

# THE Jewish Post and Opinion

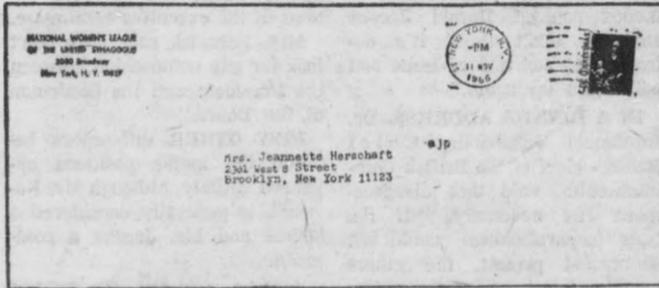
"If You Let The People Know, They Can Act Intelligently"

79 Madison Ave. MU 3-4600

*Watch*

FRIDAY, DECEMBER 2, 1966

VOLUME XXXIII NO. 10



## Caught In The Act

The unsuspecting National Women's League of the United Synagogue (Conservative) was caught napping by POST and OPINION reporter Jeanette Herschaft, to whom this envelope containing a press release was mailed. In case you haven't caught on yet, the envelope bears a Christian stamp, against which Jewish groups have been protesting.

## Christmas In The Schools

### No Easy Solution

KANSAS CITY, Mo. — A survey on Christmas-related activities in local schools showed some Jewish families were rebuffed when they protested, while others felt they were better off to leave well enough alone.

The survey by The Jewish Chronicle also showed the influence of Christmas in some schools, mostly on the high school level, was negligible, and that some schools scheduled Chanukah songs with Christmas numbers to keep things on an even keel.

MOST JEWISH parents who protested religious programs in the classroom said they did so as individuals.

Perhaps the most serious case of church-state conflict involved a new chorus teacher in one school who told her students they would sing "even the deeply religious" songs she taught or they would receive a failing mark.

The Jewish children refused to

sing and one mother was told by the principal the songs "are part of our culture. . . there is nothing wrong with having your youngsters sing them."

IN ANOTHER school, the survey showed, an auditorium program the week before Christmas included some Christmas "fun" songs, some Christmas music that "was not too deeply religious in content," and one Jewish song. Christmas parties were held in the room with the help of room mothers, many of whom, it was pointed out, were Jewish.

In another case, a Jewish mother felt the relationship between Jew and Gentile in a school was damaged because Gentiles resented comments from Jewish parents relating to Christmas programs.

"IF WE MUST protest," she said, "we should do so tactfully, for the wrong action can be very detrimental."

## Study of Jewish History Ordered For Delinquent

PHILADELPHIA — A teenager found guilty of vandalism may have a pretty good "insight" of Jewish history when he is dismissed.

THE YOUNGSTER, Edward Snyder, 14, has been ordered to take weekly Jewish history lessons for spraying swastikas on the door and walls of Congregation Ohev Zedek and five neighboring homes and for decorating a garage door with an Iron Cross and the words "Fourth Reich."

Judge Clifford Scott Green, a Presbyterian, also placed the ninth grade pupil on probation.

The youth must take his weekly lessons at the Jewish Community Relations Council and was ordered to write letters of apology to the congregation and to the home owners.

IN ADDITION, his mother must pay the congregation \$80

— the cost of removing the paint and swastikas.

## Wheels Of Justice Grind Slowly

NUREMBERG — Fate intervened to bring before the bars of justice an aide to Eichmann who had escaped to Syria.

West German police rearrested Franz Rademacher, when he flew into Nuremberg by accident.

A Nuremberg court sentenced Rademacher to three years and five months imprisonment in 1952. When he was released, pending an appeal, he escaped from Germany, reportedly to Syria.

He was flying from Beirut, Lebanon, when his aircraft was diverted to Nuremberg because of fog. Police were waiting for him when he landed.

## Administration Split

### Battle Over Affiliation Rocks Orthodox Confab

By MARK E. GREENBERG

WASHINGTON, D.C. — An administration split over the issue of participation in the Synagogue Council of America emerged from the biennial national convention here of the Union of Orthodox Jewish Congregations of America.

Joseph Karasick, who was elected president, supports UOJCA membership in the Synagogue Council, while Harold M. Jacobs, who was elected to the newly-created office of chairman of the board, favors withdrawal from the SCA.

HEATED DEBATE over the membership in the Synagogue Council dominated the convention. After three hours of speech-making and charges and counter charges, a resolution to withdraw from the Synagogue Council was defeated by a vote of 74 to 16.

The controversy began when Michael Kaufman, financial secretary of the UOJCA, introduced the resolution from the floor after it had been rejected by the Resolutions Committee. The resolution noted "with satisfaction the active participation of the Orthodox Union in such groups as the National Community Relations Advisory Council, the Conference of Presidents of Major Jewish Organizations, and the American Jewish Conference on Soviet Jewry, organizations which embrace a wide spectrum within the total American Jewish community, and which include the Reform and Conservative movements. Such participation is based on the desire of the Torah community to cooperate with all segments of Jewry in areas of common concern and responsibility.

"HOWEVER," CONTINUED the proposed resolution, "while applauding the Orthodox Union's work with our non-Orthodox brethren, and wholeheartedly welcoming contacts and associations with non-Orthodox Jewish groups and individuals on behalf of Klal Yisroel, we hold that the membership of the UOJCA as an equal with Reform and Conservatism in the SCA has implied, in the public eye, acceptance by the Orthodox Union of the deviationist Reform and Conservative philosophies as legitimate expressions of Judaism, a concept which is repugnant to practitioners of Torah Judaism, and which has weakened the Orthodox position in many communities throughout the country."

A total of 24 speeches were made on the resolution. Proponents of the resolution charged that the Union's membership in SCA was responsible for the disunity among Orthodox groups. Opponents stated that Jewish unity and brotherly love extends to all Jews regardless of their religious convictions.



JOSEPH KARASICK  
No Competition

Dr. Marvin Schick, president of the National Jewish Commission on Law and Public Affairs, declared, "The UOJCA will resign from the Synagogue Council. The only question is when. Will it be now, voluntarily, so that we can demonstrate to our Orthodox brethren our willingness to cooperate with them, or later when we will be forced to withdraw?"

WHEN BENJAMIN Koenigsberg, octogenarian vice president of the Union, charged that the Roshei Yeshivos, who had called for withdrawal from the SCA, had never conducted any inquiries but "just came out with the prohibition because they had the authority," Rabbi Dr. Samson R. Weiss, executive vice president of the Union, rose on a point of personal privilege. "I do not think we are halachically permitted to say that any Torah sage makes any decision out of ignorance or without investigating the issues involved."

The question of just what the RCA Halachic Commission's position is remained unclear. Rabbi Paul Z. Levovitz, president of the RCA, noted that the Commission's Co-Chairman, Dr. Samuel Belkin, president of Yeshiva University, had endorsed the Synagogue Council, and that the Chairman of the Commission, Rabbi Dr. Joseph B. Soloveitchik, has by his silence on the issue indicated his consent to the UOJCA's membership in the Council.

However, the Chairman's brother, Rabbi Aaron Soloveitchik, Rosh Yeshiva of Hebrew Theological College, Skokie, Ill., told the P-O that silence on such matters "is certainly not equivalent to consent." He himself delivered the Sabbath sermon on the question of relations with non-Orthodox Jews and differentiated between religious and secular affairs.

Some delegates interpreted his talk as supporting the UOJCA's affiliation with the SCA. However, Rabbi Soloveitchik told the P-O that any such interpretation "is a perversion of my

speech and I would be resentful against anyone who made any such interpretation." When asked what, in fact, his position is on affiliation with the SCA, he said, "That is another question, and I do not want to answer it."

WHEN RABBI LEVOVITZ began a sentence characterizing the separationists as "a movement of McCathryism and John Birchism within Orthodoxy," the audience hissed and the chairman Marvin Herskowitz, ruled him out of order and took the floor away. Other speakers, including Moses Feuerstein, outgoing president of the UOJCA; who opposed the resolution, nevertheless seemingly rebuked Rabbi Levovitz for his remark and stated that debate on the issue was healthy for the organization.

Speaking passionately against the resolution, Rabbi Bernard Berzon of Brooklyn, president of the Rabbinic Alumni of Yeshiva University, told the delegates that passage of the resolution would be a "slap in the face" to Dr. Samuel Belkin. "How am I going to keep my synagogue in the UOJCA if you pass this?" he asked.

In response, Rabbi Berei Wein of Miami Beach, Fla., declared, "The best example of what the Synagogue Council has done to us is reflected in Rabbi Berzon's remarks." He said that just as the late Rabbi Aaron Kotler, the Orthodox leader who had led the signatories of the prohibition, did not consider it a slap in the face when the UOJCA and RCA disregarded him, as is evidenced by the fact that Rabbi Kotler did not order his followers to resign from the UOJCA and the RCA, neither would Dr. Belkin consider withdrawal a slap in the face.

HAROLD JACOBS SAID he was "chagrined and disturbed" by Rabbi Berzon's remarks. You have hit below the belt and appealed to emotion," he said, charging that no personalities had been injected into the debate "until you mentioned Dr. Belkin."

Opponents of the resolution said that the three wings of religious Jewry must have an umbrella organization to represent their view to the American government and public. Rabbi David Hollander replied, "Why must we outdo the Christians? The Catholics and Protestants have no umbrella organization uniting them. Both present their own individual points of view." He said that Orthodoxy should do the same and present its views independently.

After the midnight defeat of the resolution, Dr. Weiss attempted to heal the wounds of the debate and stated, "We have matured. Only mature communities debate ideology so hotly,"

But Reuben E. Gross, a delegate (Continued on Next Page)

# More Reactions To Proposal For A Delegates Assembly Administration Split

The following responses from American Jewish leaders is the second group of reactions to our editorial of Oct. 14 proposing a Delegates Assembly. Additional reactions will be printed next week.

## Not In Favor

By AARON GOLDMAN

I find the voluntary character of the NCRAC and the LCBC in the best interest of the American Jewish Community, and I am not in favor of (nor do I see the need for) another "representative Jewish body. In the context of your editorial you appear to advocate a body that



somehow would possess more "authority" than existing organizations. I do not find this in consonance with my views on the present day needs of the American Jewish community. I think the search for agreement among Jews — indeed among all men — is desirable, but not at the expense of stifling diversity and honest difference of opinion.

## Supreme Body Not Needed

By PHILIP MEYERS

The American Jewish community has not wanted one central body to speak for it as was evidenced by the abortive effort to bring into being something called the American Jewish Conference. But whatever name you might call a central body, the American Jewish community, in my opinion, would not want it and further there is a great deal of doubt that a central

representative body speaking out for the entire American Jewish community is needed.

It seems to me that if a serious problem should arise that required unified action, then would be the time to call together representatives of various organizations and institutions for decision. We do not need a supreme body or a single spokesman at this time.

## CJFWF, NCRAC Adequate

By STANLEY C. MYERS

My first impression and reaction to your editorial "A Delegates Assembly" is that I do not see how the organization you suggest could be effective to fill the gap which you believe exists in Jewish affairs in America.

With the CJFWF and the NCRAC I think we have two organizations that can adequately deal with and handle the kind of problems mentioned in your editorial.

(Continued from Preceding Page) gate and former UOJCA officer who strongly supported the resolution, said, "Tonight the Union has committed suicide. It has destroyed its ability to act as an effective force within Orthodox ranks. It can act only as an Orthodox Uncle Tom in non-Orthodox ranks." Harold Jacobs said, "I don't think it's defeated. It's not a dead issue and will come up again."

IN A DINNER ADDRESS, Dr. Immanuel Jakobovits, Chief Rabbi - elect of the British Commonwealth, said that disagreement was necessary. "If the ones (separationists) would not shout and protest, the others would get lost, and if the others would not cooperate (with the non-Orthodox) our voice would not be heard. We need both."

At an earlier session of the convention, before the resolution was introduced, Rabbi Gedaliah Schorr, faculty member of Yeshiva, rebuked the UOJCA for its violation of the prohibition, which he signed. "I am not going to tell you how delighted I am in being here, the usual preface to an innocuous speech," Rabbi Schorr began. "I am duty-bound to take the UOJCA to task for failure to comply with the prohibition."

Referring to the SCA statement criticizing U.S. policy in Vietnam, he asked, "Can we entrust the security of Klal Yisroel into the hands of these irresponsible publicity seekers who do not hesitate to jeopardize the well-being of the people for the sake of popularity and being in fashion with clergymen of other faiths?"

With regard to uniting the UOJCA with the yeshiva-oriented community, Rabbi Schorr declared, "The UOJCA will never gain any respect or voice within the yeshiva world so long as it continues this unholy alliance. . . Dialogue can only begin once the UOJCA has demonstrated its resoluteness and steadfastness, and, yes, its bigness, by resigning from what was an unfortunate alliance."

OPPOSING THE resolution on the grounds that "we cannot withdraw ourselves from the Jewish community," Rabbi Norman Lamm, of Yeshiva University, said that "Orthodoxy is not only for the Orthodox." He deplored the raising of the issue at the convention, terming it a "dull obsessive litany" which returns every two years.

"Three million Jews are threatened with forced assimilation in Russia, and six million Jews are sinking into assimilation voluntarily in the Western world — and we indulge in vain and fruitless polemics," Rabbi Lamm said.

When it appeared that a floor fight for the presidency might develop between supporters of

Messrs. Karasick and Jacobs, it was decided to activate the post of chairman of the board, which is provided for in the UOJCA's constitution.

Mr. Jacobs told the P-O he intends to hold monthly rather than semi-annual meetings of the Board, which can overrule actions of the executive committee.

Mrs. Karasick said, "We don't look for any competition between the President and the Chairman of the Board."

FEW OTHER differences between the men's positions appeared initially, although Mr. Karasick is generally considered a liberal and Mr. Jacobs a moderate.

As was expected, the UOJCA came out in support of President Johnson's Vietnam policy, challenged Russia to return to her Jews privileges accorded other religious groups, and voted to participate in a conference of world Orthodox leaders in Bucharest in February. The invitation came from Chief Rabbi of Rumania, Dr. Moses Rosen, who saw the proposed meeting as bringing together rabbinical leaders from both sides of the iron curtain.

## Brandt Sulks At Challenge To Flower Gift

WEST BERLIN — A controversy triggered when he sent flowers to the daughter of former Nazi war criminal Albert Speer caused Mayor Willy Brandt to cancel attendance of a Jewish community meeting.

Brandt was to have attended a Nov. 9 meeting, the 28th anniversary of the start of Nazi violence against the Jews.

The "flowers incident" drew indignant reaction from members of the Jewish community.

Brandt explained he sent the flowers to Speer's daughter as a gesture of reconciliation, upon the former Nazi armament minister's completion of a 20-year prison sentence imposed for war crimes.

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Spotlight Back In Mideast

# U.S. Jewish Bodies Finally Speak Out On Censure Of Israel

As American Jewish organizations this week finally woke up to condemn the anticipated censure of Israel by the United National Security Council, the center of the stage returned to the Middle East as King Hussein fought to retain his throne.

The irony of the situation was that Israel was deeply interested in seeing that Hussein not be deposed. Yet the stability of his regime had been imperiled by Israel's foray into Jordan (P-O, Nov. 25) in retaliation for el fateh raids across her borders.

**THE SECURITY COUNCIL** warned Israel that any further military reprisals against her Arab neighbors "can not be tolerated" and would lead to "further and more effective steps" to end them.

It was the strongest United Nations rebuke to be administered to either side in 15 years of disputes along the armistice line drawn in 1949 between Israel and the Arab states.

Israel upheld the attack on the ground that terrorists operating from the area had planted mines in Israeli territory and that there was "reason to believe" more raids were about to be made.

The resolution censuring Israel was approved by the 15-member Security Council by a vote of 14 to 0. New Zealand abstained on the ground that the action was inadequate because it meted out censure but did not suggest a long-range solution of the problems in the Middle East.

**THE RESOLUTE** Jordanian king has withstood pressures from the United Arab Republic, which constantly broadcasts inflammatory appeals to Hussein's subjects, many of whom are refugees from Palestine, to rise up against him.

Riots in major Jordanian cities were hastily suppressed, and curfews imposed. Meagre dispatches do not give details, but it is presumed that the Arab Legion, which has been loyal to Hussein, has been his trump card, when internal turmoil threatened.

One by one the American Jewish organizations sprung into action with statements.

**THE GIST PRETTY** much followed a pattern. The Conference of Presidents of Major American Jewish Organizations warned that the "one-sided condemnation" of Israel would "encourage the Arab aggressors to continue their campaign of terror."

In Los Angeles, Irving Kane told the general assembly of the Council of Jewish Federations and Welfare Funds: "There is a difference between open aggression and self-defence, between those who insist on destroying their neighbours and those who want to live at peace with them. The determination of the Arab states to destroy Israel derives encouragement from the failure of the U.N. and of the world's major powers to demand that peace shall reign in the Middle East. It is time that the U.N. and our country... exert the great influence of which they are capable to bring about a just and durable peace."

At the Scopus Award banquet of the American Friends of the Hebrew University, Morris Abram, president of the American Jewish Committee told the guests assembled to honor Jacob Blaustein that: "The American Jewish Committee sees the difference between those States that seek peace and those States that seek war; those that give provocation for attack and those who respond to that provocation. We see clearly the difference between those who attack at night and those who respond to that attack by daylight."

**THE LCNE** note of criticism in the American Jewish community came from the B'nai B'rith Messenger, of Los Angeles, which termed the Israeli reprisal "a colossal political and public relations blunder." The

On The Oberammergau Play

# This Is Where We Came In

The world had before it the promise of two men involved in the Oberammergau Passion Play.

**PHILIP SOLOMON**, whose Dunnedin Theatrical Promotions is bringing a truncated version of the seven-hour spectacle for a tour of England, said that "as a Jew, I feel that by retaining my interests in the production, I can insure that it does not contain anything likely to offend other Jews."

Solomon issued the statement

weekly, which is not connected with the B'nai B'rith Lodge, asserted that "the question is not how great was the damage, but whether or not this particular reprisal was prudent and wise. It would seem of this juncture that it was neither. In fact, as the United Nations debate unfolds it appears that Israel has lost the sympathy and understanding she had only two weeks ago in the aftermath of the Syrian affair."

after Brian Epstein, manager of the Beatles had withdrawn as co-promoter of the tour. His withdrawal followed criticism by the Board of Deputies of British Jews.

The second promise came from Mayor Ernst Zwink, whose townspeople had rejected (P-O, Nov. 18, 25) a proposal prior to the world protests to adopt a less objectionable version of the play. Zwink has now arranged for a Roman Catholic monastery to ex-

amine the passion play for anti-Semitic overtones.

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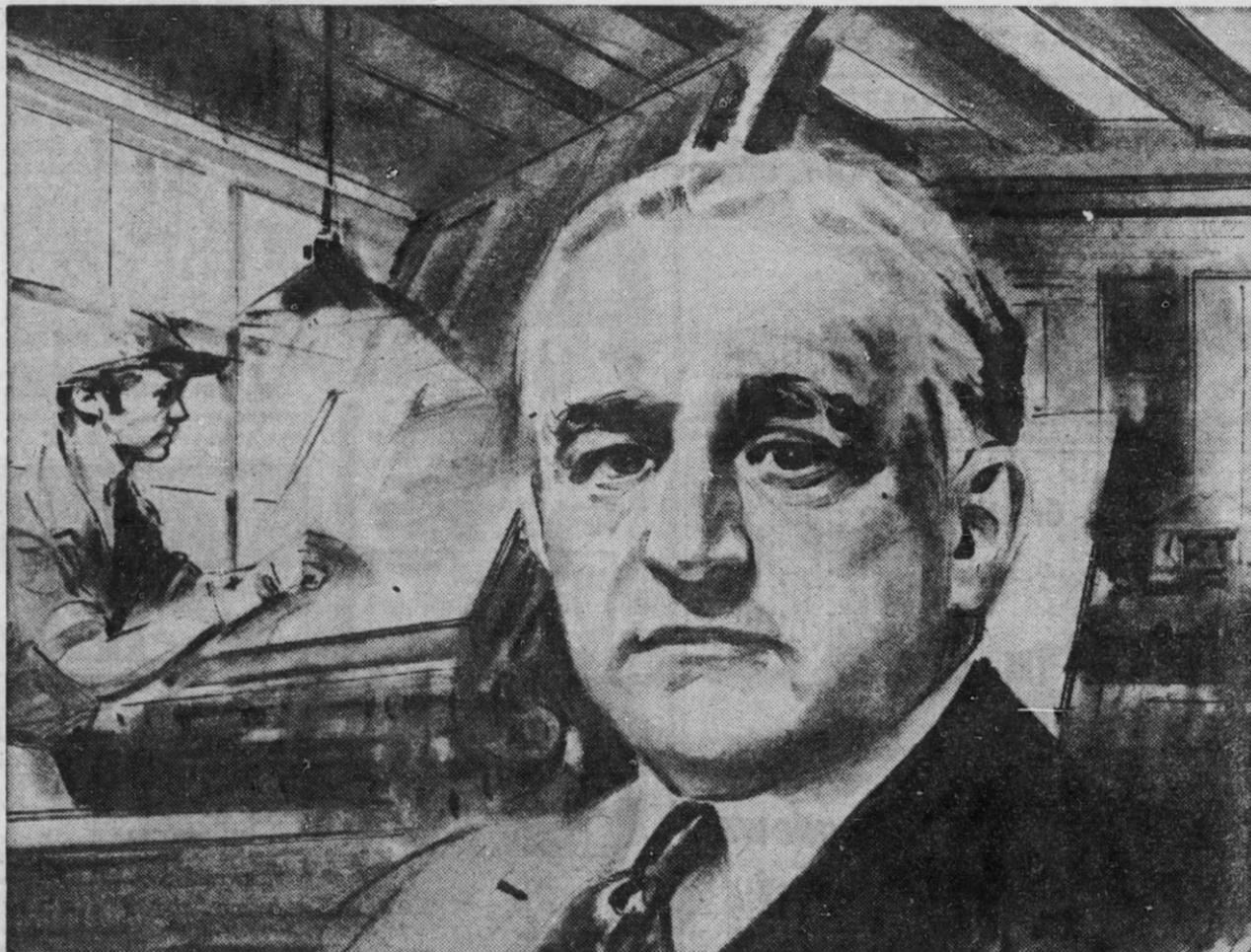
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You might say Adolph Ochs started his newspaper career in 1872, at the tender age of 14. That year he took a 25¢-per-day job sweeping floors and running errands for his hometown newspaper, the Knoxville Chronicle.

Five years later, young Ochs purchased the almost bankrupt Chattanooga Times with a borrowed \$800. Within a relatively few years, the young publisher made that moribund newspaper one of the most influential in the South.

In 1896, Ochs was invited to reorganize The New York Times which was

steadily moving towards bankruptcy. Just three short years later, Ochs became owner of The Times and had it on the road to becoming a great newspaper.

Ochs' policy for The Times was simple. In the days of "yellow journalism" and sensationalism, he set out to publish a newspaper that "reflects the best informed thought of the country, honest in every line, more than courteous and fair to those who may sincerely differ from its views."

Married to the daughter of Rabbi Isaac Wise, Ochs was one of the prominent leaders of Reform Judaism. He also headed the fund-raising campaign for the Hebrew Union College. The Adolph S. Ochs Chair in Jewish History at the college is a fitting and lasting memorial to this eminent publisher.



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# Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: Please tell me what my maiden name Tamsky is a Hebrew term to which a Slavonic ending has been appended. "Tam" is Hebrew for "pious" and "perfect." It was a title bestowed in the Bible on the patriarch Jacob. It was also the title given to a 12th century French Rabbi whose name was Jacob ben Meier, known to History as Rabbenu Tam. Your name may be due to one of two reasons. Either you claim descent from the great Rabbenu Tam. Or it may have been a simple assumption by your ancestor whose name was Jacob in 1804. The terminal —TAMSKY— means. The family came from Russia. Thank you. — Mrs. Lois Sher, St. Louis.

"—sky" denotes descent.

Dear Mr. Pearlroth: My family name is "Fivozinsky." I was born in what at that time was a part of Russia. The name of the city was "Olkieniki" in the state of Vilna. Please tell me the origin of the name. Thank you. Sincerely — Harry Fivous, Lynn, Mass.

Fivozinsky — more correctly "Piwoszunski" is a family name of geographical origin. Its source is a locality named Piwoszuny, consisting of 12 villages, located in the district of Troki, Lithuania. The substitution of the initial "F" for a "P" is due to the fact that in Hebrew script these two letters are indistinguishable from one another. Piwoszuny means "The Beer-drinkers."

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



# The Woman's Viewpoint

## In Defense Of Tardiness On Making Up Their Minds

By HELEN COHEN

In the November 24 'Let's Explore Your Mind' feature of the dailies, conducted by Sylvanus and Evelyn Duvall, (both Ph.



D.'s) we find this question: "Do women think as fast as men?" "No," was their answer, "at least they don't seem to in some situations. In restaurants women take longer in making up their minds. In shopping for clothes, women spend four or five times as long as men do. Studies have shown that in many situations, men size up what needs to be done and act on it much quicker than women can. But in the fields of their competence, women can act much more quickly and effectively in dealing with crises than men. Such difference usually reflect differences in experiences."

WELL, LADIES, I think this calls for a rebuttal.

First of all, do you get the impression in the closing part of

the statement that, having come out with a definite 'no' as to whether women think as fast as men, the authors figured the better part of valor was to throw a bone to the female of the species and say something nice about us, too?

Women take longer to make up their minds, except, dearie, in the 'fields of their competence'. Just what are those fields, we wonder?

Anyway, we won't worry too much about this bit of diplomatic hedging.

LET'S EXAMINE the two specific areas mentioned above in which men are so much more deft at reaching a decision.

In a restaurant, there might be a number of reasons, all good, why women take longer to decide. Could it be partly because men have less imagination when it comes to food? They can be expected, I hear, to go for steak and potatoes no matter what is on the menu. Women, having worked with food in the kitchen, may like to experiment and try new dishes.

Then, too, we can argue that a man eats out regularly during his lunch break, and restaurant food is no novelty to him, whereas to many a wife it is something of an adventure, time-out away from her stove, so she may want to make the most of the occasion with some special delicacy. And part of the pleasure is in the choosing.

AND, FOR SOME wives, there may be some hesitation about the cost of the meal. Should she

splurge on the blue-plate special or stick to the less expensive spaghetti and meatballs?

And there is the need to consider calories. Shall she adhere strictly to her diet or make a concession to this festive occasion?

All of which should indicate that she has valid reasons for being more hesitant. In fact, it's a wonder she doesn't take even longer than she does.

NOW LET'S proceed to the department store.

Here the answer is even more clear-cut. There is simply no comparison between shopping for men's and women's apparel. Any man can go into a store, knowing he needs a new shirt or a new pair of shoes, and come out in ten minutes with his purchase. He is going to buy the same style and the same color he has bought for the last twenty years. What's so praiseworthy about that speedy transaction?

Ah, but a woman has to bear in mind what is being worn this year. Should she get the new 'plum' shade or stick to some basic color? And will it be becoming to her complexion? And even if it is, had she still better choose some other shade because this makes her look too fat? And should it be a fitted one-piece or a two-piece unfitted? A solid color or a pattern? And in shoes, how high are the heels and how rounded the toes this year? And what outfits of hers will they go with, and — but surely by now you gather that

(Continued on Next Page)

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## WHAT FOODS THESE MORSELS BE

# Chanukah Recipes From Around The World

By SARAH LIEBER

Pancakes of various types are traditional for Chanukah. They may be served at any



Sarah Lieber may be cooked in quantity and kept hot in the oven.

The main idea is to have enough for everyone, because appetites for these macholim often exceed the hostess' plans. Below are a number of pancake recipes from around the world. Vary them as you like, and be sure to have on hand plenty of syrups of all kinds, and fruit sauces, berries, frozen or canned, and anything else which your family might enjoy as a topping.

### FILLED SLOVAKIAN PANCAKES

3 eggs  
¼ cup milk  
1 cup flour  
¼ tsp. baking powder  
pinch of salt  
1 tbsps. sugar  
FILLING:  
1 tbsps. butter  
½ cup sugar  
3 egg yolks  
1 tbsps. raisins  
2 cups cottage cheese  
3 tbsps. sour cream

Beat eggs until light in color. Sift dry ingredients together. Stir in eggs and milk. Beat thoroughly until a smooth thin batter is formed. Pour in small amounts onto a heated, lightly greased pan, turning to brown on both sides. Combine filling ingredients and fill each pancake with a

generous amount. Roll up. Place rolls close to each other in greased baking dish. Pour sour cream over all and heat until golden brown in 400 degree oven. Serve piping hot with or without berries. Serves 4.

### RUSSIAN CHEESE PANCAKES

2 cups pot cheese, blended or sieved  
2 tbsps. cream or sour cream  
2 eggs, beaten  
1 tbsps. sugar  
pinch of salt  
½ cup chopped walnuts  
½ cup flour  
butter for frying

Blend cream and sieved cheese. Beat in eggs and sugar. Blend in flour and nuts. Form dough into small patties. Or drop by tablespoonfuls onto melted butter in a frying pan. Fry, turning to brown on both sides. Serve hot with a sprinkling of

sugar and cinnamon if desired. Serves 4.

### DUTCH PANCAKES

2 cups flour  
2 tbsps. baking powder  
½ tsp. salt  
1 egg, beaten  
1½ cups milk  
1 cup raisins  
butter for frying  
sugar for sprinkling

Sift the dry ingredients. Make a "well" in the center and stir in egg and 1 cup of milk. Blend thoroughly until smooth batter is formed. Add remaining half cup of milk. Add raisins. Heat butter in frying pan and drop in batter by tablespoonfuls. Do not crowd in pan. Fry on both sides until puffed and brown. Serve very hot sprinkled with sugar. Pass applesauce or syrup. Serves 4 to 6.

### FRENCH APPLE PANCAKES

3 cups tart apples, pared and sliced  
3 tbsps. orange juice

## 'Ignostic' Service Employed Prior To Wine's Address

LEXINGTON, Ky. — Preceding the appearance at Temple Adath Israel (Reform) here of Rabbi Sherwin T. Wine, of Birmingham (Mich.) Temple, the prayer service used at the revolutionary Michigan temple was employed at last Friday night's service.

Rabbi William J. Leffler explained in his bulletin that the service was being used "in order to provide the congregation with a first hand knowledge of the changes that Rabbi Wine, the 'ignostic' rabbi, has made in the liturgy."

The service, which has no mention of God, replaced the regular sermon, but the normal Friday night rituals were also followed.

Rabbi Leffler reprinted in the bulletin an editorial from Rabbi Daniel Jeremy Silver of Cleveland, "dealing with current discussions on possible further revision of our Union Prayer Book."

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1 tsp. grated orange rind  
6 tbsps. light brown sugar  
¾ tsp. cinnamon  
3 tbsps. cordial (preferably orange flavored) or rum  
1 tbsps. butter or margarine

In a saucepan combine apple slices, juice, rind, sugar and cinnamon. Simmer, uncovered, only until apples are tender. Do not overcook. Add butter and liquor. Simmer 2 minutes. Keep warm until serving time. Meanwhile, prepare batter below:

### FRENCH PANCAKE BATTER

3 eggs, separated  
1 tsp. sugar  
¼ tsp. cinnamon  
¼ tsp. salt  
½ cup cottage cheese  
one-third cup milk  
2 tbsps. melted butter  
½ cup sifted flour

Beat egg yolks with sugar, cinnamon and salt. Stir in cheese, milk and melted butter. Add flour and beat until smooth. Beat egg whites stiff and fold in carefully. Bake on lightly greased griddle or frying pan, as for any griddle cakes, turning to brown on both sides. When serving, remove carefully to heated serving plates, topped with warm apple mixture. Fold each pancake over filling or roll up as desired. Top with remain apple mixture. Serves 6.

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## In Defense of Tardiness In Making Up Their Minds

(Continued from Preceding Page) life in the women's-wear is much more complex than in the men's. There are at least five times as many decisions to make.

AND, AS IF ALL this weren't enough, a woman, in addition to keeping up with the styles and dressing becomingly, also has to be on the alert not to walk out of the store with the exact replica of this friend's new outfit or that friend's new hat. It just wouldn't do.

I understand men feel even more pleased with a purchase if they see the same thing on all their close friends.

The defense rests.

TO KEEP you posted on our granddaughter Sara Sharonah, in Israel, we quote from our

son's latest communique.

"Sara finally began to walk. Meaning she knows how to walk and does a few times a day. She does it quite well, slowly but surely until she reaches her destination. She never falls. The only trouble is she usually prefers to hold someone's hand. She is not very subtle about it either. Just walks up to any hand within reach, grabs it and starts laughing, already enjoying the prospect of the coming pleasure."

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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<br/>Herzl Institute<br/>Zionist Archives Library<br/>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 Merkos Lin-yanni 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>Peale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816</p> <p>Religious Zionists of America (Mizrachi-Hapoel 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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## We Must Not Be Merely An Appendage To Israel

All Zionist organizations this past week issued statements criticizing the approach of the United Nations Security Council to the problem of the security of Israel on her borders.

The statements, except for the one by the Zionist Organization of America by its President Jacques Torczyner, came too late to have any effect on the Security Council's deliberations.

Why was there not an immediate uproar (note for instance the almost spontaneous reaction of the Jewish organizations to the rise of Neo Nazism in Germany) from the U. S. Jewish community over what was clearly to be when the decision finally was made a miscarriage of justice in the matter of Israel's retaliatory raid into Jordan?

The same answer may be given to the supineness of the American Jewish community in the Affair Johnson.

Where Israel is now involved, the American Jewish community, including the Zionists, seems not to be exercising any judgement but relying almost exclusively on word from the authorities in Israel.

This is not a good development, and is harming Israel.

There will be many occasions when a decision of the American Jewish community will affect Israel. It cannot be otherwise. But the ill is that whereas in Israel there is competent leadership, in the United States, the Jewish community is to all

effects and purposes leaderless.

This makes it onesided and accounts for the mistake of letting the first crucial ten days pass with only the one lone outcry from Mr. Torczyner, who evidently refused to be guided by others, to show the feelings of American Jewry, not only to our own government but to the non-Jewish world as well.

Some of these so-called Jewish leaders are making Arthur Goldberg the whipping boy, and that is par for the course for inadequate people — laying the blame on someone else for their own lack of courage and foresight.

There can be no true partnership, which is what is required now, when one partner is strong and forceful, as is Israel, and the other is nondescript and even afraid of its shadow, as is the dominant characteristic of our Jewish community.

Could Israel rely on the views of American Jews who believe not only in their Americanism but also in their Jewishness, Israel's decisions affecting her place in the world would be that much more courageous.

In other words, the American Jewish community must now take the rung into its own hands, and refuse for Israel's own good to be any longer merely an appendage to Israel. We must not be afraid to talk back to Israel. American Jewish leadership will never emerge if we keep looking backward.

## Russian Stubbornness

Why, the question must be asked, is not Russia reacting to the logic of the criticism for her treatment of her Jews? Russia knows better than the world what she is doing to Jewish life, and she recognizes that her efforts to obliterate loyalty to Jewish values from among her Jewish population has been one of her more glaring failures.

Why then does Russia persist in this abortive policy to desensitize her Jews?

The answer lies in one of the grave disabilities of totalitarianism. This also can be its strength, but the long range view — not of years or decades, but even of centuries — has led Russia into a series of debacles which have made of her attempt to Communize the world a failure.

In other words, whereas any other regime would react to failures by new measures, Russia places her faith in what the situation can be in the year 2000 or 2050 or 2100.

In this Russia may be right. No one knows.

For our part, we believe that right will prevail, that a Russian administration will arise that is not afraid of freedom, and at that point, Jewish life in Russia will flourish again. We also believe that this will be to Russia's advantage.

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## The EDITOR'S CHAIR

We would like to analyze for you the responses of the Jewish leaders to our editorial suggesting establishment of a Delegates Assembly (P-O, Oct. 14) made up of the some 200 presidents of Jewish federations and community councils throughout the United States.

The responses have almost uniformly been negative.

The objections range from technical ones, to theoretical criticism of the plan on the basis that it would destroy freedom of the Jewish community. Almost none seem to feel that the rudderless Jewish community that we have now with competition for funds the dominant characteristic of American Jewry, and all the values of Jewish life subdued and prostituted needs reformation. They seem unwilling to be creative, and by this lend the stamp of their approval to the status quo.

Let us take up these objections.

First the technical objections. These seem to be divided among those who repeat the point we made originally, that the two largest Jewish communities — New York and Chicago — have no federations, while others question or assume details as to how such a Delegates Assembly might operate.

Our answer here is that we did not seek to outline a fully-blown plan. Our editorial pointed to a need, and then offered a program which had possibilities. In this area, a point was made that since the Conference of Presidents of Major American Jewish Organizations now was in effect a Conference of Organizations, it thus represented the Jewish community since almost everyone in the organized Jewish community was a member of one or more of these major organizations.

This fails to reckon with the facts of Jewish organizational life. While in some of the organizations there is more decentralization than in others, we have yet in all of our more than three decades of covering American Jewish life known, except in isolated instances, where a referendum was held among members of any organization in order to determine its wishes in matters affecting the Jewish community.

The bigger objection is on the hypothetical basis that freedom in American Jewish life might be destroyed by setting up a new agency which might exercise some decision-making. These objectors point to such agencies as the National Community Relations Advisory Council, the Presidents Conference and the Synagogue Council of America, etc. as examples of discussion-bodies which have operated successfully to make possible as unified a voice as possible for the Jewish community. We accept that in their limited roles these organizations have found a way to coordinate activities and bring some order out of chaos. Yet our editorial pointed out, and it has not been successfully refuted, that there is an imbalance, a serious one, and that the one significant segment of the U.S. Jewish community — the local

level — was almost completely unrepresented. If the NCRAC has done the job successfully in community relations, if the Presidents Conference has brought about consultation among our national Jewish organizations, then this should be an argument for our view, not an argument against it.

Then again there are the perfectionists. They would not launch anything unless there was a blueprint which guaranteed the messiah. These people will put off doing anything, and had they been making the decisions, we would not have either the NCRAC or the Presidents Conference, or even Israel for that matter.

A start should be made.

A way can be found for New York and Chicago to be represented in a Delegates Assembly. There need not be any dictatorial control which would seek to enforce views of the Delegates Assembly any more than there is in the NCRAC or the Synagogue Council or any of the local federations where people get together for a common purpose and to fill a common need.

What is required, and what is lacking, is leadership. Philip Klutznick embarked on a program of unifying the American Jewish Community several years ago, but did not get too far. He perhaps set his sights too high. Also there was no emergency, which seems to be the one time when American Jewry does unify. Prior to Mr. Klutznick's efforts there was the abortive campaign of the Rabbinical Assembly aimed at the same goal.

Our purpose is to keep the issue alive. We would prefer an arrangement on the order of the ill-fated American Jewish Conference of the early 1940s. But this goal is not obtainable today, and God forbid the need which brought the Conference into existence should recur. But a Delegates Assembly is entirely possible. It would balance the top heavy situation where a few presidents of national Jewish organizations in two recent cases — the Affair Johnson, and now the UN resolution against Israel — have blundered.

The voice of the people is not being heard.

IN THE PAST FEW weeks, it was our good fortune to be able to spend a few hours with Prof. Jacob Neusner, of Dartmouth University, who is Conservative, and Prof. Irving Greenberg, of Yeshiva University, who is Orthodox.

The views of these two young Jewish scholars need not be repeated here. You've read and will continue to read what they have had to say and their outlook on various activities of the Jewish community.

What intrigued us was the open-mindedness of these men, and although steeped in Jewish scholarship, their awareness of what is required to make Judaism operative in the lives of modern Jewry.

## Chanukah, Human Rights Day and Viet Nam

By RABBI MAURICE DAVIS

Chanukah comes early this year. Later on all our holidays will be late, after we intercalate that extra month for leap year.

But that will not be until spring, so Chanukah comes early this year. It does not arrive, as it so often does,



Davis

hand in hand with Christmas. This year it comes in conjunction with Human Rights Day. Chanukah begins on December 7 (a day we cannot forget), and Human Rights Day falls on December 10 (my wedding anniversary, a day I had better not forget!).

There is something rather fitting about the coincidence of Chanukah and Human Rights Day. Perhaps even some sort of parallel may be drawn. The story of Chanukah, at least as we understand it to be, is the story of a tiny people insisting upon the right to worship their God in the way they were accustomed. That surely is one of

the rights for which Human Rights Day stands.

Antiochus, in his desire to unify through hellenism his far flung empire, had other views on the matter. He probably believed, or at least protested that he believed, that he was bringing culture to a backward people. He probably pointed out to those back home that this was one of the tasks of a great surely the ones back home saw nothing wrong in bringing Greek culture and religion into the hinterlands.

Mattathias, however, failed to see the beauty of such advantages. As recorded in the Book of the Maccabees, his simple speech rings out through all the centuries of history. "Though all the nations that are under the king's dominion obey him and fall away each one from the religion of his fathers, yet will I and my sons and my brethren walk in the covenant of our fathers."

The war that followed lasted three years, and when the war was ended Judah, and all his glorious brothers, returned to clean out and rededicate the Temple.

I am no historian, and yet it

seems to me that had Antiochus willed it, he could have defeated Israel. He failed to defeat Israel because the war was drawn out, and the people of Israel were fighting to protect their own land in their own land, and Antiochus could no longer afford that "dirty little war" in a far off land.

I hold no brief for war, but that was long ago. And in that world the voice of peace was weaker than it is today after twenty-one centuries of slow and tortured progress. Then as now, it was a minority point of view.

Chanukah is a happy holiday, replete with songs and games, and gifts in gaily colored wrappings. Chanukah is a happy holiday, and one that our children much rejoice to celebrate. I shall celebrate it, too.

And yet, I cannot help but wonder, and perhaps it is the proximity of Human Rights Day that causes me to wonder. A decade from now, or a century, when the Vietnamese people — should they survive at all — write in their history book the chapter of our days, who will be the Maccabees, and who the soldiers of Antiochus?

# The Sinai Campaign Recalled After 10 Years

By M. Z. FRANK

The following is an excerpt from a 50-page account of the Sinai campaign I wrote in 1960 for the Italian edition of my book ("Suona La Grande Tromba" published by Arnoldo Mondadori). The tenth anniversary of the Sinai Campaign, the current visit to the United States of Moshe Dayan, his recent appearance on NBC Television and Ben Gurion's pending visit make this excerpt timely:

**THE FEDAYEEN RAIDS** before the Sinai Campaign were obviously a prelude to an intended invasion. The Israeli forces discovered enough evidence in the Sinai peninsula that Egypt was getting ready to mount a war on Israel. Such a war might have brought about intervention by Soviet Russia who would seek to "save" Israel and then install

a Communist regime to her liking, or intervention by the West to "save" Israel at the price of the Negev and free immigration.

Israel's warnings to the West that she would not accept a Munich settlement as meekly as did Benes' Czechoslovakia, that she would fight and embroil the Middle East and perhaps the world, had been falling on deaf ears in Washington and London. The effect of the Jewish victory in 1948 was beginning to wear off and the view was gaining ground that it had been an accident that could not be repeated. In many influential quarters the age-long image of the Jew as the helpless object of pity who ought to be grateful for the privilege of being allowed to walk the earth was reasserting itself and was affecting official policy on Israel.

**IN ISRAEL THERE** were persistent demands for action to break out of the ever-tightening noose. The extremist Herut party clamored for war. The Leftist Ahdut Ha-avodah party, whose ranks included many gifted army

officers pressed for military action. Conservative Dr. Peretz Bernstein, a German-born scholar of a thoroughly pacific temperament, openly demanded in the Knesset a preventive war. The pro-Soviet Mapam still hoped that a "neutralist" in foreign affairs and an accommodation with the Soviet Union might induce the rulers of the Kremlin to open her doors to Jewish emigration to Israel. The ruling Mapai party was divided. Ben Gurion was careful not to show his hand. Moshe Sharett headed the "moderates" and was strongly opposed to any move that might antagonize world public opinion.

A friend of mine from Jerusalem told me in New York a year or two before the Sinai Campaign that, in his opinion, Ben Gurion had missed his chance to solve Israel's security problem by military action but that now the United States was sure to intercede and Israel was helpless. "Unless," he added, "Israel acts while the United States is busy with Presidential elections, and acts quickly."

**IN JERUSALEM,** about a

month or two before the Sinai Campaign, this friend was so pessimistic that he was convinced Israel was doomed now to disappear from the stage of history in a matter of a couple of years. But by that time Ben Gurion had already succeeded, after a bitter struggle with his own party counsels, to remove Sharett from the Foreign Ministry. Sharett was then on a prolonged trip to Asia, little suspecting what Ben Gurion was cooking up in his absence.

It is strange that my Jerusalem friend — a Professor at the Hebrew University — did not, during our conversation, connect Sharett's ouster from the Cabinet and his absence from the country with his own idea about what Israel might do during the American elections. Perhaps it did not occur to him that Ben Gurion might be thinking along the same lines as he did. I, too, for the moment, had forgotten our previous conversation in New York. But when the news of the Sinai Campaign came, it suddenly dawned on me that it was timed for the Presidential elections in the United States.

Perhaps this was also in Eisenhower's mind when he became so furious on hearing of the Campaign and decided to act, elections or no elections.

**HOWEVER, ALL THIS** is only speculation. What is certain is that the launching of the Campaign was timed for the dark nights in the month because, as Israelis well knew, the Arab soldiers are afraid of the dark.

Some nine or ten days after the start of the Sinai Campaign, Ben Gurion declared:

"This was the greatest and most glorious campaign in the history of the Jews and one of the most wonderful campaigns in the history of all nations. . . Military historians are sure to study this unusual operation, carried out by the Israel Army in a few days, in a vast desert area, against an enemy equipped by the best and most modern arms of the Soviet bloc and of several other countries."

**SAYS GENERAL MARSHALL:** "When in the second year that followed the campaign I spoke at the NATO Defense College on a subject in no way related to the Middle East situation, the first question asked by a member of the audience was, 'What is the secret of Israeli mobility? . . .'"

"My conclusion. . . is that Israel's Army did it by extending

the limits of military daring. Hitting forces traveled farther over more formidable country in less time than any combat body in history. Decision was won in three days.

"The soldiers of Israel invariably looked their best in those hours when they were beset by the greatest combat difficulty and the enemy pressure became such that total disorganization should have ensued."

On reading the opinions of Henriques, Marshall and other non-Israelis and those of Israeli commentators like General Yigal Alon, a layman like this writer, forms the picture of an extremely gifted and dedicated High Command which knew how to plan the strategy of the campaign so as to utilize to the utmost both the strength of its own army and the weaknesses of the enemy. One learns of an army whose training is excellent, whose morale is high and which is subjected to no more discipline and ritual than is necessary for its efficient operation.

**SAYS AN ISRAELI MILITARY COMMENTATOR:**

"Because of the campaign the image and the characteristics of the Israel Army, until then known only to very few, were revealed in their full light, the result of nine years of untiring effort to build up and to mould that army."

The writer gives credit to the three successive young commanders-in-chief — Yigal Yadin, Mordecai Maklef and Moshe Dayan, who worked under Ben Gurion's guidance ever since the close of the War of Liberation in 1949. The Army of Israel of the Sinai Campaign was Ben Gurion's handiwork and was a different army from the one that won the war in 1948. Ben Gurion did not achieve his reforms of the armed service without opposition, some of the bitterness lingering for years.

Postscript 1966: The political boss in Israel today is Israel Galili, the bitterest opponent to Ben Gurion's military reforms in 1948.

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Israeli soldiers, fliers and parachutists will receive a 50 per cent increase in their meat diet along with additional eggs, fruits and vegetables, according to an official announcement.



Frank

## I WRITE AS I PLEASE

### Israel's Dilemma On Russia: Should She Ignore Attacks?

By CARL ALPERT

The recent Soviet veto of the Security Council resolution on Israel's complaint, which otherwise obtained a 10-4 majority, was but the latest step in what has now been a long series of anti-Israel moves on the part of the Soviet Union. The resolution aimed only at keeping peace on the borders; it did not even condemn Syria for the recent outrages, but "invited" the Syrian Government to take measures for preventing border violations. Yet even this mild resolution was torpedoed by Moscow.

**THIS WAS NOT** the first of such Russian vetoes against Israel in the long history of U.N. discussions of Middle East problems. More recently the Soviets bashed an Israel diplomat from the country on trumped up charges of espionage. A particularly flagrant example of unprovoked antagonism was the abrupt cancellation of the scheduled concert tour in Russia by the Israel Philharmonic Orchestra. Earlier in the year such a visit had been called off by the Russians with excuses of a technical nature. This time the Kremlin declared that the visit was cancelled on the grounds that Israel was conducting an anti-Soviet campaign.

Nothing could be further from the truth. Despite the strong feelings on the part of many here with respect to the situation of the Jews in the Soviet Union, Israel has not launched a campaign nor staged a demonstration of the kind being carried out by Jews in other countries. The fact is that no matter what the provocation, Israel has sought to avoid antagonizing Russia in any way.

Despite every rebuff and every negative indication, hope still continues high here that some day the Soviet Union will permit a reasonable number of its Jews to leave the country and emigrate to Israel.

**FOR THIS** restraint Israel has been subjected to some criticism both at home and abroad. Nevertheless, I believe the majority here supports the official policy that nothing must be done which might in any way slam shut forever a door which still seems to be open a crack.

Cultural and economic relations with other countries of the Eastern bloc are by no means bad. Despite the best efforts of the Arab boycott office, trade between Israel and the East, including the Soviet Union itself, has been rising steadily. An increasing number of tourists from Israel has been visiting Russia. Individual Israeli artists and musical groups have been making appearances in Russia, and it may well be that the enormous popularity, indeed the surge of enthusiasm which those appearances have aroused among Russian Jews, may have been responsible in part for the ban on the appearance of a major ensemble like the Philharmonic.

It would appear that despite the many decades of assimilation, the atmosphere hostile to Jewish culture, and the ban on formal Jewish education, occasions such as the appearance of an Israeli athletic team, or a delegation of Israeli representatives to a youth conference, or a popular Israeli vocalist, have served to stimulate consciousness of Jewish identity among hundreds of thousands of Russian Jews—who suddenly realize they are not assimilated after all!

**HOPE STILL** runs high in Israel, therefore, that large numbers of Russian Jews are not yet lost. There is an unwillingness to

force an issue with Moscow, with all the consequent danger that even the present tenuous contacts may be lost.

Of late expression has been given here to another point of view with respect to the protests against Russia. The religious rights of Jews within the Soviet Union is an internal affair of that country, and Moscow will not yield to outside pressure any more than the United States would entertain foreign influence in the matter of Negro rights within its borders. Far better, it is said, to make the appeal on humanitarian grounds and to press for the right of reunion of families. Tens of thousands of Russian Jews should be permitted to join their kin in Israel and elsewhere. A campaign in this direction would stand some chance of success and would thereby achieve a very creditable and important goal.



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## Revival Of Ancient Synagogue Art Sought

By MYRON SCHOEN

It has been frequently charged that the American synagogue building reflects the worst aspects of the affluent Jewish community.

We tend to judge a building by the amount of dollars expended, say its critics.

Schoen There is plenty of brick, stone, steel and glass in the contemporary Jew-

ish house of worship, but where is the heart, the hands and the creative mind of those who will worship and study in its halls? Has the individual's role disappeared? Will it never again play a role as it did in the building of the desert Tabernacle as described in the Bible?

I WAS PLEASANTLY surprised to learn that in a few congregations the desire to personally ornament the synagogue has been encouraged. A few weeks ago I worshipped at Temple Emanuel in suburban St. Louis. It was a service of dedication for four altar chairs, and

not store bought items.

Back in 1962, when the building was dedicated, four ladies of the congregation offered to make original needlepoint covers for the chairs in the Sanctuary. The designs are patterned after the ancient floor mosaics of the 4th century synagogue in Beth Alpha in the Galilee.

While this project at Temple Emanuel may be a unique one in our time, the art of embroidery and weaving has been closely associated with the major religions of the world and in Judaism can be traced back to ancient times, through the middle ages and right up to a significant renaissance in our present era. The whole exciting story is told and illustrated in a new book published by the Hearst Press in collaboration with the Union of American Hebrew Congregations. The book is titled "Embroideries and Fabrics For Synagogue and Home," by Lillian S. Freehof and Bucky King and sells for \$10.

IN THIS PROFUSELY and beautiful illustrated volume of 224 pages you will find many fine examples of Ark curtains, wimpels, Torah wrappers, door panels, Bible markers, pulpit covers, shawls and shawl fringes, cushions for circumcision benches, chupahs, chair seats, as well as tapestries. But it was not only the synagogue

that brought out the creative talents of the Jewish mother and housewife. The Jewish home, always considered an extension of the synagogue, was a fertile field for talented hands. Tablecloths, bread and matzoh covers, tefillin bags, wall hangings and personal prayerbook covers are included in this inspiring account.

Not many years ago Dr. Franz Lansberger, foremost authority on ceremonial art, declared that this type of artistic endeavor had come to an end. Lillian Freehof and Bucky King are making a valiant effort to revive a millenia-old art.

THE FREEHOF-KING volume is more than an historical record. More than half the volume is devoted to the background and details of the motifs and symbols for the Torah, the Sabbath, worshipper and the Jewish home. The balance of the book is a practical manual, with step-by-step details for beginners as well as skilled embroiderers and weavers. It will show you how to plan the design, select the symbolism, motifs, color schemes, Hebrew letters and fabric. Actual sewing and embroidery are explained, as are crewel work, gold work, needlepoint, machine embroidery and other popular aspects of needlework.

On the still more practical side, the authors give detailed advice for synagogue Sisterhoods

and sewing groups on how to make embroidered gifts for the bride-to-be, the bar mitzvah and confirmand. There seems to be a field not only for idle hands in the synagogue (particularly the elderly) but possibly a source of much needed revenue for Judaica shops in the contemporary synagogue.

THERE'S STILL a few more shopping days before Chanukah and if you are still uncertain about what to get the lady in your life, you could do something exciting by presenting her with a copy of this volume. It ought to be in every synagogue library and every Jewish home before the glow of the Chanukah lights are extinguished.

### Officer Almost Misses Wedding

JERUSALEM — One Israeli officer who participated in the recent retaliatory raid on Jordan must have been very thankful when it was over.

The officer, whose wedding date coincided with the date of the operation, arrived for the wedding with only enough time to get out of his uniform and into civilian clothes.

### Laughs From Jewish Lore

by Jacob Richman

Four hundred pages of amusing anecdotes and fascinating folktales, each one a classic, the best that the Jews have created in three thousand years, retold by a master raconteur. One remarkable chapter consists of Solomonic: ingenious decisions rendered by famous rabbis. An inexhaustible source of pleasure to the general reader; an indispensable work to preachers and teachers. One leading rabbi said: "I wouldn't dare to be without it." Eddie Cantor commented: "An invaluable collection for people interested in humor." A wonderful Bar Mitzvah or graduation gift; a suitable prize for deserving pupils. Get one for yourself and one for your best friend.

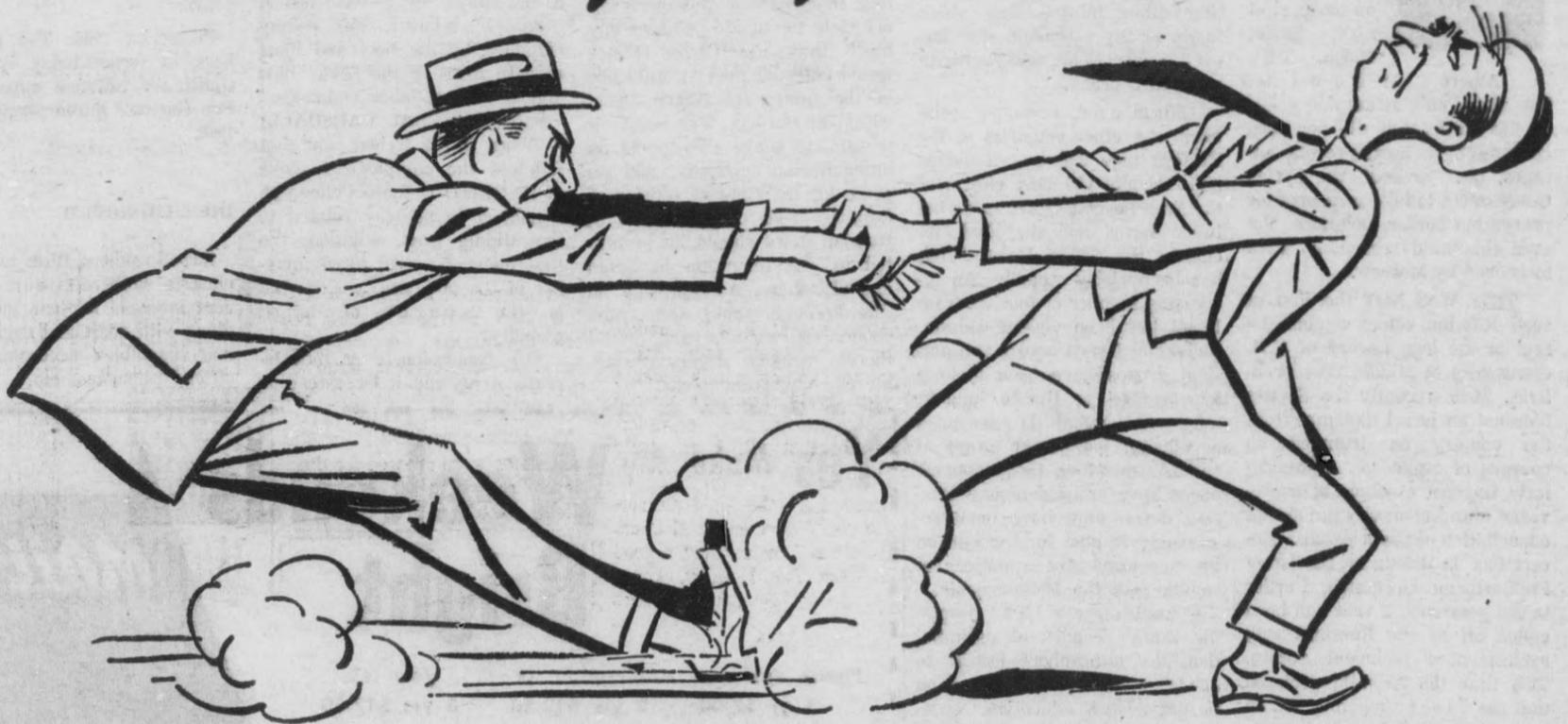
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NAMES IN THE NEWS

# Electric Shock Close Call For Ecumenical Movement

A headline that might have made history, "Rabbi Electrocutted at St. Anne's" almost became reality as Rabbi Jerome N. Sherman, of Congregation Beth Israel was the victim of a short circuit while addressing an interdenominational meeting in Houston at St. Anne's Catholic church. At one point during the question period, he inadvertently grasped the reading lamp bracket on the lectern, suddenly stiffened, gasped and tried unavailingly to pull away. Recognizing his plight, his conferees rushed to his assistance and jerked his hand from the lamp bracket. "A think like that," the Houston Chronicle remarked, "could have set the ecumenical movement back 2000 years."

## Who'll Have The Last Laugh?

Wisecracks, slams and jokes galore were the fare when the shoe was put on the other foot as George Jessel, who has been the attraction at hundreds of Israel bond affairs, was roasted and toasted at the Friars Club benefit for the group's charities fund. Milton Berle emceed the affair, and led off the almost 3-hour-long program by saying, "I won't say anything about Jessel's sex life. What's past is past. . ." When Berle introduced Godfrey Cambridge, he said he was a Negro who'd "made it the hard way. He never marched through Mississippi, he's not a friend of Sinatra and he's not Jewish."

## With The Millionaires

Following on the heels of the million dollar gift to New York University's capital fund drive from Lawrence Wien, has come announcement of one twice as large from Leon Shimkin, president of Simon and Schuster. The \$2 million will be used to renovate and modernize the School of Commerce Building which will be renamed Shimkin Hall. . .The Province of Alberta, Canada, got its first Jewish judge when attorney Samuel S. Lieberman, 44, was sworn in as judge of the District of Northern Alberta. He is the youngest judge ever appointed to a superior court in the province.

## Jew The Eternal Protestant

What could be the basis for a Jewish raison d'etre for the intellectual was pronounced by Dr. Cecil Roth, noted Jewish historian, who told an all-day institute for teachers that "The Jew is the eternal protestant against the evils of society." He told the teachers from 750 Jewish schools served by the Jewish Education Committee of New York, that "It was the Jewish heritage which enabled Jews to retain their own human decency in the face of inhuman persecution and saved them from losing their morale. Its greatest triumph was the role it played in the creation of the modern state of Israel when it enabled Jews to snatch success and a future out of the jaws of overwhelming disaster."

## Yes, Israel There Were Maccabees

# Chanukah Bush Offensive

NASHVILLE — The Chanukah season is approaching and also are the attempts to prove to Jews that they should observe the Jewish occasion and not the non-Jewish one with which it is so often associated.

Rabbi Randall M. Falk of The Temple (Reform) here used the medium of a "Letter From a Christian Friend," for this purpose. It formed the conclusion of his sermon on the recent Parent-Teacher Sabbath.

"Dear Israel, Last night you showed me the Christmas tree you placed in your home. You thought I would be pleased and flattered. It is a beautiful tree, carefully set up and painstakingly decorated, but I am neither flattered nor pleased. I am somewhat resentful, a little ashamed, and deeply sorry. Certainly this is no symbol of Brotherhood between us in your home; it is a mockery of the mutual respect I thought we shared.

"To me, a Christian, the tree

is a symbol of my most sacred religious holiday. During the Christmas season, it is a constant reminder of the birth of our Lord and Savior. It has become, in our home and in the homes of our Christian friends, the mark of our Christianity during the season of the year when we celebrate the birth of Christ.

"I ask myself: what meaning has the tree for you? It cannot be a religious symbol, since you have told me often that as a Jew, you do not accept Jesus as your Christ. For you, it must then be no more than a pretty decoration, or a symbol of your keeping up with your neighbors. How can I help feeling resentful when you take my religious symbol and make it a mere decoration or psychological crutch? And when I hear you refer to it jokingly as a Chanukah bush, I am both resentful and ashamed. . .and pitying. Ashamed and pitying for you. For your nervous laugh when you say it. For the look in your eyes that cannot quite hide

## Second Printing

Ralph Lowenstein, whose first novel, "Bring My Sons From Far," will be reviewed in The Post and Opinion by Sara Feder, former president of Pioneer Women, has accepted a position on the faculty of Tel Aviv University. Now a member of the University of Missouri faculty, Lowenstein's novel, which revolves around Israel's War of Liberation, has gone into its second printing.

## Names

A testimonial dinner to Label Katz, former president of B'nai B'rith will be tendered in his honor by B'nai B'rith, at the Americana Hotel in New York, Tuesday, Jan. 17 . . . David Susskind will be the honored guest at the 75th anniversary dinner of the Philadelphia Section of the National Council of Jewish Women next April 9. . .Former All-America basketball star Tal Brodie of Illinois was right at home as a member of the Tel Aviv Maccabi club — he scored 31 points in his debut in a 76-47 victory over Petah Tikva. He is now a student at Hebrew University.



Katz

## More Names

The board of governors of Hebrew University will be president-seeking soon, with Eliahu Elath having advised it that he wishes his current appointment terminated at the end of two years instead of the normal four-year period. . .Marcine J. Kline has added another laurel to her career as a student at Temple University when she was named queen of the university's 19th annual ROTC Military Ball. The Wilkes-Barre junior, who is 20-years-old, is head twirler of the school's Diamond Band. . .Harold O. Zinman, of Lynn, Mass., who captained the Tufts football team in 1937, has been named chairman of the National Jewish Welfare Board's national health and physical education committee, succeeding the late Charles L. Ornstein.

## With The Rabbis

Rabbi Joseph D. Herzog has been installed as religious leader of Temple Ahavath Sholom, Brooklyn. . .Rabbi Robert Frazin, of Indianapolis, has been named director of the Southeast Council of the Union of American Hebrew Congregations. . .Rabbi David Feuerwerker, of Paris, has been named spiritual leader of Quebec's almost 20,000 French-speaking Jews, most of them immigrants from France and North Africa. . .Three rabbis representing each of the wings of Judaism will be honored at Hadoar's annual dinner Jan. 22 when Rabbis Aaron Blumenthal, Norman Lamm and Louis I. Newman will be guests at the 46th annual affair of the Hebrew monthly. . .

## Rabbis, Candidates Met Before Voting

NEW YORK — The three candidates for governorship of New York addressed a session of the New York Board of Rabbis before the election, it was disclosed in the current issue of The Voice, bulletin of the Marine Park Jewish Center.

The bulletin explained that the candidates were pressed for their views "regarding matters which affect the Jewish community."



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## TV CREW ENDANGERED

An American television crew filming the recurrent Israel-Syrian border clashes was fired upon by Syrian gunners in the Huleh area last week. No casualties were reported. however.

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**RABBI** wanted for conservative Temple affiliated with United Synagogues; approximately 100 members; furnished new home with complete utilities; salary open. Send resume: P. O. Box 510, Stroudsburg, Pa. 18360.

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**Samuel M. Abrams**  
Obituary  
GREAT NECK, L.I. — Industrialist and philanthropist Samuel M. Abrams died last week at 72. Abrams was a founder of the Albert Einstein College of Medicine of Yeshiva University. He also served as an officer of the Brooklyn Jewish Community Council and was active in the United Jewish Appeal, Federation of Jewish Philanthropies, Hillel, Long Island Jewish Hospital and Jewish Hospital for Chronic Diseases.

**Leonard B. Geis**  
PHILADELPHIA — Services were held last week for Leonard B. Geis, 70, who was chairman of the 1945 and 1946 Allied Jewish Appeal drives. At the time of his death he was a member of the investment committee of the Federation of Jewish Agencies. He was co-chairman of the AJA in 1947.

## Rabbi Morris Teller, 76, Dies Following Services

CHICAGO — Rabbi Morris Teller, rabbi emeritus of the South Side Hebrew Congregation, which he served from 1933 to 1957, died in his home Saturday after returning from services. He was 76 years old. The former president of the Rabbinical Association of Chicago, was a graduate of the Jewish Theological Seminary of America.

**Rabbi Kalchman**  
CINCINNATI — Rabbi Bernard Kalchman, 67, spiritual leader of North Avondale Synagogue, died recently after a brief illness.

Among survivors are a brother, Rabbi Benjamin L. Teller, of New York.

**Joseph Rosenthal**  
NEW YORK — Joseph Rosenthal, 66, board chairman and past president of the Garment Center Congregation, died last week of a heart attack at Long Island Jewish Hospital. Rosenthal was a founder of New York University's Jewish Culture Foundation. He was also active in the Jamaica Jewish Center and the Hillcrest Jewish Center.

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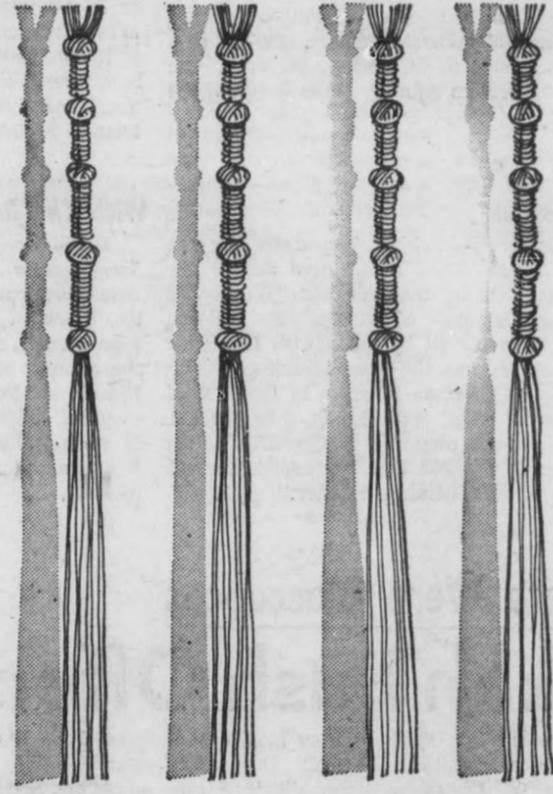
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### Hillel Rabbi Invited Eliezer To Address Group In Lounge

EDITOR, POST and OPINION: I read with interest the article on page 12 of your issue of Nov. 11 entitled "How New York Jewish Students Received Eliezer," written by Eli Eliezer.

In order to supplement the article it may be of interest to note that Eliezer came to The City College campus a second time after the occasion he describes in that article. When I heard that he was at our College, I sent one of my students out to invite Eliezer to come to Hillel House. I extended to him the hospitality of the Hillel Lounge where about 30 students happened to be gathered and presented Eliezer to my students with the suggestion that they might have some questions for him.

He carried with him the same poster which is described in the above article. My students reacted in particular to that part of the poster reading "Why do Jewish students study Plato and Aristotle, but ignore Moses and Jeremiah?" Some of the students replied cynically that they study Plato and Aristotle because the

curriculum requires them to do so; others pointed out that in Hillel they have the opportunity to study Moses and Jeremiah, and are not ignoring them, in fact.

The majority seemed to be of the opinion that there is no contradiction between studying Plato and Aristotle on the one hand and also Moses and Jeremiah on the other; that the great Moses Maimonides was indeed an Aristotelian. Some even intimated that they thought Eliezer was being obscurantist by introducing a false dichotomy of this sort.

It turned out Eliezer and I first became acquainted with each other at the old Brandeis Camp Summer Institute in Hancock, N.Y. about 12 or 15 years ago when he was a camper and I was a lecturer on the staff. When our conversation ended, Eliezer left very soon after to continue his stomping on The City College campus.

RABBI A. J. ZUCKERMAN  
Director  
B'nai B'rith Hillel Foundation  
City College of New York

### UJ Appeal Confab To Hear Leaders From Overseas

NEW YORK — Leaders of Jewish communities in Europe and South America are expected to participate in the United Jewish Appeal's 29th annual national conference to be held at the New York Hilton Hotel Dec. 9-11.

The three-day sessions in New York will be attended by 2,500 Jewish leaders, representing Jewish communities throughout the nation.

The participating representatives of the overseas Jewish communities will include Sir Isaac Wolfson of England, president of the United Synagogue of Great Britain; Baron Edmond de Rothschild of France, vice-president of the Alliance Israelite Universelle; Max Mazin of Spain, president of the Jewish Community of Madrid; Gunnar Josephson of Sweden, president of the Jewish Community of Stockholm; Dr. Moyses Kauffmann, of Brazil, president of the Confederacao Israelita, and Werner Nachman, representing the Central Council of Jews in West Germany.

### See Israel By Trailer

JERUSALEM — Soon you'll be able to travel the length and breadth of Israel by trailer — much like thousands of Americans do annually in their country.

A group of British investors plans to introduce fully-equipped trailers in the near future.

They will be available at popular camping sites such as Ashkelon, Ein Gev and Kabri. Others will be kept at Haifa and the Lod Airport, for rent to tourists who want to discover the country on their own.

The plan has the blessing of Israel tourism officials.

### The Digest Of The Yiddish Press

## Jewish Scholars Are Home Grown

By RABBI SAMUEL SILVER

It was felt by many that native-born American Jews would abandon their faith and Jewish learning. And yet this is not so, declared Dr. S. Margoshes, of the Day-Journal. Admiring a book recently edited by Rabbi Ira Eisenstein ("Varieties of Jewish Religious Experience"), the Day-Journal writer points out that the essays in the volume, replete with Jewish scholarship, are almost all written by men born in this country.



Silver

of eight towns in the Ukraine once dominated by the late Rebbe Mottele Tshernobile (buried in the town of Anatekva, made famous by "Fiddler on the Roof"). From the moment you enter New Square, as the Day-Journal's Nissan Gordon did, and see the sign pleading with you not to drive more than 15 miles an hour, you are back again in a shtetl. The children in their Chassidic clothes, the women in their sheitels, the men in Chassidic regalia are just as they used to be.

The men, of course, leave early in the morning in two buses which are really mobile synagogues. The buses head for the jewelry centers of Manhattan and Brooklyn. The schools are conducted Chassidic style, and the spoken language is for the most part Yiddish.

Gordon found in New Square a visitor who had come all the way from Israel not to see American skyscrapers or other sights, but for the express purpose of beholding, in the New York Metropolitan area, an oasis of Chassidism. Gordon urges everyone to take a look at New Square, even though the residents do not particularly care to be ogled by sightseers.

### Shtetl In New York

There's no other community in America like New Square, which sounds like it has an American name but is really named after a small Ukrainian city where there flourished Chassidic dynasty now partially transplanted to these shores.

In Rockland County, N.Y., New Square reproduces the life and the pace and the milieu which flourished in Skvire, one

### What Do We Mean By Calling Him A Non-Jew Demands Dr. Demby

Editor, POST and OPINION:

I am not at all sure what the libel laws are or even if they pertain in this case.

You headlined a story, "Judaism, Other Religions Not Relevant Says Non-Jew," and you called me a non-Jew.

So where did you get your information? Huh?

Since when can't you tell a Jew from a non-Jew? Are you excommunicating me?

I can just see your next headline title, "Turns Jew Into Non-Jew." Please explain.

D. EMANUEL H. DEMBY  
President

Motivational Programmers, Inc.  
44 W. 56th St., New York

P.S. Since when did I say Jews were hardly attracted to Judaism? Boy, do you have a lot of explaining to do.

Editor's note: Mr. Demby should relax. We apologize profusely for seeming to recognize from the text or his remarks that he was a non-Jew speaking to Jews. So we beg his forgive-

ness. But as for reporting accurately what he said, we stand our ground. After rereading his text, we reaffirm that our account faithfully reflects the true import of his address.

Dr. Demby doesn't say so in his letter, but he is a member of the Joint Commission of Worship of Reform Judaism. Incidentally his letter above was signed in Hebrew.

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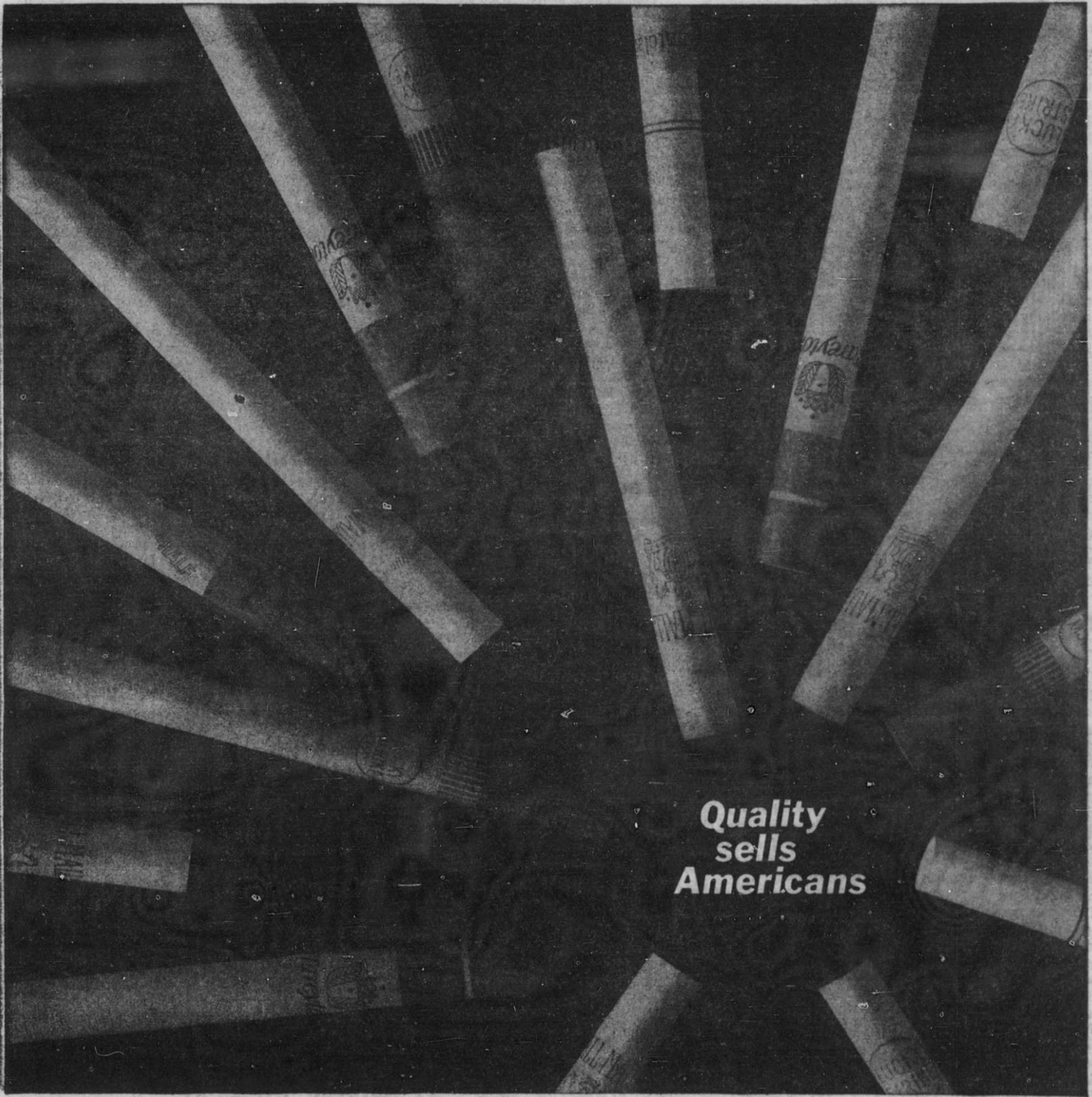
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