has dwindled to one hundred families. They maintain the synagogue — Ohel Leah — and a Hebrew School which is attended by practically every Jewish child in the community. There is also a Jewish club where all interests from tennis to the annual Hong Kong bridge tournament are covered.

Most of the Jews came to Hong Kong in the past several decades — and penniless. Today they are influential in the business and professional classes and are leaders in social and charitable work.



Synagogue & School management



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Columnist, Wife Proud Parents of Temple

By MYRON SCHOEN

Many a literary great has tried to describe the feelings and reactions of the father at the birth of a child. The father's role moments to us seems so obscure,

Schoen while the mother physically bears the burdens and pangs of childbirth. With that introduction you may get the impression that this column will reveal some intimate facts about my personal life. Instead, it will attempt to reveal some reactions to the birth of a new synagogue — a process in which I feel like the father and my

wife reacts like the mother.

IT ALL BEGAN in the faculty lunchroom of a New York City high school in Elmhurst where my wife teaches. Several of her male colleagues had just moved in to a vast new housing development in the farther reaches of Queens known as Rochdale Village. This is a unique housing effort on the site of a former race track. It is a city in itself, housing some 10,000 families and it is estimated that 4 to 5,000 are Jewish. The fathers around the table were concerned about the Jewish education of their offspring.

My wife told them about my professional relationship to the Union of American Hebrew Congregations and the Reform movement, and promised to make inquiry about what their future course should be. That night we discussed it and the

following day I relayed the information to Rabbi Daniel Davis, director of the New York Federation of Reform Synagogues. Rabbi Davis was already aware of the new development and had begun preliminary studies to determine whether any existing Reform congregations could serve them.

WHEN IT WAS determined that a new congregation was advisable, he moved with his accustomed expertness, based on more than 20 years of experience in the guidance of scores of Reform congregations in the metropolitan area.

While Rabbi Davis began his official visits with the leadership of the new group, my wife continued her lunch room "Consultations" with her colleagues, reporting back to me in the evening over the dinner table and going back the fol-

lowing day to relay the results to David Weissman, who has given so much of his fund of Jewish knowledge and his fine cantorial voice to the development of Temple Beth Am of Rochdale Village.

IT WASN'T long before a handful of families had officially formed a congregation, secured the services of a student-rabbi from the Hebrew Union College - Jewish Institute of Religion, launched a school and held their first service.

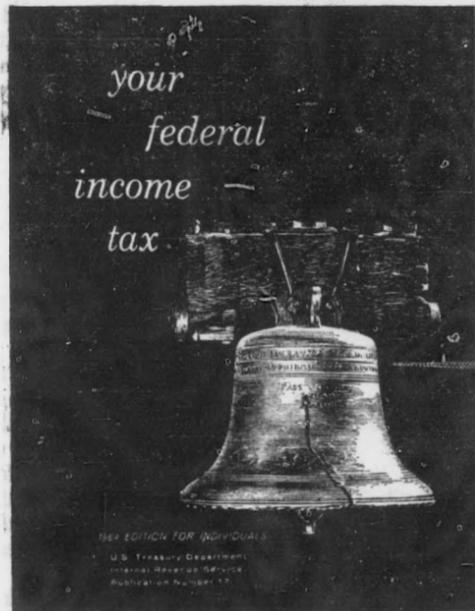
Like proud parents at a B'rith, my wife and I journeyed out to Queens one Friday night last winter to hear Rabbi Davis preach at their first Shabbat service in the social hall of an old church.

As happens with every baby, things do not always go smoothly and they had their anxieties as well as the joys of parent-

hood. It wasn't long after the congregation was launched that they had their first set-back. A fire swept the church storeroom containing their borrowed Torah and other worship supplies. For a while the big question was where were they going to hold their next worship service but everyone galvanized into action and the problem was overcome.

THIS SET-BACK made the fledgling group realize they must give serious thought to finding a permanent home. They then started a series of meetings with my office, Rabbi Davis and utilized the services of the UAHC's Architects Advisory Panel to determine whether to rent or build, and where. Anyone who knows the real estate picture in New York City knows that this is a tough problem. However, they seem to have solved that, too. The November issue of Temple Beth Am's "Tablet" reveals that they are acquiring an air conditioned two story house on 166th street and Baisley Boulevard and will modify to make it serve as house of worship, education and assembly.

In their bulletin there is a column headed, "Is This Any Way To Run A Temple?" My answer is an unequivocal "yes." My wife and I are proud of "our baby."



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Your rabbi or cantor may not have seen this ad. A tax-sheltered annuity is an excellent gift to him in addition to current compensation. Please let us know, if you'd like to discuss it further.

Broadway May See 'King and Cobbler'

TEL AVIV — The rights to Israel's longest running hit, "The King and the Cobbler," has been purchased by an American team.

Zvi Kolitz, who was co-producer of "The Deputy," and Solomon Sagal bought the rights.

The play was written 24 years ago in German by Sammy Gronemann, and first produced in Hebrew in 1942. Put to music, the production was staged last year by the Chamber Theatre here. It was an immediate success and so far has mounted 350 performances.

The plot revolves around King Solomon and a look-alike cobbler, who change places.

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NAMES IN THE NEWS

Only Sammy Davis, Jr. Could Play Either Role

After attending the new way production, "The Zulu and the Zayda," Sammy Davis, Jr. pointed out that he is the only actor who is qualified to play either part.



Davis either part.

No Publicity

At his own request, there was no publicity attending the recent visit of Edward Teller, known as the "father of the hydrogen bomb," until he was ready to depart from Israel. He delivered a series of lectures and seminars at Tel Aviv University, and assisted its physics department in a particular phase of astrophysics.

Flying Rabbi

The first genuine "sky pilot" in Hillel's History became Rabbi Norbert Samuelson, director of the Indiana university foundation when he recently passed his pilot's examination qualifying him to fly "single engine, land aircraft."

Not Worried

Her eightieth birthday and the banquet honoring her by the Anti-Defamation League of B'nai B'rith at the Waldorf Astoria next week, make this month a banner one for Mrs. Ida Rosenthal, founder and chairman of Maidenform, Inc. Asked for her views on the "no bra" fashion, she responded "Fashion is not for the few. We are a democracy and a person has a right to be dressed or undressed, but after 35 years a woman hasn't got the figure to wear nothing." She ought to know. Her firm grossed \$40 million in sales last year.

Kennedy and The Jews

Another volume on President Kennedy, one which should show more light on his views and activities involving Jews and Israel is being written. The author is Myer Feldman, who resigned from the White House staff early this year after serving Mr. Kennedy as deputy special counsel. Arthur M. Schlesinger, Jr. in his book "A Thousand Days" devotes less than two pages to Kennedy's Middle East policies, leaving the field to Feldman with these words: "I hope that Myer Feldman and Robert Komer who watched this troubled region for the President will some day provide their own account of one of Kennedy's most interesting experiments in foreign policy."



SOPHIA LOREN No Mention of Israel

Sophia Loren's new film, "Judith," which was shot almost entirely in Israel, opens the 1966 year at Radio City Music Hall. A full-page advertisement in "Variety," does not mention Israel.

Names

Billy Rose is recuperating in a Houston hospital following cardiovascular surgery similar to that performed at the same hospital on the Duke of Windsor. . . Dr. Alexander M. Dushkin, dean of Jewish educators, will be honored on the occasion of his 75th birthday by the National Council for Jewish Education at a testimonial banquet Dec. 28 . . . Dr. Maurice Jacobs, who directed the Jewish Publication Society for many years, has received the honorary degree of Doctor of Law from the University of Maine . . . Philip W. Lown's name may go down in history as establishing Brandeis University "as a leading center of Hebraic and Judaic learning in the United States." These were the words of Dr. Abram Sachar as announcement was made that the three institutes already founded at Brandeis through Mr. Lown's generosity will be combined into the Philip W. Lown School of Near Eastern and Judaic Studies. The occasion was Mr.



Lown's 75th birthday. . . Edward M. M. Warburg has relinquished the chairmanship of the Joint Distribution Committee after 25 years, and will be succeeded by Lewis Broide, former president of Gimbel's who has been devoting much of his time to the Reform Movement. . . two men well-known in the American Jewish community, one a Jew, and the other a non-Jew will be honored with chairs of a study at Hebrew University. They are the late James G. McDonald, first U.S. ambassador to Israel and Joseph Meyerhoff, former general chairman of the United Jewish Appeal. Benjamin Abrams and a group of friends made possible the \$150,000 for the McDonald Chair in American History and the Meyerhoff Chair in Special Education was made



Warburg



Meyerhoff

possible by a group of Baltimore friends.

With The Rabbis

Dr. S. Andhil Fineberg, of Mt. Vernon, N.Y. has been named Community Relations Consultant by the National Conference of Christians and Jews. He held a similar position with the American Jewish Committee. . . Rabbi Morris Silverman, of Hartford, Conn., has received an honorary degree from his alma mater, Ohio State University. . . Rabbi Solomon Kleinman was installed in the pulpit of the recently-formed Liberal Synagogue of Encino (Calif.) by his father, Rabbi Philip Kleinman of Portland, Ore. . . Rabbis Morris Adler, Max Gelb, Solomon D. Goldfarb and Samuel S. Ruderman will receive the degree of Doctor of Divinity from the Jewish Theological Seminary of Ameri-

ca this Sunday. Mr. and Mrs. Samuel Mendel Melton of Columbus, O., will receive jointly the first Seminary medal for distinguished service to Jewish education at the same time. Following the convocation the Seminary will hold a dinner honoring Dr. Max Arzi, vice chancellor, on the occasion of his 45th anniversary in the rabbinate and his 25th at the Seminary.

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Positions Open

EXPERIENCED HEBREW School teacher wanted for Traditional Synagogue School near Chicago, to reside in community, beginning September, 1966. To teach full time, conduct Junior Congregation Services and assist in Youth Program. Excellent opportunity. Box 1936, National Jewish Post, 79 Madison Avenue, New York, N.Y. 10016. ADMINISTRATOR for Orthodox Congregation - ability to read Torah - near New York. Day school in city. Write resume, giving experiences and salary desired. All replies will be kept confidential. Box 1938, National Jewish Post, 79 Madison Avenue, New York, N.Y. 10016. LARGE CONSERVATIVE Synagogue desires full time Cantor now, to conduct services and program including youth and adult choirs. Send personal resume of background with picture, tape or recording, to Temple of Aaron, Hartford and Mississippi River Blvd., St. Paul, Minnesota 55116.

WANTED: TEACHING Rabbi for Conservadox Center, aptitude for youth activities and adult education. Box 1941, Jewish Post, 79 Madison Ave., New York, N.Y. 10016.

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RABBI, ORDAINED, excellent Baal-Tefillah, Baal-Koreh, teacher, specialist in Bar-Bas Mitzvah training, organizer. A truly sincere, dedicated spiritual leader, interested in challenging pulpit. Box 1937, National Jewish Post, 79 Madison Ave., New York, N.Y. 10016. CANTOR - TEACHER - experienced college graduate, Bar Mitzvah & Hebrew teacher, choir director, and Youth Leader, wishes to relocate. Write Box 1940, Jewish Post, 79 Madison Avenue, New York City, 10016. Or phone: 201-385-4305. ACADEMIC RABBI in New York Area seeks week end post with congregation in vicinity of New York. Box 1942, Jewish Post, New York, N.Y. 10016.

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Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: The family name was Kisselevich. One ancestor, while being processed at Ellis Island, not being able to speak or understand English, upon hearing the name Saltzman, by the person preceding him, repeated the name to the recording officer, and that has been it ever since. Original descendants come from Nowa Uszyca, Gubernia Podole, Russia. Sincerely yours, W. Saltzman, University City, Mo.



Kisselevich is a family name of geographical origin. It was purloined from the name of the village of Kisielowka, near Kiev in the Ukraine. At the time your family lage had a population of 300, including two name came into existence in 1804 the vil-Jewish families. Kisielowka means "The Village of Mushrooms."

Saltzman is merely an extension of the name Salomon. Dear Mr. Pearlroth: Please inform me about the origin and meaning of my name. My father and previous three generations came from and lived in Botosani, Romania. Sincerely — Karl Nathanson, West Hartford, Conn.

Nathanson is a patronymic, meaning "The son or descendant of Nathan." However there is more to this name. It acquired great fame and popularity through its most famous bearer, Joseph Saul Halevy Nathanson, who became the Chief Rabbi of Lemberg, Galicia in 1857 and held this exalted office till his death in 1875. His standing and erudition were such that his descendants were proud of their identification. The surname was also adopted by many of his adherents in Galicia and neighboring Rumania who were not related to him.

(Do you want to know what your name means? Send all queries to Mr. Pearlroth, National Jewish Post and Opinion, 79 Madison Ave. Suite 1505, New York, N.Y. 10016).

By A Jew, Now A Catholic

Reform Twitted on Converts

ATLANTA — A born - Jew turned Catholic who now writes a weekly column for the official Catholic diocese publication of Georgia hit a tender spot in discussing the projected program of Reform Judaism on proselytization.

WRITING IN the weekly Georgia Bulletin, Leon Paul said that Reform has a prior problem before it can expect to succeed with non-Jews.

"First they have to get my older brother, an atheist, back to the synagogue — and a number of cousins. And other Jews, young and old, who up to now have found nothing in Judaism to go to the synagogue for."

PAUL WELCOMES the Catholic Church's new attitude towards the Jews.

"Here (the church) is where

Jews," he wrote without offering any statistics, "in ever increasing numbers, have found answers to questions that perplexed them, solutions to problems that depressed them, and an infallible road map for a journey that heretofore seemed to lead only to side roads with dead ends, or had them going around in circles."

Population 18 Million in 10 Years

Seeress Sees American Jews Coming To Israel En Masse

TEL AVIV — American Jews will start coming to Israel in great numbers, and all the rich ones will come with all their wealth.

THIS IS THE view of Mme. Terfren Laila, 72-year-old seeress, who says she is a Jewess "both by marriage and by conviction." She is visiting Israel.

Claiming a long-list of accurate prophecies, Mme. Laila had these other prognostications for world Jewry, according to the Jerusalem Post:

Q. Will the USSR open its gates to Jewish emigration?

A. — This is 100 per cent certain.

Q. — When?

A. — When the rulers in Russia are replaced.

Q. — Will American Jews come here to settle?

A. — Yes. They will also start coming in great numbers from South America. All the rich ones will come with all their wealth.

Q. — Will the Pope recognize the State of Israel?

A. — This is certain. He is a very, very clever man.

Q. What will Israel's population be in ten years?

A. — 18 million Jews. This includes both natural increase and immigrants.

Q. — Has the German people changed?

A. — The mentality of the German people today is the exact opposite of that of 1933-1945. The great majority of the Germans are really trying to make amends for the horrors they perpetrated on the Jews.

SHE ALSO predicted prosperity for Israel. "The standard of living in Israel will rise to that of the United States."

"There will be strife on Israel's borders for some time. But Israelis are such good soldiers, such good patriots, that they will win any war — even if they go help some foreign country to fight."

Tourney Dates Are Reset For Orthodox Star

NEW YORK — That the Metropolitan College Tennis Championships this past summer were rescheduled so Don Zisquit, Yeshiva U. star would not have to compete on the Sabbath was revealed in The Commentator, Yeshiva U. paper.

Heretofore no member of the Yeshiva U. tennis team has competed in the tourney because the finals have always been held on the Sabbath. This year officials recognizing Zisquit's chances of copping the title, rescheduled the tourney.

Zisquit went on to win. No. 1 man on the Yeshiva team, the junior has gone through the last two seasons undefeated.

The Yeshiva team will play the next season without its star, who is spending the year studying in Israel.

Israeli Hovercraft To Be Marketed

JERUSALEM — An Israeli inventor of a hovercraft has already received inquiries from possible purchasers, it was announced as final static tests for the new type of water conveyance were held.

The NX2 was designed by Nathan Kirpitznikof and is expected to be sold at \$18,000 each, a low price for vessels of this type.



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'Deputy' To Open 26-Week Tour In Boston Dec. 27

BOSTON — A new production of Rolf Hochhuth's drama, "The Deputy," will open a 26 - week national tour here two days after Christmas.

ALTHOUGH Hochhuth's story, the play has been completely restaged, and had a sensationally successful run in Los Angeles.

Gordon Davidson is the director, and the Theater Group, which is associated with the University of California at Los Angeles, performed his version of the controversial drama. Scheduled for a run of little over a month in Los Angeles, it had to be extended for another two weeks so great was its reception.

THE PLAY RAN for 318 performances on Broadway when produced by Herman Shumlin, but a planned tour of major cities fell through.

Davidson told the New York Times that although the script was the same one as used in the Broadway production he "treated the play as a symbol and universal statement instead of as a realistic attack on Pope Pius XII or a melodramatic memoriam."

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Cleveland Youngsters Decide To Forego New Year's Eve Parties

Editor, POST and OPINION:
I have read with considerable interest both your article and editorial concerning New Year's Eve and Sabbath. This has been an important topic of discussion within our local program.

The members of Cleveland B'nai B'rith Youth Organization have taken a very strong and positive stand on this issue. They have agreed that both the spirit of the Shabbat and the policy of our organization shall prevail this year. Our two youth Presidents have submitted the following letter to Arthur Weyne, editor of the Cleveland Jewish News, indicating the views of our teenage members.

ROBERT A. LEVINE
Asst. Director, Ohio BBYO

Editor, Cleveland Jewish News
New Year's Eve, 1965, will fall on Friday, December 31st — the Jewish Sabbath. While this may be inconsequential to some, within the B'nai B'rith Youth Organization, this information has caused a crisis.

Every year most of the A.Z.A. Chapters hold New Year's Eve parties, which are perhaps the major social event of the year. The National BBYO Policy states that only activities which are of an educational, cultural, personal service, or a religious nature may be held on the Sabbath. As you can see, this policy is very significant this year. We, as a Jewish Organization will not

have New Year's Eve parties this year.

At first, the reaction of the members was to rebel. They would use technicalities in an effort to hold their parties. After considerable thought many realized that they would be defeating their own purposes as a Jewish Organization. Our members have proven they are mature enough to practice what they believe, even if it may not always be easy or to their convenience. The spirit of the Shabbat began to prevail.

Why then are we writing this letter? Because we hope adults will read this and realize that their teenagers are looking to them for direction and for an example. Are some of the other Adult Jewish Organizations and Temples having New Year's Eve parties on the Sabbath? So often we have heard it said, "The Shabbat is the soul of the Jewish Religion." We now ask, can an organization be called Jewish when it does not follow the most basic principles of the Jewish Religion? The youth now turn their eyes on the Adult Jewish Community and wait to see what course they shall take.

Bonnie Hoffman, President
Cleveland, BBG Council

David Sternberg, President
Cleveland, AZA Council

Rabbi Pleads For Welcome To Gentiles

PHILADELPHIA — As more and more Jews fall in love with Gentiles, "this is not, as some have depicted it, a great threat to our survival."

So wrote Rabbi Allen S. Maler, assistant rabbi of Congregation Rodeph Shalom, in The Jewish Exponent.

"Rather," he concluded, "it can be a great source of strength and support for the Jewish Community."

"If we believe in an open society," the rabbi continued, "and work to further its aims, then we must also open our Jewish community to Gentiles who wish to enter. Even more, we must go out to make it known that we welcome them."

"Why," he asked, "is it that so many Jews react negatively to the Gentile who is interested in Judaism? Indeed, why is it that although the Jewish community has hundreds of organizations for almost every conceivable purpose, there is no organization in Philadelphia devoted to seeking and welcoming converts into the Jewish community?"

THE AVERAGE ISRAELI MALE

The average Israeli male is 28 and a half years old, married and the father of 1.8 children. His monthly gross income is \$204.56, and he has a life expectancy of 70.2, which is exceeded by three years by the Israeli female.

Agnostic, Others Who Doubt Are Not New To Judaism

Editor, POST and OPINION:

Your comments on "why Judaism is not filling a need for the intellectual," and your featured articles, impel me to write, despite pressure of other duties.

Who is an intellectual? Is he, loosely speaking, a college graduate? If so, there are proportionately more intellectuals attending synagogue services and classes than "non-intellectuals" — at least in the smaller community.

More important it is to ask, What is the role of the intellectual outside of the synagogue? Has he spearheaded the battle for human rights, for adequate medical care for the aged, for adequate and meaningful education, against Left and Right dogmatism, etc.?

For the answer one must examine the role of our professional groups in the struggle for human decency. One should also read essays like Robt. M. Hutchins in last week's Saturday Review on the goals of our educators. Our professionals (with honorable exceptions), generally, have the same goals and standards as their business associates: high income, social acceptance and pleasure. Prayer and study do not offer these rewards.

Now, the agnostic congregation leader has a legal right to the use of the title rabbi, but not an ethical or semantic one. For two thousand years the title meant a person who believed in God, and taught His way. To use the title to designate a professed agnostic is to wrench a meaningful concept out of its context in order to exploit the nostalgia evoked by the title. "Doctor," or ethical culture leader seems to be a more appropriate — and more honest — designation.

The religious leaders who pro-

claim God to be "not all powerful," and in need of man's assistance are modern Zoroastrians, who taught that Ahurah Mazda needed human aid in vanquishing the evil antigod Ahriman. Such concepts are contrary to the Judaic, according to which God's essence is beyond human comprehension. The modern existentialist Zoroastrians seem to say that because they (and we) do not understand, ergo, there is no reason. There is need for humility and less subjectivity. We must realize that as important as man is, the cosmos is larger than human thoughts and wishes.

The existence of evil troubled also Abraham, Moses, Jeremiah, Habakuk, the psalmists, etc. They, however, being humble, and realizing that outside of God even painless and long-stretching existence had no deep and abiding meaning, were led by their questions to personal involvement in the endeavor and faith of evil's final eradication.

Basically, Judaism today offers cosmic meaning, social ideals and psychological satisfaction no less than during the days of the psalmist who declared, "How glorious is Thy Name. . . when I behold Thy heavens. . . what is man. . . but Thou hast given him a little of the divine. . ." In terms of quality, our age is no more critical than that of Rabbi Akiva who preserved civilization not only by fighting for freedom, but also by giving himself for truth, in defiance of tyranny. To him tortured death was not a sign of God's "impotence," but rather of his true love of God, and of faith in the ultimate meaning of life.

RABBI NATHAN BARACK
Sheboygan, Wis.

JESUS CRUCIFIED AGAIN

Editor, POST and OPINION:

Did the Jews kill Jesus?
The answer is an absolute and unqualified NO.

For Jesus was not a Christian. He was a Nazarene — an ultra-Pharisaic Jewish sect who were strict adherents of the Law of Moses and who revered Jesus as a teacher, rabbi, a superior human being, yet the natural son of Joseph and Mary. These Nazarenes were extirpated by the later Christians and their writings sup-

pressed. There was nothing in the lifetime teachings of Jesus that could offend or provoke punitive action by "the Jewish authorities and their followers."

The New Testament would have us believe that in the interval of twelve hours on the Passover festival the Sanhedrin, — composed of the most revered sages, scholars, rabbis in Israel who formulated much of our present day Judaism, — convened, arrested Jesus at night, tried and convicted him and became part of an unruly mob participating in the crucifixion, and that the Sadducees and a fellow Jew, who were always opposed to each other, combined to slay a fellow Jew, and that the multitudes who had only just previously so joyously acclaimed Jesus as the long awaited Messiah also turned against Jesus.

However it must be noted that the New Testament, though it may be Divine Revelation, was written in Greek long after the event and far from the scene of the crucifixion. It was subjected to three centuries of rewriting, interpolation, editing before being finally selected from a host of other conflicting and contradictory gospels for final canonization in 392 A.D.

Stripped of its Anti-Judaic embellishments the gospel story of the crucifixion becomes an account of just one of the many executions for sedition inflicted by the Roman administration during the frequent outbreaks that preceded the Judo-Roman wars of 66 to 135. The placard "King of the Jews" was placed on Jesus not in mockery but as

a grim warning to any and all who would aspire to be a Messiah or to the vacant throne of David and that only Tiberius the Augustus could appoint the ruler for the Jews. Any Jews present at the crucifixion were there only as sullen and resentful witnesses of Roman brutality.

Today the Ecumenical Council does not receive one iota from the 'witness people' doctrine of St. Augustine. This fantastic doctrine, based on the fiction of the murder of Jesus by Jews, holds all Jews, past, present and future, guilty of Deicide (as if such a crime by mortals were possible) and further holds that by their degradation and suffering they testify to their guilt. It is noteworthy that both St. Augustine and Pope Gregory the Great "deplore" persecution of Jews for the very same reasons that the Council does today. But it is out of the Deicide charge that the infamous blood label and host desecration charges were born which so harassed the Jews in following centuries.

At the end of three years of deliberation the spirit of Pope John XXIII has been replaced by the spirits of Chrysostom, Ambrose, Capistrano, Torquemada and Hitler.

Again has Jesus been crucified. First by Pontius Pilate and his Roman legionaries in 33 A.D. Now in 1965 A.D. in Rome by the prelates of Christendom.
Joshua Bernstein
Lincolnwood, Ill.

Canada's Jews Decide

Proper Way To Mark Centenary

MONTREAL—Canadian Jewry will present an extensive collection of Judaica estimated to cost \$50,000 to the National Library and Archives in Ottawa.

The gift will be the Jewish way to mark the Centenary of the Canadian Federation.

JEWISH COMMUNITIES throughout Canada are expected to share proportionately in the cost of the collection.

The decision was made at a meeting of representatives of national Jewish organizations convened by the Canadian Jewish Congress.

THE CANADIAN Jewish participation in the upcoming World Exposition to be held here in 1967 was also discussed. Israel is building a \$1.5 pavilion for the fair, and the view was expressed that in addition to the Israeli pavilion there should also be a project of the Jewish community as a faith community.

It was felt that Jewish participation be marked by erecting a chapel-synagogue and display of items that are closely related to a synagogue in its broad ramifications.

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Obituaries:

**Co-Owner of 76ers Dies
Watching Team Play Celtics**

PHILADELPHIA — The second death of a well-known Jewish sports personality in this area (P-O, Dec. 10) occurred when Isaac (Ike) Richman, co-owner of the Philadelphia 76ers, collapsed and died while watching his team play the Boston Celtics.

An attorney, Richman was 52 years old. He was a founder and past president of Temple Shalom, and a former vice president of the Philadelphia Region of the United Synagogue of America.

Mrs. Henrietta Blaustein

BALTIMORE — Mrs. Henrietta G. Blaustein, mother of Jacob Blaustein, honorary president of the American Jewish Committee, died here. She was known for her philanthropic interests. Her husband, Louis, founded the oil company which later became known as the American Oil Company, now merged with Standard Oil Company of Indiana.

Mrs. C. D. Spivak

DENVER — Mrs. C. D. Spivak, whose husband, Charles Spiv-

ak, founded the Jewish Consumptive Relief Society here in 1904, died at the age of 94. The Society is now called the American Medical Center. In the early years of the JCRS, Mrs. Spivak travelled to other cities to raise funds for the tuberculosis sanitarium. She aided her husband also with The Intermountain Jewish News, which he founded in 1913, as the organ of the now defunct Central Jewish Council.

Rabbi Henoah Fishman

NEW YORK — Rabbi Henoah Fishman, a teacher of Talmud at Yeshiva University died here at the age of 52. He was a member of the Union of Orthodox Rabbis of America.

Ellis H. Tumpson

MT. LEBANON, Pa. — Ellis H. Tumpson, president of Temple Emanuel here, died here at the age of 50. He was a graduate of the University of Pittsburgh to whose Hall of Fame he had been named.

Mrs. Rudolph Wyner

BOSTON — Mrs. Rudolph Wyner, who was founder and first president of the Boston Junior Hadassah, died here. She was honorary life director of the Boston Chapter of Senior Hadassah.

Abe Saliman

DENVER — Abe Saliman, 75, a past president of the Hebrew Educational Alliance, died here after a long illness.

**Massive Protests
Seen As Bonn
Cuts Payments**

LONDON — A massive campaign of protest was predicted by Nahum Goldmann, as West Germany postponed and reduced payments to victims of Nazi atrocities for two years.

Dr. Goldmann said that the bill would be contested in German courts on the grounds of its constitutionality.

The West German government termed the cuts necessary for budgetary reasons. It will mean that some victims, having already waited for 20 years, will not receive any payments until 1968, while others would receive only half or less during the next two years.

Said Goldmann: "Compensation to Nazi victims was declared to be a debt of honour of the German people; such debts must not be deferred; nor must they be deprived of a place of priority over all other financial considerations."

**Youth Stabbed 11
Times In Attack**

LONDON — The 17-year-old son of the secretary of the Agudas Israel World Organization (Orthodox) was stabbed in the back 11 times and suffered a fractured skull when he and a companion were attacked by a gang of teenagers while returning home from the yeshiva Friday night.

Joseph Spring was on the danger list in the hospital. His companion David Lieberman was not injured seriously.

Gangs of youths have been throwing stones and breaking windows at the Yeshiva Horomo in Green Lanes, Stamford Hill, in the past several weeks, police learned.

Russian Jews Resisting, Says Dr. Decter

DETROIT — An analysis of Russia Jewry that contends that Soviet discrimination against Jews has given rise to a young resistance group, from middle age on down, was made here.

DR. MOSHE DECTER, considered a leading authority on the plight of the Jews of Russia, told a protest meeting here that this new generation "is looking for new answers... an unorganized but very real resistance that buys time for us."

The Jewish News here reported that only about 175 persons half-filled the interfaith meeting at the Jewish Center.

"A NEW GENERATION is arising, which, while ignorant of

Jewish tradition, is aware of the quandary of (being part of) a special nationality group yet being kept from living out their lives as part of that group," the newspaper said Dr. Decter related.

He added that if "the Soviet Union had ignored its Jews, they would have disappeared more quickly."

THE JEWISH NEWS account did not quote Dr. Decter with giving any evidence for the appearance of resistance among younger Russian Jews.

NO OBJECTIONS
Senegalese Dancers Approved

TEL AVIV — Neither the audience or the special committee of the Theatre and Film Censorship Board, who had viewed the performance at a morning presentation, took exception to the debut of the Senegalese National Ballet here.

The special performance was given to the board because the dancers perform bare-breasted.

The troupe's repertoire consists of folk dances, songs and ancient Senegalese rites.

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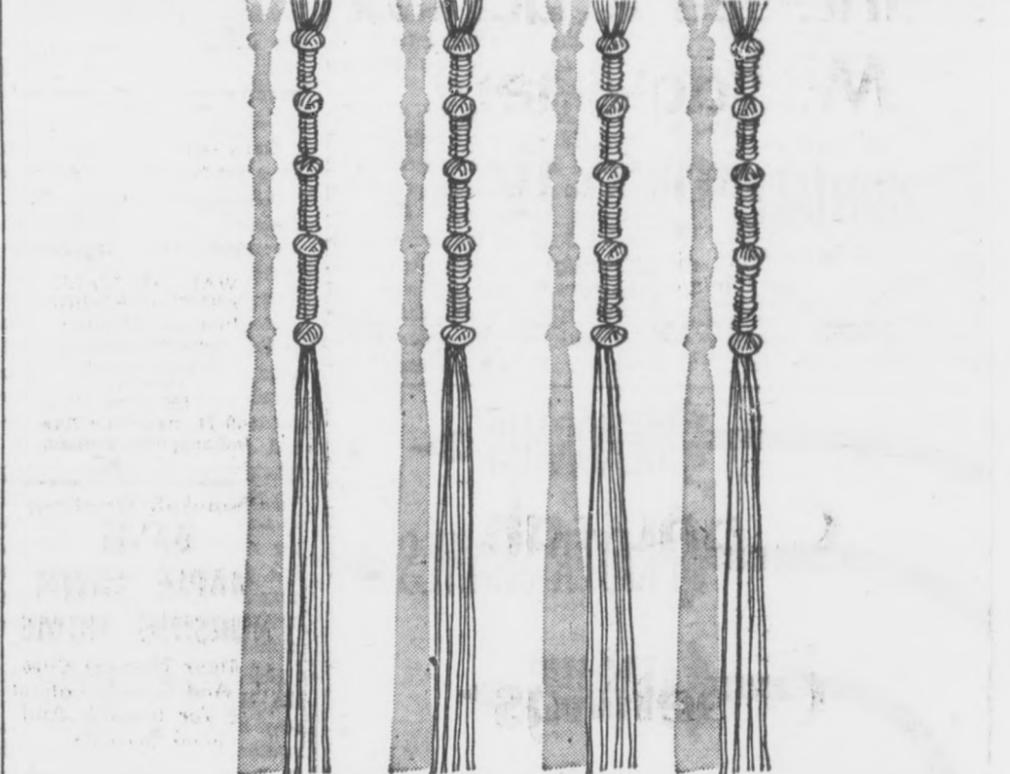
**Student Rally
To Ask Russia
To Keep Promises**

NEW YORK — Senator Jacob Javits, Prof. A. J. Heschel, Theodore Bikel and Rabbi Rafael Grossman, who has just returned from Russia, will participate in the Menorah March and Rally sponsored this Sunday by the Student Struggle for Soviet Jewry. The SSJ is not connected with the American Jewish Conference on Soviet Jewry.

The aim of the Chanukah march is to call on Moscow to keep promises made earlier this year to reopen the Moscow Yeshiva and the printing of 10,000 prayer books, among others. The rally will also ask Russia to allow the reunion of large numbers of Soviet Jews with their families from whom they have been separated.

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Why Not Jewish History In The School Curriculum?

By JACK RADAR

It is a commonplace of sociological analysis today to observe that the greatest threat to Jewish survival in America is that we live in an open society. This apparent paradox applies equally whether the Jews are viewed as a people, a religion, or as a culture. The very freedom of our environment, its social and economic mobility, its porous structure and anti-intellectual bias, the overwhelming dominance of material values — all combine to form an almost irresistible suction outward toward the mass society, with destructive effect on separate group identity, with the notable exception, of course, of the Negroes. The process is viewed by critics as corrosive and by the yea-sayers as the very essence of Americanism. Either way, there is no

denying the power of this force, which is attested to for example in the current discussion on intermarriage.

IN OUR MASS society, so thoroughly dominated by mass media and universal education, a small minority culture must find an echo in the larger culture all around us. In a sense, we depend on the general society to give evidence of our existence and of our values. I have seen the excitement with which my youngsters watch a TV program about Jews, as if this fact that it was on TV gave verisimilitude to their Jewishness. Without the fortification from without, the minority culture seems to have a dubious status and certainly a lesser one. The magnetism of the majority culture, especially because it pre-

sents no barriers to acceptance, is irresistible.

We have done little or nothing to insert a knowledge of Jews and Jewish history into the broader framework of the American school, particularly in the social studies curriculum. Few textbooks on American history make more than the most casual reference to Jews in America. In most textbooks and courses, Jews do not exist in America except for Hayim Solomon at the time of the Revolution. In European History courses, the Jews are about on a par with Finland and Albania. In Ancient History courses there is a great deal about Assyria but the Jews are a footnote to the Phoenicians and the Egyptians. The Sephardic period, the whole Golden Age in the heyday of Moslem rule is unknown. Perhaps one reason for this bias is that the major Jewish contributions are in the history of ideas rather than events and this plays a very minor role in current historiography.

WHATEVER THE reason, even the major and crucial events of Jewish history very rarely find a place in our American schools. It is hard to see how a youngster, who is dutiful-

ly attending a Peretz Schule and learning the history of his people, can possibly grasp the full meaning of the place of the Jews in world history without some indication in his general education that it is so. Worse still, despite all the pratings about brotherhood, ecumenism and Ju-

deo - Christian civilization, the non-Jew is only confirmed in the obvious Christian bias of his culture, and the Judaic element becomes a kind of political ceremonial bow toward his own good conscience, without any underpinning of knowledge and

(Continued on Next Page)

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It's On Intermarriage Minister Has Advice

KANSAS CITY, Mo. — Judaism should not segregate itself from the rest of the world. If there has to be a ghetto in order to maintain Judaism and keep it alive, then there is something very wrong within the religion."

THIS WAS the view of Dr. Shrum Burton, president of the Kansas City Council of Churches, as he expressed it in The Jewish Chronicle here, which is owned by the Federation. The paper has been asking local rabbis for their views on intermarriage, and finally asked the Christian

Minister for his Opinion.

"The real tragedy in intermarriage is that religion just doesn't count," he said. "Two people in love often push everything but themselves out of the picture."

REV. BURTON asserted that where there are two different religions in the home, a happy home is practically impossible."

He said that if parents feel that Judaism isn't important to the children. "Too many families," he added, "religion has become more of a status symbol than anything else."

Why Not Jewish History?

(Continued from Previous Pg.)

authority such as the school bestows.

My proposal is, therefore, that we begin to think of ways in which the history of the Jews may enter actively into the regular curriculum, especially social studies, and into the standard history textbooks. I have no illusions that this will answer the problems of Jewish survival in America, but it would provide reinforcement to Jewish youth of their own backgrounds and would reach many more than are now reached through existing Jewish schools. But such parochial considerations apart, we are being remiss if we fail to make Jewish history an accepted and normal part of the history of mankind, as it is taught in our public schools and colleges and continue to allow it the status of a "special subject," which means outside the normal mainstream.

WHAT I AM leading up to is this: it is not only the Jewish past that is missing from the history books, but the Jewish present. Very few chapters dealing with the Second World War have more than a passing reference to the Nazi war on the Jews and I have yet to come across any significant treatment of the Jewish resistance. I am not speaking here of the many works that have been written as "Special" studies, but of general

histories, texts and others. So, when we take up the cudgels for the Jewish past we are also battling for ourselves that this enormous experience should not be lost and hopefully, in the new ecumenical spirit, for a reevaluation of Christian civilization in the light of the Catastrophe. Perhaps that is too much to expect, but the climate for it is receptive and there exists in this country a large number of Jewish historians who may yet find an interest in their own history. At least, we ought to bring it to the surface.

The time for such an effort is

ripe, American historiography is in a highly fluid state. World history is being re-defined to encompass the many new nations and peoples who have come to the fore. The Negro struggle has also created a new sensitivity to omissions in our history teaching. Professor Handlin has created a strong basis for one possible approach through his studies on the impact on immigration. There exists an open situation with regard to course content as well, and curricula are in a state of re-definition, both with regard to European and American history.

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Congregations, Institutions Ask

Where Can We Find A Rabbi, Social Worker?

By ROBERT DONNER

A mildly negative aphorism that America's blessings to the Jew are not always unmixed has found affirmation in a wholly unexpected quarter: A painfully severe shortage of functionaries of all kinds for the sprawling and expanding array of Jewish service institutions.

Underpinning the shortage is the fact that while American Jewish institutions have always been at least theoretically in competition with other religious and secular organizations — plus city, state and federal governments — for such personnel, it is only in recent years that the competition has become agonizingly real. Growing American affluence plus the unprecedented expansion of welfare services embodied in the phrase, "The Great Society," has created thousands of openings for every kind of professional. The schools which turn out such professionals

are involved in a social lag. It takes time — lots of it — and money — also lots of it — to create a university-level school for the professionals. The academic leadership, beset by demands for additional facilities for all kinds of skill training, simply is unable to cope with those demands.

IN A RECENT series of surveys, the Jewish Telegraphic Agency took a close look at the situation in regard to social and communal professionals, teachers and other Jewish school professional personnel, and rabbis. In each case, the studies found the same crunch — a fantastic proliferation of openings and a virtual plateau of supply to fill the accelerating demand.

In a kind of competition of gloom, the spokesmen for each segment each claimed the worst condition of shortages. Whatever the merits of the particular claim, one conclusion was in-

capable. The American Jewish communal machinery is grievously understaffed and the condition — for the time being at least — is beyond correction. Indeed, the evidence indicates that in a seller's market, Jewish bidders for personnel are coming out second best and will almost certainly continue to be in that unhappy bind for an indefinite time.

THE PROBLEM of the rabinate has one difference. The Jewish graduate of a school of social work, pleasantly beset by a minimum of ten job offers on graduation day, can choose a government, or non-sectarian agency, rather than Jewish one.

A rabbi has no such choice, but Jewish young men do have a different kind of choice and they are choosing to stay out of rabbinical careers. Hence the number of unfilled Jewish pulpits is as aggravating and as escalating as is the number of unfilled jobs in Jewish service agencies and Jewish schools.

The statistics make gloomy reading for those who understand that building a Jewish Center to provide for a new community will fail to meet the anticipated needs if the necessary staff personnel simply are not available, or that a Jewish school cannot be better than its

(Continued on Next Page)

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Where Can We Find A Rabbi?

(Continued from Previous Pg.)
teachers and supervisors, or that a new synagogue with a student rabbi — or no rabbi at all — means that real and urgent Jewish spiritual needs will not be met or, at best, met at a crippled level.

IN THE JEWISH communal field, there are 2,200 full-time professional workers in Jewish social services throughout the United States. As of mid-1964, there were 215 unfilled positions. Add to that the unfilled posts in Jewish fund-raising and community relations and the shortage is around 1,000.

Conditions are no better in Jewish teaching. There are an estimated 13,000 licensed and unlicensed Jewish teachers in the United States and Canada. A considerable number retire each year for the usual reasons of age, illness, marriage and related situations. In addition to replacements for such retirees, 1,000 new Jewish teachers are needed annually for new openings. The Jewish teacher-training institutes produce about 120 graduates each year, of whom about half leave the teaching profession within a few years. Thus the annual net deficit each year is around 900 teachers.

RABBINICAL SPOKESMEN claim the rabbinical shortage is the worst. Hundreds of congregations throughout the United States began the new Jewish year without rabbis. It made little difference whether the congregation was Orthodox, Conservative or Reform. Able to pick and choose, the rabbis, both veteran and newly-ordained, keep choosing pulpits in the major urban centers. The rule of thumb is that, the farther the congregation is from a big city, the slimmer its chances of getting a rabbi. There had been a slight increase in the number of young Jews choosing rabbinical careers but compared to the torrent of calls, the increase is a trickle.

Various stratagems are being tried to make some slight dent in the mountain of unfilled positions. In the communal field, there are scholarships, summer training offers for Jewish college students, and even desperate calls for willing amateurs. A wide range of inservice institutes and strenuous efforts to induce unlicensed teachers to qualify for licenses is underway in the Jewish teaching field. Unhappily, all of these struggling efforts hardly come to grips with the core problem — opportunities are opening at a rate far faster than the professional schools can possibly begin to fill, and as for the rabbinate, additional candidates for the seminaries simply are not showing up.

IS IT ENTIRELY a matter of money?

The experts say that, to a considerable degree, this is a big part of the answer. Both government and non-sectarian voluntary agencies, for example, can and do outbid the Jewish personnel hunters. In addition, raiding has become so intense that the Jewish agency which finally gets a badly-needed staff worker is by no means sure of keeping him or her. At least 20 per cent of professionals are lost to Jewish institutions by such

raids each year.

Moreover, there are obvious limits to what amounts to fishing for personnel from a pool which grows very little. More money does not add to the number of such professionals: it simply adds to their shiftings to different jobs. Presumably the better pay and fringe benefits of-

(Continued on Next Page)

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Where Can We Find A Rabbi?

(Continued from Previous Pg.)
 fered by Jewish agencies will eventually induce more young Jews to go into schools of social work — but these are already overcrowded.

A FACTOR PECULIAR to the Jewish field is that a very large proportion of promising young Jews prefer the presumably wider horizons of government and non-sectarian agencies. This may be considered an aspect of the general problem of assimilatory tendencies in the open American society. If and when the larger problem is solved, perhaps more

such Jews will choose careers in the Jewish community.

The rabbis are a special problem, in this respect as in others. American Jews pay their rabbis

well and Jewish clergy men are the silent envy of their Christian counter-parts. But the rabbinate can be full of compromises, heartaches and futility — a condition also stemming from the impact of the open nature of American society on Jews. Here too, if and when the time comes when American Jews give their rabbis the respect and obedience traditionally associated with lay-rabbi relations, presumably more young American Jews will choose rabbinical careers.

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Why College Students Reject Judaism

KANSAS CITY — Two responsible Jewish college students, given an opportunity to express their views on what ails American Judaism, laid it on the line at the recent General Assembly of the Council of Jewish Federations and Welfare Funds in Montreal.

The two are Sarah S. Smith, and Jonathan W. Malino, presidents respectively of the Hillel Foundations at Wellesley College and Brandeis University.

MISS SMITH, is the daughter of Mr. and Mrs. Edward A. Smith here, and the combined paper of the pair was printed in The Kansas City Jewish Chronicle.

"... students are disillusioned and dissatisfied with what they have seen of the American Jewish community, where they observe a communal structure based on materialistic, social-climbing values," their paper said.

"The student sees a lack of integrity, respect and dignity in relation to what he has been taught to hold sacred."

THE HILLEL presidents cited the occasion or ceremony of Bar Mitzvah as a perfect example to illustrate their point.

They charged that modern American Jewry has made a "dignified religious occasion into a flamboyant party to which adults wear formal dress and expensive gifts are rejected."

THEY INDICATED their search continues for answers to such questions of why Jewish youth inter-date and inter-marry "with few qualms," and refuse to accept their responsibilities to the American Jewish community "and indeed to the world Jewish community."

They agreed that answers must be found to why Jewish youth rejects its religion and its Jew-

ishness as meaningless to guarantee the survival of the Jewish community and of the Jewish heritage.

"TO BEGIN OUR examination of our commitment to Jewish life, we look into ourselves to ask what our primary concern in life is, and how Judaism relates to this concern. Our central motivation to learn about the nature of things, as college students, is to be able to make the assertion that life is worth living, and to turn that assertion into a way of life. The extent to which Judaism is relevant is that it may provide an answer. We examine Judaism as a possible answer to our search, first, because we are emotionally attached to it through our families and background; and secondly, because our western societal orientation has taught us to value a 'religious approach' to questions of this nature."

"By examining Judaism, we find we are attached to it but not committed to it," the article points out.

"MOTIVATED by a basic desire to learn, we are committed only to determining whether or not we wish to make a full com-

mitment to Judaism."

The writers point out that the commitment to "search and to determine" whether or not Judaism is an answer to youth's concerns "necessarily implies active involvement in the study of Judaism and in Jewish activity, just as it is necessary to attempt to pray to know whether or not it is possible to pray."

FURTHERMORE, they point out another factor in the negative attitudes toward Judaism is intertwined with the "general ignorance of Judaism... the lack of intellectual respectability for religion in our scientific age."

"The naive notions of Sunday School Judaism are not relevant for the aspiring young physicist," they said. "Yet, were he to look more deeply into strands of Jewish thought, he might realize that the philosophical questions finally raised by physics are in a sense similar to the philosophical questions posed by great religious thinkers."

THE WRITERS also point to an "assimilationist tendency" of the American Jewish community as a factor in contributing to the disregard of Judaism by college students.

This, they said, is the result of a lack of understanding and sensitivity to Judaism in the home.

"Parents who wish their children to be Jews must make their children feel their Jewish-

ness in a positive way" they said. "The university experience can do little to encourage a sense of Jewishness and a feeling that 'it is good to be a Jew' if the family has no vestige of pride and warmth toward its (Jewish) heritage."

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The Answer To The Question of Miracle of Oil

By RABBI H. RABINOWICS

To the rhetorical question, "What is the reason for Chanukah," the Talmud replies: "When the Greeks entered the Temple, and they defiled all the oils therein, and when the Hashmonean dynasty prevailed against them and defeated them, they made search and found only one cruise of oil which lay with the seal of the High Priest but which contained sufficient oil for one day's light only; yet a miracle was wrought therein and they lit (the lamp) therewith for eight days. The following year these days were appointed a festival with the recital of Hallel and thanksgiving."

IT IS SIGNIFICANT that this "Miracle of the Oil," is not men-

tioned in any other source. The Book of Maccabees merely remarks: "And all the people fell upon their faces, and worshipped and gave praise unto heaven which had given them good success. And they kept the dedication of the Altar eight days and offered burnt offerings with gladness and sacrificed a sacrifice of deliverance and praise. . . . And there was exceeding great gladness among the people, and the reproach of the Gentiles was turned away."

The historian Flavius Josephus (37-105 A.C.E.) similarly comments: "Now Judas celebrated the festival of the restoration of the sacrifices of the Temple for eight days; and omitted no sort of pleasure thereon; but he feasted them upon very rich and splendid sacrifices; and he honored God, and delighted them by hymns and psalms. Nay, they were so very glad at the revival of their customs, when after a long time of intermission they unexpectedly had regained the freedom of their worship, that they made it law for their posterity, that they should keep a festival,

on account of the restoration of their temple worship for eight days. And from that time we celebrate this festival and call it lights.

MOREOVER, the Al-Hanissim prayer already found in the Sidur of Rabbi Amram Caon (2nd half of the 9th century) states: "thou deliverest the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with thy law. . . . And thereupon thy children came into thy most holy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name."

When the foe decimated the population of Palestine, the Rabbis were at pains to stress and reassess the eternal and indestructible spiritual values of Judaism. They asserted that the ultimate victory belongs not to those who come with the facts of might but to those who come with the Eternal spirit of God.

lives for Israel's Torah that had been defiled by the abominations of their oppressors.

(Continued on Page 35)

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"Not by might, nor by power but by My spirit," was the idea that the Rabbis endeavored to perpetuate rather than the arid nationalism and the military powers of the Hashmonean Dynasty.

THE STRUGGLE of the Maccabees was more than one of national survival. It was a clash between two civilizations, the Hebraic and the Hellenistic. The Syrians were well entrenched, they had the best arms of the day; the swiftest horses, the sharpest spears and the strongest chariots. Yet a nucleus of inspired men, untrained, unarmed, weak, drove the Syrians out of the Holy Land. "Probably history offers no parallel," wrote an eminent English non-Jewish historian, "to the undaunted courage with which such a band dared to face death, one by one in the maintenance of a holy cause." The Maccabees risked their

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Bea Answers Carli On Deicide Charge

ROME — That the controversy over the responsibility of all Jews for the crucifixion will not be ended by the Vatican Council Statement on the Jews was evident by a confrontation between Augustin Cardinal Bea and the Bishop Luigi Carli of Segni.

Interviewed by a reporter for the Religious News Service, on the question of whether perse-

cutions suffered by the Jews throughout the centuries are justified, Bishop Carli replied:

"WE ARE NOT authorized to judge or interpret as manifestations of a divine punishment or a divine reward any event, either favorable or unfavorable, which has occurred to the Jews, whether they were being persecuted or were successful in business."

In a 22-page article in the Jesuit-edited Rome bi-monthly, Civiltà Cattolica, Cardinal Bea, the 84-year-old president of the Vatican Secretariat for Promoting Christian Unity and former long-time rector of the Pontifical Biblical Institute, noted that some Council Fathers had challenged the theological truth and the historical fact that what happened in Christ's death could not be charged indiscriminately against all Jews, either those then alive or those of today.

HOWEVER, the only one he cited by name was Bishop Luigi Carli of Segni. He explained that this was because Bishop Carli's comments were in concrete, typical example of the arguments employed and because of "the notoriety they received in the world press."

In an article published last spring in Palestra del Clero, a magazine written by and for the Italian Catholic clergy, Bishop Carli, whose small diocese embraces only 42,000 Catholics grouped in 16 parishes and served by 42 priests, writes:

"I consider it legitimate to affirm that the entire Jewish people at the time of Christ was responsible connectively for deicide, although only the leaders and a portion of their followers materially committed the crime."

MAKING REFERENCE also to the Jews of today, the bishop went on: "In this sense, and according to the Biblical mentality, Judaism after the time of Jesus is objectively participating in the responsibility for deicide by the measure in which this Judaism constitutes the free and voluntary continuation of the Judaism of those times."

For this same reason, said Bishop Carli, a member of the Vatican II Commission on Bishops and the Government of Dioceses, Jews can be called "reprimanded" and "cursed by God."

Cardinal Bea, after writing of the respect and veneration Christians owe the people "from whom Christ was born and through which the Church has received such riches in doctrine and example," Cardinal Bea said:

"YET IT IS A fact that very often Christians do not profess this veneration, nor do they realize the relations which as members of the Church they

really have with this people, and to say the least are indifferent or alien to them, if not worse.

If we consider history we find, without trying to incriminate anyone, that many Christians allowed themselves to be blinded to the extent of setting themselves up arbitrarily as avengers of Christ's condemnation by discrimination and persecution, classifying that people as wicked and cursed by God."

(Continued on Next Page)

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Bea Answers Carli On Deicide

(Continued from Previous Pg.)

He denied that such religious reasons "have always been the sole or principal motives of anti-Semitism," but he asserted that it is necessary to examine such arguments.

He concluded that the charge of deicide "can be levelled only against those who committed it with a clear knowledge of the human and divine nature of Christ."

IN A STATEMENT to the correspondent for The Jewish Chronicle of London Bishop Carli challenged "calumnies against the virginity of the Madonna"

which he said abound in the Talmud.

"But we must also request something from them (the Jews) in return. What have they removed from the Talmud which contains the most infamous accusations and calumnies against the virginity of the Madonna? I am told that these passages are read by Jews each year on Christmas Day December 25.

"With all respect, we must ask the Jews to revise their texts, in order to show that all faults are not on one side only."

After references to the "racism" of Jews, who consider converts to Judaism as "second-class Jews," the bishop concluded:

"We have nothing against the Jews as individuals. They are just like everybody else. But as a people, as the followers of the Jewish religion, we must consider them as having placed themselves outside the stream

of history, by refusing the salvation offered to them by Christ."

Julia Frank To Be Bas Mitzvah

Julia Diane Frank, daughter of Mr. and Mrs. William R. Frank, 6580 Spring Mill Road, will be bas mitzvah in ceremonies at 11 a.m. Dec. 25 at the Indianapolis Hebrew Congregation. A reception will follow the services.

Out-of-town relatives from Nebraska, Pennsylvania and Ohio plan to attend.

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(Continued from Page 33)
They had overcome their foes by the power of the spirit of faith during a three-year struggle and had triumphed by their dauntless courage. Nonetheless our Sages were reluctant to over emphasize the military aspects of the war. The ideal of our rabbis was that humanity should not fight and live by the sword but by the words of God.

THE MIRACLE of the oil was an expression of the faith which

inspired and dominated the aged Mattathias, founder of the dynasty who made his immortal stand at Molin. Proudly and fearlessly he declared: "Though all the nations that are under the king's dominion obey him, and fall away everyone from the religion of their fathers, yet will I and my sons and my brethren walk in the covenant of our fathers. Whosoever is zealous for the law, and maintaineth the Covenant, let him follow me," a declaration not often remembered much less practiced by his descendants.

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50 of 1,564 Torah Scrolls Saved By Nazis Back in Use

LONDON — Fifty of the 1,564 Torah Scrolls that the Nazis gathered in Prague from destroyed Jewish communities are finally going into service again.

The story connected with their release by Czech authorities is a drama in itself.

FOR 20 YEARS the scrolls continued to deteriorate as they lay in storage in Prague. Czech au-

thorities although not unfriendly, were undecided what to do with them until a London art dealer, Eric Estorick, gained their confidence.

A London philanthropist paid for the purchase, packing and transportation of the scrolls. Once in London, they were examined by experts who were forced to declare a number not kosher.

MANY REQUESTS of the scrolls have been received. Authorities however want to be sure that no commercial interests receive any of the scrolls which normally cost in the neighborhood of \$8-900.

No one knows why the Nazis saved the scrolls from destruction.

A large number of valuable Jewish books also are in storage in Prague.

Invention By Technion Prof Achieves It Deep Yellow Yolks For Asking

HAIFA — Most people like their egg yolks a deep yellow, which created a problem for Israeli poultry men, where because of the mass feeding, the yolks are very light.

Now a new additive to chicken feed invented at the Technion, will enable farmers in Israel to make their hens lay eggs with deeper colored egg yolks.

DR. P. MARGALITH, Senior Lecturer in the Laboratory of Microbiology of the Technion's Department of Food and Biotechnology, is inventor of the new additive, explained that the coloring of the egg yolk depends on the sort of food given to the hens.

On small farms where the hens enjoy natural food the color of the yolk is yellowish red. This is not the case, however, in the mass production of eggs where thousands of chickens must be fed ready-made food, resulting in egg yolks of a lighter color. By adding a special mixture of yeast to some of the chicken feed, Dr. Margalith suc-

ceeded not only in darkening the yolks, but also in giving the white flesh of the fowl a popular pinkish tinge.

THE TECHNION invention is believed to be considerably cheaper than other methods now in use abroad and chicken feed producers in Europe and the U.S. have displayed keen interest in the invention. Dr. Margalith pointed out that the color of the yolk has no influence whatsoever on the nutritive value of the egg, and that this is a matter of personal food habits.

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Little, Great Change In Israeli Students

LONDON — The view of an Israeli official that there has been substantial change in the relationship between Israeli students studying abroad and Jews in the same institutions of higher learning and the communities in which these schools are located has been challenged.

The Israeli official is Joseph Eliash, who is chairman of the Israeli Students' Union in England, while doing post-graduate work himself here.

HIS VIEWS were challenged by Henry Shaw, an American who is director of the Hillel Foundations in England.

Eliash, a native of Jerusalem, told the Jewish Chronicle Israeli students in Britain are be-

coming more "Jewish" and Israel-conscious because of a new trend in Israel education, closer contact with local Jewish communities and because of intensified Arab propaganda at British universities.

HE SAID ONE of the basic factors was a new approach to the Diaspora in the Israeli educational system.

"Israeli youngsters who are now leaving our secondary schools have a much more tolerant and understanding attitude toward the Diaspora," he said.

"They have also gained a better appreciation of the fact that the State of Israel is not merely a continuation of the Yishuv in Palestine, or a sudden resumption of Jewish statehood from ancient times, but is part and parcel of the Jewish people and its 2,000-year-old existence in dispersion."

HE SAID CLOSER ties developed between Israeli students and local Jewish communities and several marriages and engagements resulted.

Furthermore, Eliash said anti-Israel propaganda by Arab students, financed by Arab embassies, also brought Israelis and Anglo-Jewish students closer.

He said Israelis were at first slow to take up the challenge in the face of Arab propaganda. But this changed when Jewish students found themselves in-

creasingly on the defensive.

SHAW DESCRIBED Eliash's assessment as "too optimistic, too idealistic and too generalized."

"In my opinion and experience, there has been little change in the position of Israeli students here and in their relationship with Anglo-Jewry," he said.

He conceded, however, that the quality of their leadership "has greatly improved" the past few years. This, Shaw said, was largely due to Eliash, whom he described as "charming, gifted and a good mixer."

SHAW SAID that he wished he could agree with the statement that the Israeli students in Britain were lately becoming more Jewish-conscious. "The situation is, by and large, the same as it always has been. The religiously inclined among the students immediately seek to make contact with the Jewish commu-

nity in the Diaspora, while the others — and they are much more numerous — do not. It is the same here and in France, Germany, Austria and Switzerland.

In London's Hillel House more than a score of Israelis came daily to read the Hebrew newspapers in the library. During the summer months hundreds used Hillel's other facilities — the dormitories or canteen — but, Mr. Shaw added, "I could not fail to notice that somehow they did not establish friendships with our Anglo-Jewish students as easily and as frequently as the Jewish youngsters who come from the Continent, America or the Commonwealth

do." SHAW SUGGESTED the reason for this was that the "secularised sabra" lacked the concept of *Klal Yisroel* and, even though he did not despise or denigrate the Diaspora, he was not especially keen to identify himself with it.

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Pre History Evoked As Jaffa Port Closes

JAFFA — The closing down of this port after 3000 years going back into pre history has brought out the historian in the Israelis.

The port is being shut down because the new port at Ashdod will open at the end of next month.

THE EARLIEST known mention of Jaffa goes back to 1468 B.C.E. when the town was mentioned by Pharaoh Thutmosis III, ruler of Egypt, as one of his conquests.

By the time of the Exodus, Jaffa was already a well-fortified city. The tribe of Dan vainly tried to conquer it. Jaffa (and this point is still debated by the historians), apparently continued to serve as an Egyptian or possibly Philistine bridgehead up to the time of King Solo-

mon. The cedars for the Temple were floated down in rafts to the "Sea of Jafa," though it is again a disputed point whether they were floated into the Yarkon River Delta, near Tel Kassila in what is now northern Tel Aviv, or were actually brought down to the sea-side terminal of the Jerusalem Road at Jaffa itself.

ASSYRIANS, Greeks, Persians and finally Turks and British saw in Jaffa the most convenient harbor along this part of the Mediterranean shoreline. This appraisal held good (with a short exception during Crusader times, when St. Jean d'Acre was first choice), until 1934 — the year Haifa Port was opened.

Other notable highlights from Jaffa's history include the episode of Jonah and the whale, and the legendary exploit of Perseus rescuing Andromeda from the sea monster.

ALL OF THE Jaffa-Tel Aviv port workers have been offered employment at the new Ashdod

Port, due to open on Nov. 25. But Port Authority sources were unable to say how many of the workers had actually agreed to transfer, or what would happen to the Jaffa and Tel Aviv wharf-side installations.

It is understood that the Authority has received numerous offers and suggestions. These range from turning Jaffa Port into a pleasure boat harbor to using it as a fishing port and maritime training school. Similar proposals have also been made for the Tel Aviv Port area.

Both have anchorage basins suitable for light craft.

Large Building
Washington — The defense department's Pentagon building covers about 34 acres of land.

Does It Presage A Change? Crowds Throng Services At Hillel Foundations

WASHINGTON, D.C. — Reports from Hillel Directors reveal an unprecedented number of students attended High Holiday services at many universities throughout the country.

Rabbi Milton Elefant of the University of Syracuse, held a combined service that attracted approximately 1,350 students and faculty on Rosh Hashanah and 1,500 on Yom Kippur.

At Harvard University, three services were held — Orthodox, Conservative, and Reform — attended by well over 1,000 on Rosh Hashanah and 2,000 on Yom Kippur. Rabbi Maurice Zigmund and Rabbi Ben-Zion Gold

officialied.
At the University of Missouri Rabbi Abraham Pimontel reported that "The impact of almost 1,000 people at Kol Nidrei was most impressive." He said the response to the services was better than we have ever known.
(Continued on Next Page)

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Crowds Throng Services At Hillel Houses

(Continued from Previous Pg.)

Rabbi Richard Winograd, at the University of Wisconsin, reported an "increase of at least 25 per cent at all services," with well over 1,000 present on Rosh Hashonah and Yom Kippur.

An "all time high" of 1,550 at Kol Nidrei was the report of Rabbi Samuel Berkowitz at the University of Pennsylvania.

Rabbi Hirsch Cohen, now at the University of Connecticut, conducted two services on Rosh Hashonah and Kol Nidrei that were attended by more than triple the number of any previous year.

At Penn State University, Rabbi Norman Goldberg found that the Hillel House was too small to accommodate the 1,500 students and faculty who came to services. Bleachers were erected outside the Hillel House with floodlights and loudspeakers "to take care of the overflow."

The Community Service at Cornell University attracted 1,800 students for Rosh Hashonah and 2,100 for Kol Nidrei. Rabbi Morris Goldfarb, Director, said that more faculty attended this year than ever before.

Orthodox and "Reform-Conservative" services at the University of California at Berkeley, were attended by about 1,100 students. Rabbi Joseph Gumbiner, Hillel Director, reported that 40 students helped in the preparation and conducting of the service. The music critic of the San Francisco Chronicle, Robert Commanday, "sounded the Shofar magnificently."

Rabbi Harry Kaplan and Rabbi Martin Kowal at Ohio State University, put the attendance at the Reform and Conservative services at 1,500, representing a great increase over the number present in 1964.

The new Foundation at the University of Rochester, direct-

ed by Rabbi Joseph Levine, held services for up to 800 students.

The Hillel House proved too small to accommodate the more than 600 students who came to the services at the University of Iowa. Rabbi Samuel S. Lerer, rented a university auditorium to house the record turnout.

"The services, Orthodox, Conservative, and Reform, were student conducted. Students were chazzanim Torah readers, and Shofar blowers," reported Rabbi Herman Pollack of the Massachusetts Institute of Technology. The school provided Hillel with locations in the heart of the campus so that 700 Jewish students and faculty members could attend the services.

Rabbi Samuel Perlman, of Boston University, also reported increased attendance at the Hillel services. The numbers ranged from 600 on Rosh Hashonah to

1,200 for Yom Kippur.

Other schools reported increased student attendance at High Holiday Services were Smith College where Reform and Conservative services were held for 300; the combined service at Indiana University was held for 1,000 students; at Michigan

State University, three locations had to be utilized to care for the 1,500 students who were present at the "Liberal-Conservative" services; and once again the colleges and universities in the Los Angeles area held a combined service for close to 1,000 students.

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Author Meyer Levin Gives Russian Jews 15 Years

NEW YORK — While there is indeed similarity between anti-Semitic practices in America and in the Soviet Union, author Meyer Levin said on the Long John Nebell radio program, "there is one great difference, and that is that the Russians are trying in a massive way to eliminate all sense of Jewish identity. And in another fifteen years they will have succeeded."

Levin, recently returned from an extensive visit in the Soviet Union, was being interviewed about his new novel, "The Stronghold."



Levin

"The usual answer to questions about anti-Semitism in Russia, even when you ask the question of a Jew, is the old turn-table answer, 'What about anti-Semitism in the United States?'" The Russians, non-Jews as well as Jews, Levin said, agree that they still have a considerable amount of residual anti-Semitism, but of course claim that they are educating the population away from it.

But active anti-Semitism, he said, takes the form of restricting Jews in certain areas of higher learning and in certain professions — just as it may in the United States. On more vulgar levels, it takes the form of curses and insults — just as it may in the United States.

"But it is essential to remember that there is no sneering at religion in the United States, and that synagogues are being

built, rather than closed down. More important, there is nothing in America comparable to the persistent, planned program of eradication of Jewish identity through a pressurized assimilation such as is going on in the Soviet Union. This is the old idea of eliminating anti-Semitism by eliminating Jewishness."

In the United States on the contrary, Levin pointed out, Judaism is in flower. "Even Israel has a long way to go before equalling the cultural and scholarly contribution of the American Jewish community to Judaism." In Russia, Levin asserted, Jews may not assemble for

any Jewish community purpose; the community simply does not exist. The one Yiddish magazine, Soviet Homeland, which published the accusations of American anti-Semitism, is itself a thinly disguised instrument of assimilation, with stories devoted largely to this motif.

Charles Raddock, another guest on the show, himself the author of a three-volume history of the Jews, disagreed with Meyer Levin on the state of

anti-Semitic feeling in America, contending that it still had a far more evil potential than Levin would estimate. Nevertheless, Raddock called Levin's new novel, "The Stronghold," a masterpiece, particularly for projecting important ideas in the form of a thriller.

The all-night discussion, devoted entirely to Levin's novel, was itself unusual, but Long John Nebell declared this book was worth it.

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