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

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Providence Jewish Community

Calls Leaders Money-Oriented; Others Uninterested, Apathetic

By JACOB NEUSNER

Jacob Neusner is Professor of Religious Studies at Brown University and author of *American Judaism: Adventure in Modernity* (Prentice-Hall).

In offering some impressions and observations, I do not pretend to rely upon public opinion surveys or to possess the analytical powers of trained sociologists. My friends, Professors Marshall Sklare and Leonard Fein, and other trained sociologists, will, I know, forgive me for supplying them with subjective theories for objective testing and analysis. Not only so, but my "sample" consists of a single Jewish community, Providence, which I have watched with some interest for five years. I do not know how representative is this "sample," though I am sufficiently well-informed about the colossus to our north to assert that no two communities can be more different from one another than Providence and Boston.

—LEADERSHIP

What is striking about the leadership of the community is its age and wealth, on the one side, and its very limited numbers, on the other. The community (presently undefined) is in the hands of a very small number of very wealthy men (I cannot think of a single

woman in the leadership-circle, though there may be one). What is equally striking is the vast apathy of the middle classes, whose per capita donations to the Federation are lower than elsewhere, and whose involvement in community functions and activities is random and limited. I am inclined to suppose that there is a direct relationship between the thinness of the leadership-stratum, on the one side, and the apathy of the middle classes, on the other. People who have no say because they have inadequate funds also have no interest in serving perpetually to fill chairs. Suburbs, in particular, which see themselves as divorced by distance from the inner-city center of Jewish institutions, produce a disproportionately small part of the community budget, relative to their numbers, probably also to their means.

By contrast, I think of Hadassah, which manages to involve its most humble and unimportant members in the central task of the organization, on the one side, and in the educational processes of Zionism, on the other. What is admirable in Hadassah is the depth of ranks of leaders, the large numbers of involved and committed women. I think the reason is that middle class women, even poorer ones, are able to contribute, both in funds and in time, the mean-

(Continued on page 26)

Canadian Hebrew Schools May Lose \$2 Million Subsidy

TORONTO — In the past five years the Association of Jewish Day Schools of Montreal has received \$2 million from the Provincial government of Quebec to support its schools.

However, according to the weekly Canadian Jewish News, this year will be the last that the association will be eligible to receive a government subsidy unless it quickly introduces an expanded French language instruction program.

All Jewish day schools involved are in greater Montreal and there are ten separate institutions involved (one of them having five branches) with 5,000 children.

Their problem will be to augment the number of hours of French, starting in kindergarten.

It is estimated that it will take seven years for the schools to integrate French language teaching up to the standards required by the Government. It is not known how these changes will affect Hebrew teaching.

According to the Canadian Jewish News, although some schools are reluctant to expand the use of French it is a question of no alternative. Either they use French in a French language province or they pay for their own schools.

Jews In Military Celebrate Holidays

NEW YORK — Civilian rabbis will join Jewish military chaplains and military lay leaders in conducting Rosh Hashanah and Yom Kippur services at over 600 domestic military installations and points overseas, at VA hospitals and on Army transports and Navy vessels on the high seas.

The Commission on Jewish Chaplaincy of the National Jewish Welfare Board (JWB) has arranged for the civilian rabbis to visit bases where no full-time Jewish chaplain is stationed, it was announced by Rabbi Emanuel Rackman, chairman of the Commission.

To enhance the meaning of the High Holy Days for men stationed away from home, JWB has sent the traditional kosher foods, Torah scrolls, prayer books and prayer shawls, skull caps, ram's horns, Jewish calendars and literature to military installations around the globe. JWB has also provided religious materials for servicemen on duty at embassies overseas, for foreign service personnel, and Peace Corps personnel serving in remote regions.

Ambulatory Jewish patients in VA hospitals usually participate in services. At some military posts, leave will be granted to permit men to travel home for the holidays, while a number of men will be offered home hospitality in local communities.

Cooperating in holiday arrangements with the Jewish chaplains are the JWB Women's Organizations' Services, local JWB Armed Forces and Veterans Services Committees, Jewish Community Centers affiliated with JWB, synagogues and other local Jewish organizations.

JWB is the agency accredited by the U.S. Government to provide religious morale and welfare services to Jews in the U.S. Armed Forces, their families and hospitalized Jewish veterans on behalf of the American Jewish community.

RECEIVES AWARD

NEW YORK — Donald M. Kendall, Chairman and Chief Executive Officer of Pepsi Co., Inc., has been named recipient of the American Jewish Committee Civic Leadership Award in recognition of "his significant contributions to the quality of life in his community and in the nation."

Rosh Hashanah Services To Start Wednesday Eve

CONGREGATION AGUDAS ACHIM Attleboro, Mass.

Services for the High Holy Days will be conducted by Rabbi Philip Kaplan and Cantor Irving Miller at Congregation Agudas Achim in Attleboro, Massachusetts.

Selichos services will be held on Sunday at 12:45 a.m. following a social period at midnight on Saturday, September 2, and the rabbi's sermon on "Are We Prepared for the New Year?" at 12:30 a.m.

Rosh Hashanah services will start on Wednesday, September 26 at 6:15 p.m. Thursday morning services, September 27, will be at 8 o'clock, followed by the reading of the Torah at 9:30. The rabbi's sermon at 10:30 a.m. will be on "Eloquent Thoughts." The blowing of the Shofar will be at 10:50 a.m.

Children's services, which will be directed by a committee of parents under the chairmanship of Mrs. Gerald Rosenthal, will begin at 11 a.m. on Thursday, September 27.

Thursday evening services will start at 6:15. Services on Friday, September 28, will be at 8 a.m. The reading of the Torah will be at 9:30 a.m. followed by the sermon "Consider the Future of Our People" at 10:30 a.m. The Shofar will be blown at 10:50 a.m.

Children's services on Friday will be at 11 a.m.

CONGREGATION B'NAI ISRAEL Woonsocket

Selichos services at Congregation B'nai Israel will begin on Saturday, September 22, at 10 p.m. with a coffee hour and discussion on "Repentance: Can People Change?" led by Rabbi William Kaufman.

The service at 11 p.m. will be conducted by Rabbi Kaufman and Cantor Kula and will conclude at midnight with a new Selichos prayer "For Our Time."

The annual cemetery visitation will be held on Sunday, September 23, at 11 a.m.

Rosh Hashanah services will be held on Wednesday, September 26 at 6:15 p.m. Services on Thursday, September 27, will be at 8 a.m. and 6:15 p.m. Services on Friday, September 28, will be at 8 a.m.

CONGREGATION MISHKON TIFLOH Providence

Selichos services at Congregation Mishkon Tifloh for the first day will start on Sunday, September 23, at 1 a.m. Selichos for the second and third days will start at 5:30 a.m. and Selichos for Erev Rosh Hashanah will be held on Tuesday, September 25, at 9 p.m. An Eiruv Tavshilin should be conducted on Wednesday, September 26, before Minchah.

Prior to the Selichos service on Saturday, September 22, at 10:30

p.m., Rabbi Emanuel Lazar will review some prayers of the High Holidays. A question and answer period will follow.

Erev Rosh Hashanah services will begin on Wednesday, September 26, at 6 p.m.

Rosh Hashanah services on Thursday, September 27, will begin at 8 a.m. with the reading of the Torah. Evening services will begin at 6:15 o'clock.

Friday services, September 28, will begin at 8 a.m. At these services the Torah will be read.

CONGREGATION OHawe SHOLAM Pawtucket

Cantor for the High Holy Days at Congregation Ohave Sholam will be Isaiah Horowitz of New York. Officiating at all services will be Rabbi Yaakov Uvsitzky.

Elliot Brown, president of the congregation, has announced that the renovations in the sanctuary will be completed in time for the High Holy Day services.

Selichos services at 12:30 a.m. on Sunday, September 23, will be preceded by a coffee hour in the social hall of the synagogue starting at 11:30 p.m. Saturday, September 22.

Rosh Hashanah services will start on Wednesday, September 26, at 6:15 p.m. Services on Thursday, September 27, and Friday, September 28, will begin at 8 a.m. with the sermon at 10:30 a.m., followed by the sounding of the Shofar at 10:50 a.m.

The walk to Tashlich will be at 4:45 p.m. on Thursday followed by evening services at 6:30 o'clock.

CONGREGATION SHAARE ZEDEK- SONS OF ABRAHAM Providence

At Congregation Shaare Zedek Sons of Abraham, Selichos services will be held on Saturday, September 22, at midnight. Rabbi Leon M. Mozeson's sermon will be "The Way Back."

High Holiday services this year will be chanted by Cantor Mordecai Leibler of Brooklyn, New York.

Rosh Hashanah services will begin on Wednesday, September 26, at 6:30 p.m. On Thursday morning, September 27, services will start at 8 o'clock, with the sermon "Symphony of the Coronation" following at 10:30 a.m. The sounding of the Shofar will be at 10:45 a.m. Thursday evening services will be at 7:15 o'clock.

(Continued on page 23)

LAND ALLOCATED

JERUSALEM — Some 500 acres of land east of Jerusalem has been allocated by the Cabinet for a regional industrial center. The land, in the Anatot area, is in the administered territories. Although the Cabinet action was in response to a request from the Jerusalem municipality, the land will not be annexed to Jerusalem.

HAPPY NEW YEAR

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The officers and board of directors of Sharon Memorial Park in Sharon, Massachusetts, announced that the Chapel-in-the-Woods will be dedicated to the memory of their late president, Jacob Grossman. The late Mr.

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IN MEMORY OF JACOB GROSSMAN

Sunday, September 30, 1973

10:00 a.m. and 4:00 p.m.
at Sharon's Outdoor
CHAPEL-IN-THE-WOODS

Officiating at 10:00 a.m.

RABBI JACOB MANN
Beth Israel Synagogue, Quincy
RABBI SAMUEL CHIEL
Temple Emanuel, Newton Centre
CANTOR GABRIEL HOCHBERG
Temple Emanuel, Newton Centre
DEDICATION CEREMONY IN
MEMORY OF JACOB GROSSMAN

Officiating at 4:00 p.m.

RABBI SIDNEY PATTASHNICK
Congregation Adath Sharon, Sharon
RABBI HILEL RUDAVSKY
Temple Beth Shalom, Framingham
CANTOR IRVING KISCHEL
Temple Shalom, Milton

Organist: MR. LOUIS I. SHAPIRO

In the event of inclement weather,
Services will be held on the Assembly Grounds

Relatives and friends are welcome

Grossman was one of the founders of Sharon Memorial Park and played a leading role in its development. The dedication will take place in conjunction with the morning service, on Sunday, September 30.

For the twenty-fifth consecutive year, the Chapel-in-the-Woods at Sharon Memorial Park will be the setting of the traditional open-air Memorial Services, which will be held on Sunday, September 30 at 10 a.m. and 4 p.m. Relatives and friends are invited to participate.

Starting at 9:45 a.m. and again at 3:45 p.m., there will be a short interlude of liturgical organ music, played by Louis I. Shapiro, who will be the organist at both services.

The 10 a.m. service will be

conducted by Rabbi Jacob Mann of Beth Israel Synagogue, Quincy, Massachusetts. The traditional prayers will be chanted by Cantor Gabriel Hochberg of Temple Emanuel, Newton, Massachusetts. Rabbi Samuel Chiel of Temple Emanuel, Newton, will deliver the morning sermon.

At 4 p.m. the service will be conducted by Rabbi Sidney Pattashnick, Congregation Adath Sharon, Sharon. Cantor Irving Kischel of Temple Shalom, Milton, Massachusetts will chant the traditional prayers. The sermon in the afternoon will be delivered by Rabbi Hilel Rudavsky of Temple Beth Shalom, Framingham, Massachusetts.

In case of inclement weather, the Services will be held on the Assembly Grounds.

Obituaries**LOUIS GORDON**

Funeral services for Louis Gordon, 65, of 90 Waldron Street, Cranston, who died September 14, were held Sunday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

Born in Providence, he was a son of the late Jacob and Sarah Gordon. He was president and founder of Louis Gordon Company until he retired a year ago.

Mr. Gordon was a member of the Elks and the United Commercial Travelers.

He is survived by two sons, Gerald Gordon of Warwick, and Hugh Gordon of Cranston; two daughters, June Anderson of Providence and Hope Kirkconnell of Cranston; four sisters, Bertha Kortick and Ida Troob of Cranston, and Lillian Bessell and Leah Troob of Providence, and nine grandchildren.

SAMUEL ELOVITZ

Funeral services for Samuel Eloivitz, 74, of 8107 S.W. 72nd Avenue, Miami, Florida, formerly of Providence, who died September 14, were held Sunday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

Born in Providence, he was the son of the late William and Sarah (Sussman) Eloivitz. He had lived in Miami for 12 years.

The husband of Jessie (Linder) Eloivitz, he was the founder and president of Household Appliances and Ellison's Appliances.

Besides his wife, survivors include two sons, Gerald Eloivitz of Newton, Massachusetts, and David Eloivitz of Natick, Massachusetts; a daughter, Pauline Richman of Avon, Connecticut; two brothers, Joseph Eloivitz of Providence, and Harry Eloivitz of Miami; two sisters, Belle Fain of West Hartford, Connecticut, and Anna Ehrenberg of Norristown, Pennsylvania, and eight grandchildren.

ABRAHAM BARU

Funeral services for Abraham Baru, 78, of 100 Atwells Avenue, who died September 14 after an illness of six weeks, were held Sunday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Elizabeth (Fabricant) Baru, he was born in Russia, a son of the late Moishe and Divora Baru. He had been a Providence resident for more than 50 years. He had worked for the C.J. Fox Company for 35 years.

Besides his wife, he is survived by a daughter, Florence Goldman of Potomac, Maryland, and three grandchildren.

MORRIS COHN

Funeral services for Morris "Moe" Cohn, 73, of 558 Oaklawn Avenue, Cranston, who died September 15, were held Sunday at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Dorothy (Glantz) Cohn, he was born in

mut Golf Club, Royal Arcanum, the Elks and numerous Masonic groups.

A past member of the Rhode Island License Commission, he was a past president of Potowomut Country Club.

Because of his interest in and love for sports, he was an honorary member of Words Unlimited, occupying a press seat at basketball games.

Upon celebrating the 50th anniversary of the business he founded in 1917, it was noted that Main Street Garage, Incorporated, was the oldest new car dealer in Rhode Island and the oldest Buick dealer in all of New England.

He is survived by a son, Jordan Abrams; two daughters, Helen Abrams and Sara Frank, all of Cranston; a brother, Morris Abrams of East Greenwich; a sister, Celia Cibley of Boston, Massachusetts, seven grandchildren and three great-grandchildren.

BENJAMIN GOLDMAN

Funeral services for Benjamin Goldman, 73, of 93 Lexington Avenue, Cranston, who died Monday, were held Wednesday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Anne (Wortman) Goldman, he was born in Chelsea, Massachusetts, a son of the late Samuel and Bryna Goldman. He had lived in Providence for 35 years before moving to Cranston 13 years ago. He was a retired self-employed electrician.

Mr. Goldman was a member of Congregation Shaare Zedek-Sons of Abraham and the Providence Fraternal Association.

Besides his wife, he is survived by two sons, Milton Goldman of Allentown, Pennsylvania, and Louis Goldman of Potomac, Maryland, and six grandchildren.

Exposure to national ad pages is consistent for all editions of newspapers.

Unveiling Notice

The unveiling of a monument in memory of the late SARAH BERSON will take place on Sunday, September 30, at 2:30 p.m. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

Card of Thanks

The family of the late RALPH PABIAN wish to thank all their friends for the kinds expressions of sympathy which they received during their recent bereavement.

HARVEY PABIAN

In Memoriam

MRS. ANNA LEIBIN MELNICK
Your only daughter
AGNES MARJORIE BAGLEY
alias Warani Marjorie Leibin
Sholom aleichem. Zei gesund.
December 10, 1970

**With Regard to a Card of
Thanks, Unveiling Notice or
In Memoriam**

Very often a card of thanks in The Herald meets a need which can hardly be solved in any other way. Not only is it a gracious expression of gratitude to those who have sent sympathy but also courageously acknowledges the services and kindness of the many to whom a personal note of thanks cannot well be mailed or whose names and addresses are not known. Insertion of a card of thanks may be arranged by mail or in person or by telephone to: R.I. Jewish Herald, 99 Webster Street, Pawtucket, R.I. 02861, 724-0200. \$6.00 for seven lines, 40¢ for each extra line. Payment with order.

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ORGANIZATION NEWS

BIG BROTHER WEEK

Big Brothers of Rhode Island will conduct their annual Big Brother week beginning Monday, September 24 and ending Sunday, September 30.

The purpose of the week is to secure more men 19 years or older to become Big Brothers to fatherless boys.

Anyone interested in information may write to Big Brothers of Rhode Island, Inc., 333 Grotto Avenue, Providence, Rhode Island, 02906, or may call 274-4110.

COMMITTEE ANNOUNCED

Committees working on the annual Author-Lecture Series at Temple Sinai have been announced by Mrs. Irving Sigal, chairman.

The committees include Mrs. Harold E. Grant, chairman; Mr. and Mrs. Robert Brodie, Mrs. Jackson Byer, Mrs. David Cohen, Jerome Kaplan, Mrs. Arnold Kaufman and Mrs. Benjamin Melion, tickets.

Mr. and Mrs. Joseph Postar, publicity and graphics; Mr. Albert Berger and Mrs. Charles Fischer, hospitality; Barry Cohen, Herbert Galkin, Harold E. Grant, Jerome Kaplan and Irving Sigal, program book.

Jerome Kaplan, Brotherhood liaison, and Mrs. Adrian Horovitz, Sisterhood liaison.

The series this year will feature Dr. Isaac Asimov, Senator Howard Baker and CBS newsmen Howard Kalb.

NEW ORGANIZATION

A new organization, the Friends of Pari, Paraplegic Association of Rhode Island, was formed at a meeting on Thursday, September 13 at the home of Eleanor Botvin.

Funds raised by the new organization will be used to provide legislation for ramps for all public and large private buildings and for therapy.

Officers elected were, Mrs. David Horovitz, president; Mrs. Robert Sauber, vice president; Mrs. Paul Kierick, second vice president; Mrs. Jeffry Bender, secretary; Mrs. Frank Darman, treasurer; Mrs. Fred Abrams, membership; Mrs. William Crooks, Mrs. Harry Forman, Mrs. Sam Naliboff and Mrs. William Cohen, special fund raising; Mrs. Karl Foss, publicity.

The next meeting will be held at the home of Mrs. Fred Abrams on Monday, September 24 at 8 p.m.

YOM KIPPUR DANCE

The Brotherhood and the Sisterhood of Temple Sinai will jointly sponsor a Yom Kippur Dance which will be held in the Temple social hall on Saturday, October 6 at 9 p.m.

Dancing will be to the Russel Paul Orchestra.

Information may be obtained by calling Jerome or Gladys Kaplan at 944-5557.

BETH AM SISTERHOOD

The Sisterhood of Temple Beth Am will hold its first meeting of the year on Monday, September 24, at 8:15 p.m. at the temple.

Mrs. Franklyn Shatz will be the hostess for the open meeting at which Tupperware will be sold. The proceeds will go to the kitchen fund of the temple.

NEW RABBI

Mitchell Cheifitz, a fourth year student at the Hebrew Union College-Jewish Institute of Religion in New York, will return to Temple Sinai under the 1973-74 Jerome Kaplan Rabbinic Internship Program.

Rabbi Cheifitz, during the past four years, has studied at the World Union of Jewish Students Graduate Center for Jewish Studies in Arad, Israel, and the Hebrew Union College in Jerusalem, Israel.



SUCCESSFUL INVESTING

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MAILING SECURITIES

A: In sending stock certificates to a broker through the mail, is it necessary to register the letter? A.C.

A: Only if you have endorsed the certificate. However, the safest way of forwarding securities to a broker entails obtaining a "stock power" form from your account executive or a bank. The stock power should be endorsed exactly as your name appears on the stock certificate and mailed in a separate envelope. Your stock certificate, though, remains unsigned. This may then be posted regular mail, but again in a separate envelope.

If, on the other hand, you endorse the reverse side of the stock certificate, then you should use registered mail. Remember your signature should match your name as it appears on the face of the certificate. You must sign on the line below the date line. Your broker's firm name should be entered between the words "appoint" and "attorney to."

Q: I purchased 100 shares of Ag-MET (OTC) in August at 7 7/8. Should I hold? A.P.

A: Early in 1969, in an initial offering, 200,000 shares of Ag-MET were sold to the public at \$8 per share. Recently the shares were trading at about the same level, although since the company became public the stock has traded as low as \$3. Of the 1 million shares outstanding, 47% are held by management. This company processes and sells silver, metals and plastics which have been reclaimed from scrap, recovered X-ray film, and shredded automobiles. In view of today's ecology-oriented society, the company is obviously among the "in" group.

For the fiscal year ended March 31, 1973, sales advanced 93% to \$13.8 million. Earnings were 75¢ a share up from 3¢ in fiscal 1972. Balance sheet for 1972 showed current ratio of 1.9 to 1 with cash 6% of current assets. While unseasoned stocks entail considerable risk, if you are in a position to assume this type of exposure, I see no reason to sell the shares.

NEW ISSUES NOT FOR THE FAINT OF HEART

Q: I am interested in buying shares in a company that is about to go public. How risky is this type of investment? G.W.

A: In a market such as the present one, a new issue is at best speculative. Even in a bull market new issues are highly volatile — in both directions. If you know the company well, are convinced that management is capable and earnings prospects good, such an investment may be justified as a businessman's risk. Otherwise, I would tend to be very cautious.

In reviewing 65 issues which were brought out between June, 1972, and March, 1973, the group had declined 43% on average as of mid-August. In the same 14-month span the NYSE Composite had dropped only 6%. The NASDAQ average of over-the-counter securities showed a 20% loss in value for the comparable period. Only 3 of the 65 fledgling securities were trading above their original offering price by Aug. 15, although 48 did move up subsequent to going public. On average these shares moved to highs 28% above their offering prices and to lows 50% below offer. On the other hand, the NYSE Composite had a range of plus 9% above its early June level and minus 11%.

Q: Would you give the name and address of no-load funds which invest exclusively in short-term government obligations? E.P.

A: To my knowledge there is no fund which exactly meets these

specifications, although two funds come close. The oldest, Fund for U.S. Government Securities, 421 Seventh Ave., Pittsburgh, Pa., 15219, charges a 1.5% load fee. The portfolio is restricted to government-backed securities including long, intermediate and short-term obligations.

A new fund, established late in 1972, Capital Preservation Fund, 459 Hamilton Ave., Suite 302, Palo Alto, CA 94301 is presently invested entirely in short-term government and government-backed obligations plus cash. According to the prospectus, the fund may purchase AA and AAA-rated industrial and utility bonds which are not government underwritten.

ESM BEEFS UP PROFITS

Q: Swift & Co. (NYSE) was taken over by Esmark early this year. The stock has gone down since then. What is the future outlook for Esmark? B.M.

A: Stockholders of Swift & Co. voted in March, 1973, to change the corporate structure to that of a holding company and to adopt a new title, Esmark, so that in actuality the company was not "taken over." The changeover to a holding company enables Esmark to take advantage of certain tax savings and to facilitate future acquisitions. On the latter count, an acquisition has just been approved by directors of this diversified meat packer, industrial and financial company. The agreement (valued at about \$24 million) to absorb ISI Corp. would greatly enlarge Esmark's financial activities, which now account for only 4% of profits. Approval of shareholders of both companies and several government agencies will be required before the acquisition is finalized.

Market action in ESM reflects investors' uncertainty over the effects of the boycotts and the price freeze on meats, which generated 42% of sales last year. Despite these negative influences, earnings for the first nine months ended July 31, rose 34% to \$2.56 a share. Revenues increased 21% year to year. Management expects profits to continue advancing for the balance of fiscal 1973. Based on projected earnings of \$3.65-\$3.70 a share, ESM is currently selling at about a 6x multiple, well below its historical price/earnings ratio. Hold.

Q: How can I find out if an old stock certificate has any value? I found a 100-share certificate for Little Saw Mill Run Railroad issued in 1840 from the Pittsburgh area. Any information you are able to supply would be appreciated. C.B.

A: I was unable to locate any reference to this particular company in my research files which date back fifty years. There is a firm, however, that specializes in tracing securities of obsolete and defunct companies. Write to: R.M. Symthe Co., 170 Broadway, N.Y., N.Y. 10038. The fee for their service is nominal.

HIJACKERS AIM TOLD

PARIS — Last Month's hijacking of a Japan Air Lines jumbo jet was the work of the Japanese Red Army and the Sons of Occupied Lands Organization, a spokesman for the hijackers claimed here. The spokesman, who declined to identify himself said the objective of the hijackers was to secure the release of Japanese Red Army members jailed in Japan and to recover compensation money paid by the Japanese government to survivors of the Lod Airport massacre last year.

More people attend the event that is advertised. Call the Herald office, 724-0200 or 724-0202.



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Managing Editor

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FRIDAY, SEPTEMBER 21, 1973

Your Money's Worth

By Sylvia Porter



The Realities of Retirement

Let's say you are among that infinitesimal minority of younger Americans able to save enough of your current income, and also to invest it wisely enough, so that in your retirement years you will have — along with your projected Social Security benefits — a retirement income totaling about the same as your actual earnings now.

Even if you are sufficiently informed, affluent and thrifty to achieve this, say, 20 years from now — which you almost surely are not — what you will have at your retirement might well be only about half what other Americans are then earning. If the typical income of a young adult then is, say, \$500 a week, you could be trying to get along on \$250 a week.

On top of this, all the basic necessities and semi-necessities of life will be priced far above today's levels. While no one can be precise on how far above, the direction of prices is unmistakable and must not be ignored by anyone.

With your income geared to today's living costs and living standards placed against others' incomes geared to tomorrow's living costs and living standards, you will be way, way down the scale.

There are few real-life counterparts of the contented couples you see pictured in newspaper and magazine ads or TV commercials — basking in the sun, indulging in leisure activities,

comfortably and independently enjoying family and friends. And all this paid for by their Social Security benefits, company pension benefits, the incomes they are getting from private investments they shrewdly made in earlier working years.

For millions, the retirement dream is in reality an economic nightmare.

For these millions, growing old today means growing poor, being sick, living in substandard housing, having to scrimp merely to subsist.

And this is the prospect not only for the 21 million — one out of every 10 — Americans now over 65 (a number and proportion increasing faster than the population as a whole) but also for the 65 million (one in three of us) who will reach retirement age within the next 33 years.

Consider these facts:

- Millions of the elderly today are forced to depend solely on their Social Security benefit checks which alone are not adequate to provide a decent standard of living. Their employers provide no pensions and their earnings were too low to permit them to save during their working lifetime.

• Even if you add 1973's average private pension monthly benefit check of \$100 to \$125 to the average Social Security benefit check of \$273 for a couple, the total annual income is less than \$5,000.

- A majority of us have no pension coverage at all, and for many of the 31 million Americans who are covered by private pension plans, the expected pension will turn out to be a mirage. It's even quite possible that as many as half of the millions covered by plans as they exist in 1973 will never collect a penny.

In their hard-hitting "You and Your Pension," consumer advocate Ralph Nader and co-author Kate Blackwell call our private pension system "one of the most comprehensive consumer frauds" you and I will encounter in our entire life-times.

- As a result, one in seven of the elderly lives in poverty.

- The median income — half above and half below — of families headed by a person 65 or over is less than half that of families headed by a younger person.

- Inflation hits older people the hardest because it erodes the value of a lifetime of retirement savings, and reduces the buying power of fixed-income pension and other benefits — particularly in the areas of such necessities as home maintenance, insurance, taxes, public transportation and medical care.

- The elderly are sicker than any other segment of our population. Yet, Medicare covers

HENRY ARBEITMAN
21 Trenton Street
Pawtucket

(Continued on page 31)



FROM FRIDAY TO FRIDAY

A New Magazine

"Yiddish"

By BERYL SEGAL

Rabbi Baruch Korff is a rabbi without a pulpit. He was advised by his doctor to retire from the rabbinate some two years ago and is now on the chaplaincy of a Massachusetts mental hospital and he is also counseling people with family problems, something that rabbis are often called upon to do.

Now, the name Baruch means "Blessed" in Hebrew. Rabbi Baruch Korff is blessed with enormous amounts of energy. He is blessed with a sharp pen which he uses skillfully. And he is blessed with a great capacity for organizing movements and influencing people.

Without these traits Rabbi Korff could not have stood up against the Congressional Committee investigating the Watergate scandal, and could not have undertaken the project in which he is now engaged.

For Rabbi Korff is at the head of the National Citizens Committee for Fairness to the Presidency. He started the movement in his home at Rehoboth, Massachusetts, and is now in offices at the Industrial Bank Building. Mail comes in by the box full from all parts of the country every day. Contributions range from one dollar to five hundred dollars. Rabbi Korff is on the telephone constantly, and his office is bustling with activity.

What is it all about?

First, the National Citizens Committee believes that the President of the United States has been condemned without trial and without evidence. He is held guilty because he associated himself with people found guilty. And that, guilt by association, declares the Committee for Fairness, is contrary to American tradition.

Second, the National Committee blames the news media, newspapers, TV and radio, for carrying on a vendetta against the President. These media disregard the achievements of the present administration and harp on its shortcomings. The same media, by the way, that made Rabbi Korff and the National Committee for Fairness famous all over the country.

But there is also a Jewish angle to the Appeal for Fairness. This Jewish angle, while not stressed, is, we suspect, in the mind of Rabbi Korff and his Jewish supporters.

The argument runs something like this:

1. The Nixon administration is the only friend Israel has in the United Nations. Jews should show their appreciation.

2. The Nixon administration is a

staunch supporter of Israel in the search for peace with her neighbors, which we all hope will come soon. In the meantime, Israel depends entirely on the United States for strength and for defense. Jews who have the welfare of Israel at heart should not weaken the President in his efforts.

3. The oil countries want to force the United States to stop her support of Israel or be punished by withholding the flow of oil. The Nixon administration indicated that it will not give in to blackmail. Jews ought to show their gratefulness.

4. The ransom tax instituted by the Soviets on people who want to leave the country has been eliminated thanks to diplomatic influences of the United States under the Nixon administration. Further relaxation of migration from the Soviet Union will come as trade and exchange of ideas between the two countries progress. We Jews have a stake in these diplomatic negotiations.

The Nixon administration, the Committee argues, can function well abroad only when confidence is not eroded at home. The attack of the media and the Watergate Committee hearings paralyze the administration and its effectiveness.

Political columnists, I am sure, can counter every point in the "Appeal for Fairness" ads published by the Committee in the New York Times and elsewhere. As for me, I was intrigued by the personality of the Chairman of the National Citizens Committee. It seemed to me that I knew him and his family from yesterday and

the day before yesterday.

Rabbi Baruch Korff is from the Ukraine like myself. We come from neighboring states or Gubernias. Were we to live in our respective Stetlach, and were it not for revolutions and upheavals, I would, no doubt, come to the Rebbe of Zwill as a Hasid, traveling at least once a year to sit at the Rebbe's table. Rabbi Korff, you see, is a descendant of Rebbe's deriving their "Yihus," their noble lineage, from the Baal Shem Tov, founder of Hasidism. That can be easily traced, for the Besht (Baal Shem Tov) lived in the mid-eighteenth century; he died in 1760, and his disciples are well known on the Ukraine and in Poland. The family, Korff, being one branch of the Baal Shem's tree was also descended from King David, as tradition has it. The Besht traced his Yihus to the sweet singer of Israel. Yihus was a strong factor in Jewish life in the Shetl.

And now we sit together, Rabbi Korff and I, in a busy office in downtown Providence, with a secretary taking telephone calls, young men opening incoming mail, and Rabbi Korff, far from looking the part of a Hasidic Rebbe, getting ready to go to Washington on the business of demanding fairness to the President of the United States.

Life deals strange things to people.

(Mr. Segal's opinions are his own and not necessarily those of this newspaper.)

The Lyons Den



By Leonard Lyons

for *The Gambler* is now being filmed in New York with James Caan, said: "It's strange seeing actors scurrying around doing the things I created in my mind. They often enact the scenes exactly as I wrote them. But when the director makes changes, I move away — before I'm asked why I didn't write it like that in the first place" . . . Patricia Elliott, co-star of *A Little Night Music*, is writing a comedy about women's rights, *Lib and Let Lib*.

The first time Lou Stadlen — who is featured in *The Sunshine Boys* and has a role in the movie *Serpico* — saw his TV commercial in which he plays Groucho Marx, he didn't realize he was watching himself on the screen, because it was so brief. "I knew I wasn't dreaming," he said, "when I received the residual check" . . . Ron Field will stage Dale Wasserman's new Broadway musical *Montparnasse*, which has a score by Michel Legrand and Charles Burr.

Polly Bergen, working on her second book, *I'm Going to Love Myself Some Day*, explained how she began her successful cosmetics company. "I was 31 and panicked when I received three offers to play a grandmother. I thought I still looked 21." The actress bought lotions and creams and began experimenting with her own formulas. Then she said in jest on a TV show that she was in "the mail order turtle oil business."

Within five days she received thousands of requests and checks. "It was easier to meet the orders than return the money," she says.

Sandy Frank, distributor of the

COMMUNITY CALENDAR

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SATURDAY, SEPTEMBER 22, 1973

8:00 p.m.
Ledgepole Country Club, Dinner-Dance

SUNDAY, SEPTEMBER 23, 1973

11:00 a.m.
Providence Hebrew Day School, Ladies' Association, Yard Sale

MONDAY, SEPTEMBER 24, 1973

8:00 p.m.
Pioneer Women, Rhode Island Council, Regular Meeting

Hadasah, Cranston Chapter, Board Meeting

Hadasah, Pawtucket-Central Falls Chapter, Regular Meeting

8:15 p.m.
Sisterhood Temple Beth Am, Regular Meeting

TUESDAY, SEPTEMBER 25, 1973

1:00 p.m.
Pioneer Women, Club #1, Regular Meeting

8:00 p.m.
Pioneer Women, Shalem Chapter, Regular Meeting

SUNDAY, SEPTEMBER 30, 1973

9:00 a.m.
Providence Hebrew Day School, Membership Drive

James Toback, whose screenplay

(Continued on page 32)

THE informer



THE informer

ALL FIRES START SMALL

The Informer, by detecting the presence of merely 2-4% smoke level accumulation and sounding a penetrating alarm, gives the home owner or apartment dweller early warning of the danger of fire -- before flames appear.

SMOKE IS DEADLY

The overwhelming number of deaths from fire are actually caused by smoke inhalation -- and most frequently the victims are children.

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A sleeper can be overcome by smoke long before the noise and crackle of a fire could awaken him.

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The Informer is an extremely sensitive smoke detection unit, sounding a penetrating alarm of 106 decibels at 1 foot (equivalent to a jet aircraft taking off) when a smoke accumulation level of merely 2-4% is reached. It is not triggered by ordinary accumulation of tobacco smoke in a room.

For maximum protection, The Informer should be placed above exit doors of bedrooms, at the highest point in staircases, and at the beginning of hallways. The Informer is easily mounted; simply press the adhesive back against any clean surface. A strobe light behind the smoke inlet grills on the side surfaces provides constant visual indication that the unit is operational.

The Informer is battery operated, requires no installation, and uses 3 AA Mercury batteries. Average life of the batteries is at least two years. A second red strobe light built into the front surface will indicate when the battery power becomes low by flashing every fifteen seconds. The Informer is an attractive unobtrusive compact unit housed in high impact self-extinguishing white plastic with dimensions 4" x 2 1/4" x 1 3/4".

KIBBUTZ NUCLEUS
LIBERTY, N.Y. — Establishment of the 17th American kibbutz nucleus, which will join Kibbutz Har-El in the Jerusalem hills, and the start of a

program of expansion in major American and Canadian cities were announced at the national convention of the Hashomer Hataiir Zionist youth organization.

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Something extra

NEED PERMITS

TEL AVIV — Gen. Itzhak Choffi, military commander of the Galilee area, has ordered that former residents of Birim and Ikrat must obtain permits to visit the cemetery and church in the area.

JOE ANDRE'S ORCHESTRA

Music for that very special affair
Weddings Bar Mitzvahs
831-3739 Res. 944-7298

ORGANIZATION NEWS

AUDITIONS

The Young Peoples Symphony of Rhode Island is accepting applications for membership in its senior and junior orchestras.

All musicians in middle school through college are invited to audition. Auditions will be held Saturday, September 22, 29, and October 6, from 9 a.m. until noon.

Admissions are by appointment

only. Applications may be obtained by writing YPSORI, 139 Mathewson Street, Providence, Rhode Island, 02903, or by calling 421-0460.

PIONEER WOMEN

Pioneer Women, Club One, will hold an installation meeting on Tuesday, September 25 at 1 p.m. at the Biltmore Hotel. Mrs. Warren Foster will be the installing officer.

Officers are: Mrs. Maurice Schwartz, president of the presidium; Mrs. Samuel Solkoff, Mrs. Abraham Grebstein, and Mrs. Hyman B. Stone, vice presidents; Mrs. Albert Sokolow, honorary vice president.

Mildred Backman, treasurer; Mrs. Max Sherman, recording secretary; Mrs. Morris Ackerman, assistant recording secretary; Rose Goldman, corresponding secretary; Mrs. Jack Malamat and Mrs. Harry Uffer, financial secretary; Mrs. Max Salk and Louise Tarsky, mailing secretaries, and Eva Helfand, auditor.

The nomination committee was, Mrs. Morris Ackerman, chairman and Mrs. Charles Lappin, Mrs. Benjamin Mendelovitz, Mrs. Samuel Rosenshein, Mrs. Beryl Segal, Mrs. Harry Sklut, and Mrs. Abraham Weinbaum.

COCKTAIL DANCE

The Business and Professional Singles Group of the Hartford Jewish Community Center will hold a Pre-Yom Tov Cocktail Dance on Sunday, September 23 at the Hartford Jewish Community Center.

Dancing will be from 7 to 11 p.m. to the Art DuBrow Orchestra. Cocktails will be served from 7 to 8 p.m.

TRAINING PROGRAM

The AZA and BBG regional executive boards of Ocean Bay Region of the B'nai B'rith Youth Organization will hold Officers' Training Programs for their members. The girls' OTP will be held Sunday, September 30 at the Providence Jewish Community Center and the boys' OTP will be the following Sunday, October 7 at the Quincy Jewish Community Center.

Anyone desiring further information on the girls' OTP may contact Pam Kray at 617-361-6081 or Maureen Slack at 401-272-1440. Andy Nemtzow is in charge of the boys' OTP and may be contacted at 401-847-4643.

YOUNG JUDAEA MEETING

The Rhode Island Young Judaea Statewide open meeting will take place Sunday, September 23 at the Providence Jewish Community Center from 2:30 to 5 p.m.

Information may be obtained by contacting Helen Cohen, field worker at 461-6151.

Helen Cohen has been appointed State Field Worker and will be working with all the clubs in Rhode Island. She is presently finishing her BS in music education from Rhode Island College.

The new director of the Young Judaea is Joel Eisenberg. He has been active in the organization since he was in high school. He is now working on his Masters from Boston College.

The two new leaders are Sharon Corin and Barbara Gereboff. Both have been with the movement for about ten years. Sharon is working on her masters from the University of Rhode Island and Barbara is working on her doctorate from Boston University.

BBG AWARDS

Debbie Fass of Cranston has been elected first vice president of the B'nai B'rith Girls.

Little Rhody AZA, Providence and Helen B. Feinberg, BBG, Cranston, won the district newspaper contest. Sara Woolf of Providence, won first prize for her Art entry.

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Over 300 personnel directors, counselors and educators will be available to help you choose a new career.

There is no charge, hostesses will be present for assistance and refreshments will be available.

Directions to the JOB FAIR may be obtained at the main gate.

Need transportation or further information? Call and ask for the JOB FAIR COORDINATOR at the following locations:

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596-2814

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769-8220

Rhode Island's future is everybody's job

BRIDGE

By Robert E. Starr

If this hand were shown to me I would at first think that it is so simple that it shouldn't be written about. That's what I originally figured but it happened to be played by a fairly experienced Tournament player while I was watching. I was amazed when she failed to reach the Grand Slam that she actually could count had she tried to do so. I checked the traveling score at the end of the game and discovered that several other pairs failed to reach the best result, too. At first I was going to say nothing but then decided to show some of them how they could have positively added to the magic number of thirteen had they taken the time to ask one simple question.

North
♦Q 10 8 2
♥A 5
♦A Q 5 4
♦A 8 6

West
♦Void
♥10 9 6 3 2
♦J 10 9 7 6
♦J 10 5

East
♦J 7
♥J 7 4
♦K 8 3
♦Q 9 7 4 2

South
♦A K 9 6 5 4 3
♥K Q 8
♦2
♦K 3

Mrs. Hy Brickle was South, no one vulnerable, North Dealer with this bidding:

N	E	S	W
INT	P	2♦	P
2♦	P	4NT	P
5♦	P	7NT	

There is absolutely no problem in the play of this hand. Thirteen tricks are right there for the taking. The whole hand revolves on how one knows the tricks are there. Actually it's easy. Yet I watched as two fairly good Souths heard their partners open the One No Trump. They dutifully responded two Clubs and when their partner was nice enough to show that he had four Spades to go with their seven card suit they both jumped right to six. The funny part of it is that they were both quite proud of themselves for being so "bold."

Remember in this hand I have the South hand become the Dummy. The first time I saw it and heard how the bidding had gone I waited until the Dummy came down and said to that South player, "How many tricks do you think you have if your partner happens to have three Aces? And that is only 12 points; she promised you at least sixteen." She thought for a time and sheepishly answered, "Thirteen." Her partner then caustically said, "And I have three Aces."

This is what should have been the way each partner of the opening No Trump bidder should think. They have a tremendous hand, not in high card points although they do have fifteen, a lot opposite a minimum of sixteen. But especially in distribution. They have a seven card suit that has to have some semblance of a fit. Not necessarily four cards but at least three small ones or a doubleton Queen. Either of those holdings should provide seven tricks but there is a slight possibility of a loser if the suit happens to break badly. But when their two Club questions determines that their partner has to have four Spades to go with their seven to the Ace, King, the suit has to break for there are but two out and the two high ones will pull them even if one opponent has them all.

That takes care of the seven Spade tricks. Now to ask for the Aces. Yes, the partner doesn't have to have all three but when he does as he will show when he responds five Spades, that's all that

is needed. The Heart Ace takes care of the small Heart and provides three Heart tricks. The Diamond Ace takes care of that small card there. The Club Ace eliminates the loser there and that does it. The responder can absolutely claim these tricks: seven Spades, three Hearts, one Diamond and two Clubs. That adds to thirteen and there is no way a trick can be lost. Every pair should have bid the hand exactly that way.

Moral: When you can count thirteen tricks, sure ones, always bid seven No Trump, not seven of a suit. It would certainly be a shame if the opening lead happened to be ruffed by a void defender. It could and has happened.

New Problems Arise in Russian Exit Visas

LONDON — Jewish sources in the Soviet Union report that applicants for exit visas at Czernovich have encountered a new type of difficulty — the Soviet version of "Catch-22". They are asked by the local oir to submit their university diplomas but when they try to get a certified copy from a notary public, they are told that a copy cannot be made unless they declared a reason for wanting a copy.

When they say that they want a copy in order to take it with them to Israel, they are told that they cannot have a copy unless they produce their exit visa. One of the victims of this "Catch-22" situation could not even have a copy made in Moscow. But a notary public in Leningrad did make a copy.

When in doubt, you need look no further for the perfect gift. The Herald subscription is always appreciated for birthdays or holidays. Call the Herald at 724-0200.

Society**APPOINTED TO FACULTY**

Dr. Jeffrey Glenn Priluck, son of Mr. and Mrs. Eli Priluck of 69 Harvard Street, Pawtucket, has been appointed to the faculty of the Operative Dentistry Department at the Emory University School of Dentistry in Atlanta, Georgia.

Dr. Priluck is a graduate of Boston University and received his Doctorate from the University of Pennsylvania School of Dental Medicine.

BAR MITZVAH

Marc Robb Jacobs, son of Mr. and Mrs. Alfred Jacobs of Milwaukee, Wisconsin, formerly of Providence, became Bar Mitzvah on Saturday, September 8, at Congregation Emanu-El B'nai Jeshurun in Milwaukee.

Marc is the grandson of Mr. and Mrs. Samuel Jacobs of Bradford House in Providence. They attended the Bar Mitzvah services.

AT TEMPLE SINAI

Berard Meisler, son of Dr. and Mrs. Walter Meisler, will become Bar Mitzvah at services Saturday, September 22, at 11:15 a.m. at Temple Sinai.

ELKIN-GOLDSTEIN

Sandra Ruth Goldstein, daughter of Mr. and Mrs. Elliott Goldstein of Little Neck, New York, and Joshua Elkin, son of Mrs. Harry Elkin of Providence and the late Dr. Elkin, were married on Sunday, September 2, at Congregation Tifereth Israel, Glen Cove, New York.

The couple now lives in Manhattan, New York.

NEW ADDRESS

Mr. and Mrs. Henry Helfand will be home at 1445 Warwick Avenue, Apartment 18, Warwick after Tuesday, September 18.

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UJA MEETING
NEW YORK — More than 250 leaders representing the American Jewish community departed for a

three-day United Jewish Appeal "Prime Minister's Mission" to Israel, Paul Zuckerman, UJA general chairman, announced.

JULIE'SKOSHER
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ROAST BEEF \$3.89 LB.

KOSHER RARE-SLICED TO ORDER SAVE 50%

CABBAGE SOUP
SERVED IN OUR DELICATESSEN OR TO GO.

OUR
OWN

ALL ITEMS WHILE THEY LAST

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FOREST, ROAD OPENED
JERUSALEM — The Yitzhak and Leah Rabin forest was inaugurated near Baram by the Lebanese border. The road leading to the forest was also inaugurated and called after Alexander and Sylvia Hassan of Washington. The forest was contributed by American Jewry.

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Hello Again!

News of the Sports World by Warren Walden

A LONG WAY: It's a long way from Palace Gardens to Schaefer Stadium with its 58,000 seating capacity. I imagine a gathering of 2,000 must have been big at Palace Gardens. It was professional football in its embryonic stage back there at the Gardens and, from tales from the old, old timers, it was just as interesting and exciting then as it is now. Palace Gardens could have been called "The Cradle of Pro Football." It is said that the professional brand of the game started there and who can argue about that.

WHERE WAS IT? Palace Gardens, a field enclosed with a wooden fence, was located between the Gaspee Plateau section and the road that turns off to Governor Francis Farms. That's in Warwick. It's a built-up section now; beautiful homes and so forth; but then it was isolated. Football and baseball were not allowed within the city limits on Sundays at that time. Hence the reason for playing at Palace Gardens on the Sabbath. Fans could reach the field in three ways. The famed old Rocky Point Trolley Cars roared within close proximity but the fare was ten cents from Providence. For a nickel, the fans could ride to Pawtuxet and walk a couple of miles through the fields to the Gardens, saving a nickel which was much more valuable then. Another means of transportation was the "three-cent" trolley ride from Pawtuxet to Lakewood which brought the field just a little nearer.

PAWTUXET A.C. Members of the Pawtuxet A.C. (Still a spot of tremendous popularity) were pioneers in professional football. The "Pawtuxets" were the Miami Dolphins of their day, being looked upon as the real juggernaut of the gridiron game until the Providence Steamrollers grabbed the spotlight. The Steamrollers gained everlasting fame when they moved into The National Football League and won the professional championship.

HUMBLE BEGINNING: And it can be said that from that humble beginning in Palace Gardens the great game of professional football grew to its gigantic structure of today. Spread from coast to coast; watched in person by thousands; seen by millions on television; the major leagues alone include more than two dozen teams — 26 of them — of behemoths from the college ranks and recruited for the college teams. The rosters of the teams and their affiliated workers will tax the capacity of the old cycledrome in Providence where the Steamrollers won their title. The growth has been amazing! Astounding! The interest has gripped the nation! Ah yes, it has. Now the big danger is oversaturation. The appetites for the game are insatiable at this time, but will the hunger be appeased by too much?

THE IRON MAJOR: It was the title of a movie about Major Frank Cavanaugh, immortal coach at Boston College and Fordham. Jack Cronin, the famed LaSalle Academy football coach, tells tales of interest and wonder about Cavanaugh at Boston College. The unusual psychology in dressing room talks; of how Cavanaugh's stories would inspire a team of football players; bring the spirit and desire for victory to a pitch that made them racing, tearing to get at the "enemy." Cavanaugh was one of a group of immortal coaches of his day. They were teachers more than "bird-dogs" seeking talent.

Mr. Cavanaugh, a telephone call came in asking me if I knew the whereabouts of Joe Lopez, one of the outstanding radio personalities in the country. A coincidence found Mr. Lopez seated in the office next to mine. "We want authenticity on some of the stories about Major Cavanaugh. We're filming his life, featuring Pat O'Brien as the 'Iron Major,'" was the explanation for the call. Joe Lopez had the answers. Joe didn't run with a football for "Cav" but he did crawl out into "No Man's Land" under fire in World War I to carry the "Iron Major" back to the safety of the trenches. Real broken field running, eh! CARRY ON!

THE MOVIE: The lives of football coaches down through the years have made interesting stories, the career of the "Iron Major" being outstanding. A number of years ago, when RKO was filming the life of Major Frank Cavanaugh, a telephone call came in asking me if I knew the whereabouts of Joe Lopez, one of the outstanding radio personalities in the country. A coincidence found Mr. Lopez seated in the office next to mine. "We want authenticity on some of the stories about Major Cavanaugh. We're filming his life, featuring Pat O'Brien as the 'Iron Major,'" was the explanation for the call. Joe Lopez had the answers. Joe didn't run with a football for "Cav" but he did crawl out into "No Man's Land" under fire in World War I to carry the "Iron Major" back to the safety of the trenches. Real broken field running, eh! CARRY ON!

Former Officials Given Life Sentences

BONN — Two former Gestapo officials, Johann Baecker, 61, and Hans Quambusch, 68, have been given life sentences by a West Berlin court for the murder of Jews, Poles and Ukrainians in Poland from 1941 to 1943. Both have been in custody since March 1971.

The public prosecutor described Baecker as an "extremely violent criminal" who murdered "defenseless people out of sheer excessive racial hatred and utter contempt for foreigners." The court, in handing down the verdicts, said both were "primitive personalities."

"The search for an Arab came through my organization," he said. "We couldn't find an Arab so I volunteered. Steve Horn took the picture — at a gas station in Queens. It took hours to get that mean expression. There were some funny shots, and they chose the meanest one."

Mr. Kaye is 33-year-old talent agent with Abrams-Rubaloff & Associates at 527 Madison Avenue.

"My emotions were rather mixed," he added. "I have family in Israel. My brother is in Kibbutz Yizrael, near Jerusalem, and I sent him a copy of the Newsweek

ORGANIZATION NEWS

PARTY

The Henry Friedman Lodge Number 889, B'nai B'rith of Pawtucket will open the fall season with a party on Wednesday, September 12 at Elsa's Lodge. Dinner will be at 6:30 p.m. followed by a meeting at 8.

Information may be obtained by calling Esther Wilk at 723-3744, Gladys Saltzman at 723-5273, Esther Barnett at 723-3476, Irene Shlevin at 723-9784 or Evelyn Myerson at 722-5109.

Abe Barnett is event chairman.

HADASSAH

The Pawtucket, Central Falls Chapter of Hadassah will meet on Monday, September 24 at 8 p.m. at the Jewish Community Center in Providence.

The program will be "Do It Yourself with Flowers" with Harriet and Ruth Horvitz.

Hospitality chairmen for the evening are Mrs. Robert Clark and Jeanne Eisenberg.

BIKE-A-THON

Mr. and Mrs. David Silverman of 15 Progress Street, Pawtucket have been named cochairmen of the Blackstone Boulevard ride of the 1973 American Cancer Society-Narragansett Bay Wheelmen Bike-A-Thon to be held on Sunday, September 30. The announcement was made by Irving Sigal, Crusade Chairman for the Providence Unit.

Further information may be obtained by writing the American Cancer Society, 333 Grotto Avenue, Providence, or by calling 831-6970.

MASTER SERIES

A 33 year old British organist, Martin Neary, will appear at the Grace Episcopal Church in downtown Providence on Sunday, October 21 at 8:15 p.m. He will appear as part of the new Master Series sponsored by the Rhode Island chapter of the American Guild of Organists.

The new series will include three recitals. Others to appear will be Max Miller from the Brown University School of Theology, at the First Unitarian Church in Providence, on Sunday, February 17 and Robert MacDonald of the Riverside Church in New York at the Central Congregational Church, Providence on Monday, May 6.

'Arab' On Cover of Newsweek Is Really New Jersey Jew

NEW YORK — You don't have to be Arab to make the cover of Newsweek as an Arab.

You can be Jewish, like Steve Kaye, whose forbidding features peer from this week's cover of Newsweek according to a New York Times article by Israel Shenker. He is posed in Arab headdress and robes and his own beard, arms folded as he holds a gasoline pump, symbolizing what Newsweek bills as the "Arab Oil Squeeze."

Mr. Kaye is 33-year-old talent agent with Abrams-Rubaloff & Associates at 527 Madison Avenue.

"The search for an Arab came through my organization," he said. "We couldn't find an Arab so I volunteered. Steve Horn took the picture — at a gas station in Queens. It took hours to get that mean expression. There were some funny shots, and they chose the meanest one."

Mr. Kaye supplied the Kaffiyeh (headdress), which he had bought at an Arab stand during a visit to Israel. The robes were supplied by the photo agency. "I advised them on Arab dress, from the depths of my great knowledge," said Mr. Kaye, in jest.

"My emotions were rather mixed," he added. "I have family in Israel. My brother is in Kibbutz Yizrael, near Jerusalem, and I sent him a copy of the Newsweek

cover. He's probably jumping up and down at the moment, taking it as a big joke. My wife is delighted, and the whole neighborhood where I live, in Marlboro, New Jersey, is calling. Nobody is outraged.

"I showed my two little girls the magazine cover and asked them who it was, and they didn't seem surprised to find my playing an Arab.

"When I told my mother I'm on the cover of Newsweek she ran out the door to the newsstand. She's floating now and considers it a great hoax. I've got a grandmother who might be offended. She's a Zionist, so nobody's told her."

"I hope I'm not typecast, so I can go on to bigger and better things — maybe Moshe Dayan."

Kenneth Auchincloss, executive editor of Newsweek, said: "I was not aware of it. In retrospect it doesn't bother me." He added "We picked the model we liked best, without questioning as to race, religion or national origin."

Mr. Auchincloss confirmed that Newsweek used a different cover for its international edition. "Our cover in Europe is (Libya's ruler, Muammar) Qaddafi," he said, adding "... the real Qaddafi."

"It's not a literal thing, for God's sake," said Robert V. Engle, the Newsweek editor in charge of covers. "It's a model."

The Jewish Federation of Rhode Island is. . . .

The Jewish Federation is an expression of your concern about the urgent needs facing our people today. It is an expression that is part of our heritage as Jews. From generation to generation our Federation is a vital force for the survival of a strong Jewish community that also cares about what is happening in Israel, the Soviet Union and throughout the world. Here are your 1973 JFRI leaders. Let us work with them to preserve our tradition of SHARING and GIVING!

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HONOR SAPIR
WASHINGTON, D.C. — Israel's Minister of Finance, Pinchas Sapir, will be honored at a National Dinner of Tribute in Washington, D.C. Saturday evening, September 8, celebrating his tenth anniversary as head of the Ministry of Finance and his eighteenth anniversary as a member of the Israel Cabinet.

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Court Rejects Appeal Of 10 Arab Terrorists

Arab terrorist organizations. The lawyers also claimed that the Israeli law was illegal. They said that Israel cannot expand its jurisdiction at will.

Pierre LeBlanc, a Swiss lawyer hired by a left-wing organization in Geneva to attend the trial as an observer, said that Israel had the right to try the terrorists according to its own law but suggested that Israel would have done better to treat them as prisoners of war.

LeBlanc, who said he is "not an anti-Zionist or anything else," pointed out that the 10 men on trial did not take part in any action against Israel and were not captured in Israel. He warned that Israel's law under which they were brought to trial a month ago could be used against it. By the same principle, an Arab country could place on trial any Israeli they managed to capture, LeBlanc said, for serving in Israel's armed forces. He also noted that a man should know what the law imposes on his deeds. In this case, the Arabs were not aware of the punishment that awaits them for being members of a terrorist organization, the Swiss lawyer said.

Israelis In Occupied Territories Cannot Hire Arabs For Work

Independent Liberal Party.

Mr. Dayan explained his motives to settlers during a visit to Sadot, a new smallholders village in former Egyptian territory.

He reminded them that Bedouins had been moved from this region to create a security belt between the desert and the settled areas. The chain of Jewish settlements was part of that belt, he said, adding that it would be ridiculous to bring the Bedouins back as hired workers.

The minister scolded the settlers for hiring Arab labor, pointing out that they had been allocated land and public resources to work that land themselves and not to use Arabs. He advised the settlers to mechanize and to adjust their agricultural programs to their manpower resources.

Agricultural settlements on the Golan Heights that were part of Syria and on the west bank of Jordan will also be affected by the restrictions.

An aide to Mr. Dayan said the restrictions approved would not affect Arabs working in Israeli industries or in agricultural ventures established by private entrepreneurs in the occupied areas.

Lives Of Russian Immigrants To Be Viewed By US Families

NEW YORK — The United Jewish Appeal, in conjunction with the Jewish Agency in Israel, has begun a special program to enable American Jewish families to experience directly the immigration and resettlement processes of Soviet Jews seeking new lives in Israel.

Participating families will share at first-hand with Russian immigrants the inspiration of initial reception at Vienna, the flight to Israel and the very real problems which occur during the difficult period of early absorption in a new society. Explained Paul Zuckerman, UJA general chairman: "We hope that the families will grasp the meaning of this historic immigration in all its complexity — the dislocations, the anxieties, the hope, the achievements and problems as well as the emotional stress and financial cost. We want them to bring that understanding back with them and communicate it dramatically to their communities."

One of the major problems in the UJA campaign is to interpret the culture shock of moving from one society to another and particularly — as in the case of Soviet Jews — leaving a closed, repressive state for a free, democratic one. In order to help create such an understanding, and have it spread throughout the American Jewish community, families are being selected to "live in" with Russian Jewish families from the first moment of their step into freedom in Vienna as they arrive from the USSR through to a point in Israel when the absorption process is well under way.

Families to participate in the week-long programs are being selected by Federations and Welfare Funds throughout the country on the basis of community leadership and the ability to understand and express the human relationships they will encounter.

Only In America



By
Harry
Golden

Responsibility of Citizenship

Bernard Berenson, philosopher and the premier art critic of the world, has lived in Florence, Italy, for over a half-century. As the Germans retreated up the Italian boot they were destroying lines of communication and facilities of transportation in an effort to impede the Allied advance.

The 80-year old Berenson, living in sanctuary, wrote to the Pope of Rome. He urged the Vatican to intercede with the Nazis to save the S. Trinita bridge in Florence, "the most elegant and artistic thing of its kind in Europe, and its destruction would indeed be a loss, more than a dozen Monte Cassinos."

A Lithuanian-born Jew pleading with an Italian Pope to save a Florentine bridge!

Napoleon Bonaparte had liquidated the ghetto. In 1804 he repealed some of the anti-Semitic laws put into effect in the year 432.

As Napoleon pushed eastward in his campaign against Russia (1811-1812) he spread the word before him of his magnanimity toward the Jews. He believed that the oppressed Jews of Russia would come forward to join his armies or at least provide him with a "fifth column" behind the Czarist lines. None of this ever happened. The oppressed Jews of Russia stood with the Russian armies and defended Moscow.

The Confederates wouldn't have bothered the 2,000 or 2,200 Jewish men and boys if they had requested to go back to their families and co-religionists in New York and Philadelphia. But they didn't go back. The American Civil War thus represents the most important milestone in the history of the Jews of the United States.

Its significance is not in the individual participation (a minor detail) but in the demonstration of the responsibility of citizenship. The Jews were not long out of the ghettos of Europe where for 1,600 years they had lived as a homogeneous community under European law or group activity and group responsibility.

This homogeneity was intensified by the struggle to survive in surroundings of unrelieved hostility. Yet in general, Jews of the South supported the Confederacy and Jews of the North followed the Union fortunes. Thus nearly 2,000 years of in-group living was shattered in a single moment by that same American idea that permits each citizen to determine his views in accordance with the dictates of his private conscience.

Paradoxically this American right to behave "separately" unleashed the first serious attack (in the United States) upon the Jews, as a people. The radical abolitionists, using the secessionism of Judah P. Benjamin (Secretary of State of the Confederacy), attempted to create in America an awareness for the European concept of "group responsibility" as it concerned the Jews.

Of course in Gentile folklore "all the Jews stick together," which once prompted an observation from that noble mind, Bernard Berenson, "Oh, if we only possessed some of the qualities with which we are reproached."

Winston Churchill, probably the most "aware" Anglo-Saxon of our

(Continued on page 30)

ISRAELIS BARRED

TEL AVIV — Two Israeli delegates to the International Federation of Folklore Festival Organizations congress were barred from participating in the congress after Polish authorities protested to the Polish authorities and pressed for a change in the decision. The Israelis, Shmuel Bialik and

Zeev Sternberg of Haifa, represented the Israeli Folk Dances Festival organization. The president of the Federation, Henri Coursaget of France, and representatives of other countries refused to grant them entry visas. The Israelis, Shmuel Bialik and

Newspapers are the primary advertising medium.

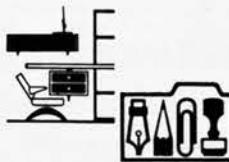
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Mementos From Nazi Era Are Being Sold By Mail

NEW YORK — Forty years after the rise of Nazism, mementos of the Third Reich — including photographs of Hitler, Goering and Goebbels and belt buckles worn by concentration camp guards — are being sold by mail order houses in Illinois and California, the American Jewish Congress reported.

victims, the smoke from the mass crematoria in which they died and the tortured bodies and minds of those who survived."

Rabbi Rosenberg said it is "outrageous that these symbols of murder and hatred should be offered for sale as souvenirs. And it is obscene that profit should be made through the glorification of one of history's darkest chapters."

The Delta catalogue contains photographs and descriptions of such items as the "Deutschland Erwache" (Germany Awake banner "exactly as carried by the SS and SA political troops . . . at the Nuremberg party rallies"; the Nazi prison officer belt buckles "including SS marks"; "Sieg Heil!" a stereo record of "the original spirit-stirring military music of the Third Reich," including such songs as "Adolf Hitler's very own personal march: 'From Finland to the Black Sea';" Brown Shirt storm trooper armbands; and Gestapo identification tags in "excellent" condition.

In his statement, Rabbi Rosenberg said: "The catalogues suggest the existence of a significant market for this kind of material — quite possibly of organized Nazi groups. While certainly of no immediate danger, the fact that this kind of poison continues to circulate nevertheless poses the threat of serious infection if the basic health of our society should deteriorate."

British Security Thwarts Plan Of Arabs To Terrorize Israelis

LONDON — An Arab terrorist plot to kidnap children of Israeli diplomats in London has been foiled by the British police.

The kidnapping was one of nearly a dozen Arab terrorist attempts which British security authorities have stopped in recent months. They included a plan to bomb a meeting of a Jewish communal organization and a Jewish firm which deals with Israel, as well as attacks against Israeli diplomats and their wives.

The Arab terrorists planned to kidnap the Israeli children outside their homes, either on the way to school or in the schools themselves. The attempt failed after Israeli intelligence had alerted the British authorities.

One of the bomb attacks was planned against a meeting of Jewish communal workers, to have been held at one of the two principal communal buildings in London. The terrorists had full information about the time of the meeting, as well as of the name of people due to attend it.

The second bomb attack was to have been carried out against a Jewish firm in London which has considerable commercial dealings with Israel. The name of the firm has not been disclosed.

Other attempts foiled by the British authorities included attacks on the wives of Israeli diplomats

— again outside their homes, in the streets or in shops. British security also received information about a series of planned attacks against Israeli diplomats themselves.

Several groups of Arab terrorists had arrived in Europe and were known to be moving around capital cities to carry out the attacks.

Most of the terrorists involved are believed members of Black September, which has called its latest campaign the "summer of the killings." A pattern of terrorist attacks has now clearly emerged.

Initial surveillance is usually carried out by Arab residents in London and the operations are planned following the receipt of detailed information. The terrorists then usually reach London in two groups. The first delivers the weapons and explosives and the second is assigned to carry out the attack.

Both groups arrive in London at virtually the last moment and attempt to leave Britain as soon as the attacks have been perpetrated. Since the discovery of this pattern a number of Arab suspects have been held at Heathrow Airport and other ports of entry.

The terrorists' recent failures are generally attributed to increased vigilance on the part of British security.

Eban Asks Condemnation For Incident In Italy

TEL AVIV — Foreign Minister Abba Eban said that he had instructed Israeli representatives in various capitals to demand the condemnation of Arab guerrillas over an incident in Rome.

Italian policemen recently raided an apartment that a young Arab had rented and seized two Soviet-made lightweight launchers for ground-to-air missiles. Italian security sources later said that the weapons were apparently to be used by Arab guerrillas to attack an El Al airliner after take-off from Fiumicino airport, or during the landing approach.

Mr. Eban spoke at a meeting of

the Israeli Cabinet. Deputy Premier Yigal Allon deplored the fact that the incident in Rome had not brought expressions of condemnation from foreign governments.

'EVERYMAN'S UNIVERSITY'

JERUSALEM — The Cabinet approved the establishment of an "Everyman's University" within the framework of a pilot project administered and financed by the Rothschild Foundation. The university will function through television programs, correspondence courses and classroom teaching.

ADL Investigates Hate Message

The New England Regional Office of the Anti-Defamation League of B'nai B'rith is investigating the distribution of a swastika-headed message circulated in Bridgeport, Connecticut by the National Socialist White People's Party. The ADL identifies the group as anti-Black and anti-Semitic.

Circulars containing three swastikas and the heading "White Power Message" were distributed by members of the NSWPP wearing brown shirts with swastika armbands. The circulars contained the telephone number of a taped hate message and this message: "Right now as you read these words, young men are in the streets fighting for a WHITE AMERICA. They want a country free from black 'culture' and alien JEWISH CONTROL. If you want to be part of our struggle, contact us today."

The ADL identified the National Socialist White People's Party as a splinter group of the American Nazi Party with headquarters in Arlington, Virginia.

31 More Soviet Jews Arrive In New York

NEW YORK — A computer mathematician and his wife, an instructor of Russian language and literature, were among 31 Soviet Jews, many of them gifted professionals, who arrived at Kennedy Airport recently. It was reported by United HIAS, which assisted all of the newcomers in their emigration.

Attorney General Elliot L. Richardson's decision of July 30 to invoke his parole authority on behalf of 800 Soviet Jews awaiting U.S. visas in Rome made it possible for them to enter this country.

Also arriving at the same time were two doctors, engineers specializing in metallurgy and electronics, a husband and wife who are both architectural engineers, a technical designer, a teacher of English at Moscow University, and a husband and wife, both Ph.D.s, who were professors in the Soviet Union.

The newcomers came from Moscow, Odessa and Lvov. They will be resettled in Seattle, Detroit, Baltimore, San Diego, Boston, Atlanta, Los Angeles, Columbus (Ohio) and New York City, with the help of local Federations and Jewish Family and Children's Services. The New York Association for New Americans will help those immigrants resettling in the Greater New York area.

Arab Song Contest On Israeli Radio

JERUSALEM — The Israeli Broadcasting Authority has initiated an Arab song contest in Benyenei Hauma in Jerusalem. The Broadcasting Authority told newsmen the contest will actually be a performance by the best Arab singers, musicians and dancers.

The contest is to encourage Arab songs in Israel and to bring on stage new talents. The contest also aims to build a bridge between Arabs and Jews in Israel by means of music and dancing. The three elected songs in the contest will win prizes in the amount of IL 2000, IL 1500 and IL 1000.

Newsmen were also told that the Broadcasting Authority hopes to create by the Arab song contest a social "happening" that will take place every year during the independence celebrations and festivities. The contest was broadcast live on Israeli radio and Israeli television included it in its program August 31.

Educator Says Zionists Should Stress 'Joys Of Living'

NEW YORK — Jewish educators deplored the historic stress on the tribulations and suffering of the Jewish people and called for greater emphasis on their culture, spiritual values and "joys of living."

They spoke at a meeting here of the American Zionist Federation. "American Jewish youth, which has not experienced the horrors of anti-Semitism, is turned off by the focus on suffering and must be educated with a more positive view of Jewish history," asserted Dr. Emmanuel Rackman, professor of Judaica studies at the City University.

Dr. Rackman, Rabbi of the Fifth Avenue Synagogue, and Rabbi Israel Miller, president of the Zionist Federation, agreed that while aliyah (immigration for Israel) and fund-raising were important, the Zionist movement must emphasize that the two centers of Judaism are in Israel and this country and that they must complement each other.

Controverts Cited

The American Zionist Federation, a representative body of 12 American Zionist groups, held an all-day conference at 515 Park Avenue at which more than 200 Jewish educators and Zionist lead-

ers attended.

Dr. Rackman said Israel's citizens were "too close to the soil and cannot always see higher values, whereas American Jewry, by virtue of its sense of alienation, can contribute a more spiritual viewpoint."

Rabbi Miller said, "Our Zionist movement in America will not have lived up to its responsibilities unless it implants a deeper appreciation of Jewish values and Jewish identity among our youth."

Mrs. Faye Schenk, chairman of the executive committee of the federation and immediate past president of Hadassah, the Women's Zionist Organization of America, said that it was only through the Zionist "dimension" that Jews here and the world over can understand the meaning of "Jewish history and struggle, a commitment to Jewish peoplehood."

Scheuer House To Open For New York Elderly

NEW YORK — Some 50 elderly New York residents, most of them Jews, have moved into the \$7 million 19-story Scheuer House, a Coney Island residence and community center in Brooklyn sponsored and operated by the Jewish Association for Services for

Successor To Pincus May Be Elected Soon

JERUSALEM — The election of a successor to the late Louis A. Pincus as chairman of the Jewish Agency and World Zionist Organization Executive may not be postponed until after Israel's general elections on October 29, it was learned recently. Labor Party leaders appear anxious to advance the Jewish Agency and WZO elections and the strongest candidate is believed to be Avraham Harman, president of the Hebrew University and a former Israeli Ambassador to the U.S., sources here said.

Harman was reportedly sounded out on the prospect and replied affirmatively. His supporters in the Labor Party cite his diplomatic achievements and strong connections with American Jewish leaders. Other potential candidates mentioned include Deputy Premier Yigal Allon and former Ambassador Yitzhak Rabin.

the Aged. The total of scheduled tenants for the project is 322 and most of them are expected to be Jews. The 197 apartments — 70 efficiency and 126 one-bedroom apartments, plus a superintendent's apartment — are expected to be fully occupied before dedication ceremonies in September. The building is being financed by the New York State Urban Development Corp.

Bernard Warach, JASA executive director, said the Scheuer House was "the latest concept in retirement complexes." He said that while it was primarily a residence, it was built for both private and public benefit, designed "to service all of Coney Island's senior citizens." Most of them are Jews. He added that JASA expected the Scheuer House, along with the Henrietta and Stuard Hirschman YM-YWHA, which is one block away, "will be two focal points of activity for the aged of Coney Island for years to come." The project is named for the S.H. and Helen R. Scheuer family, which pledged \$175,000 for its construction.

Peterson Calls For Mid-East 'Restructuring Of Societies'

WASHINGTON — Peter G. Peterson, the former Secretary of Commerce, said that the United States could protect its future oil supplies and the value of the dollar by helping Middle Eastern countries "restructure their societies."

Mr. Peterson, who surveyed trade and energy problems last spring in a round-the-world trip before he left the Nixon Administration, told Congress that the United States could make available to Middle Eastern countries the help of experts in finance, management, technology, production and other specialties.

Mr. Peterson, now chairman of the New York investment banking house of Lehman Brothers, discussed what he called the "petrodollar problem" in testimony before two House Foreign Affairs subcommittees sitting jointly.

Need to Balance Imports

The problem, as he outlined it, is the need of the United States to attract by 1980 \$10-billion to \$15-billion of investments from oil-producing countries to balance the rising cost of oil imports and keep the dollar's foreign-exchange value from plummeting.

The Nixon Administration is intensely interested in this problem and has been encouraging the business community to examine investment opportunities in Saudi Arabia. In general, the idea is that the Saudis provide the money and the United States the expertise and material.

More than 300 responses have been received by the State Department, informants said. Determining which ones are worth pursuing will take some time.

In San Francisco, the Marconi Corporation announced an agreement with two Japanese steel companies for a feasibility study for a \$500-million integrated steel mill project in Saudi Arabia.

In his presentation, which was received sympathetically by the Congressmen, Mr. Peterson urged the United States to take a more sensitive interest in Middle East countries' psychology and requirements, particularly their development and "security" (military) aspirations.

By showing the producing countries how to use their oil earnings to move their countries in desired directions, Mr. Peterson said, "we make it worthwhile for

them to ship us this oil."

In answer to questions, Mr. Peterson rejected the idea of having the Government negotiate in place of the oil companies with producing countries, a view that is shared by the Nixon Administration.

In essence, Mr. Peterson summarized the Congressmen, a report he gave to Mr. Nixon in which he urged the United States to pursue more actively cooperation with other industrial countries to resolve energy and trade problems.

Without cooperation among the major energy-consuming nations, he said, a cutback in oil production could lead to "cannibalistic scrambling" among the consumers, with each trying to grab the others' supplies.

Areas for Cooperation Listed
He listed seven areas for cooperation, including development of "price guidelines" or "outer limits" of prices to be paid.

Other areas included supply planning for emergencies, energy research, energy conservation, investment of "petrodollars," examination of producers' economic and security needs, and new sources of conventional energy, such as extraction of oil from Alberta's tar sands.

Administration officials have indicated that they find these ideas meritorious but difficult to put into effect quickly. The Administration is far more excited by, and may regard as more urgent, the prospect of developing joint investment projects with Saudi Arabia, the country whose enormous oil reserves are seen as indispensable to meet incremental energy consumption in this country for the rest of this decade.

Asked if there were "alternatives to Middle East Oil," Mr. Peterson said that for the next three to five years "I see no alternative, given the time it takes to develop oil, except — and this would only moderate it — a major conservation effort."

STRICTER SECURITY

COPENHAGEN — Norwegian security police have adopted strict security measures for transit passengers in all Norwegian airports, following Israel's interception of a Lebanese airliner and the July 21 murder of Moroccan citizen.

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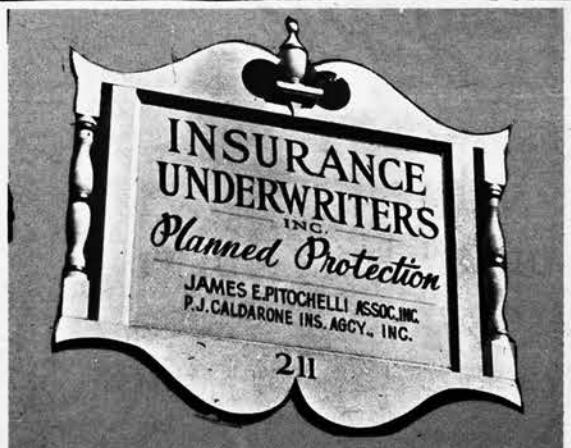
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Arabs Captured In Italy Said To Have Russian Missiles

ROME — An Italian military source said that two missiles that were apparently to have been fired in a guerrilla attack on an Israeli airliner near here recently were believed to have been among arms supplied to an Arab country by the Soviet Union.

The source, an officer high in the armed forces, said that the ground-to-air missiles, which were seized in a raid on an apartment an Arab had rented for the month at Ostia, west of Rome, were "beyond any doubt" of recent Soviet make. He said investigators of the case were convinced that the missiles had originally been provided to an Arab country by the Soviet Union.

"The material had been perfectly maintained — launchers, missiles with infrared-ray homing devices and warheads," the officer said. Two Soviet-made lightweight launchers, termed fully operational by the police, were also seized in the apartment.

The source, who had inspected the seized material, said that only a few specimens of such advanced weaponry had reached the West so far in such good condition.

The raided apartment's tenant and four more Arabs, alleged accomplices who were rounded up in a hotel in the center of Rome, were all arrested on charges of illegal importation of arms.

Officials stated that the five men were members of a guerrilla group that had been plotting to shoot down a jetliner of El Al Israel Airlines while it was taking off from Fiumicino, international airport or while making its landing approach. The apartment where the weapons were found was about five miles from Fiumicino.

The Cairo newspaper Al Ahram

B'nai B'rith Opposes Moscow As Site For 1980 Olympics

NEW YORK — In a meeting with the United States Olympic Committee executive director, F. Donald Miller, here, leaders of B'nai B'rith District Number 1, headed by the district president, Lester A. Mackez of Woonsocket, Rhode Island, strongly opposed the Soviet Union's application to have the 1980 Olympic Games in Moscow.

The B'nai B'rith leaders were reacting to the attack on Soviet Jewish spectators, the tearing of Israeli flags and the name-calling directed at Israeli athletes at the World University Games last month in Moscow. They said Soviet authorities did nothing to halt the abuses.

Miller said the Olympic Committee supported their stand. He said the committee would "vigorously resist any attempts to impair" the Olympic ideals, which "would make the Olympic movement a vehicle for the extension of political ideologies."

"The United States Olympic Committee is diametrically opposed to the oppressive measures and actions in the conduct of the World University Games by the Russians and this philosophy is consistent with the over-all thinking of the United States Olympic Committee," he said.

FEAR INCREASING

TEL AVIV — Former U.S. Ambassador to Israel, Congressman Ogden Reid (D.N.Y.), said here that the climate of fear among Soviet Jews is increasing and that he believes fewer will be permitted to emigrate this year than last year. Speaking at a reception on behalf of the Israel U.S. Society, Reid said he based his statement on talks with Soviet Jews he met last week in Vienna. He said that no more than 25,000 Jews will be permitted to emigrate this year — 5,000 less than last year.

Pennsylvania Center Bombed After Meeting

READING, Pennsylvania — State and local police and the FBI are investigating a bombing of the Jewish Community Center here.

The two-story center building located on 17 acres at the eastern city line of Reading, was rocked by five simultaneous explosions, according to Harry S. Sack, executive director of the Jewish Community Council. He said the explosions went off minutes after people attending meetings at the center had left.

The explosions buckled in the front fire doors of the building and tore bricks loose from the handball court, Sack said. He said the full extent of the damage is not yet known but that the building is back in operation.

Police believe the bombing was done by a professional, Sack said. The center did not receive any threats before the explosions, he added and he noted that there is a very active Ku Klux Klan group in the Reading area.

Rabbi Goren Warns Of Great Assimilation Threat

JERUSALEM — The 63rd annual convention of the American Mizrahi movement opened in the presence of the chief rabbis, cabinet ministers, movement leaders in Israel and the United States and a large number of delegates and members.

Chief Rabbi Shlomo Goren said diaspora Jewry faces the greatest assimilation threat in its history. He said in many regions in the U.S. 40 percent of Jewish youth intermarry, and that many get divorced in civil courts even if they were wed in a religious ceremony. While in Tel Aviv, with

a population of 500,000 Jews there are eight rabbinical courts loaded with work, Rabbi Goren said, in New York, with its population of 3 million Jews, there are only three rabbinical courts, where there should be 50.

Rabbi Goren said only a small percentage of conversions in the diaspora are conducted according to the Halacha and not much is done to correct this situation. The battle over the "Who is a Jew" question is to a certain extent a battle over the integrity of the people in the diaspora, he declared.

He said that separation between state and religion in Israel had been prevented until now, as well as any attempt to change the present personal law which follows the Halacha. He said despite easing of the conversion process with families of Soviet immigrants, these families are hardly seen at the rabbinical courts. The Chief Rabbinate intends to establish a special absorption center for mixed immigrant families and operate a national rabbinical court for conversion, Rabbi Goren said.

Ruth Muskal; Mother, Wife, Israeli Commanding Officer

Colonel Ruth Muskal's appointment as commanding officer of Chen, the women's corps of the Israeli Defense Forces, marks a break with precedent and symbolizes a new trend within the armed forces as a whole. She is the first commander of the corps to rise to the top all the way through the ranks which she entered 20 years ago at the age of 18 as a raw recruit. She has also the distinction of being a sixth generation sabra.

As is the case with most of the small bunch of dedicated women who form the regular nucleus of the women's corps, Colonel Muskal never intended to make a career of the Army. After completing her national service, she took a degree in education when she was induced to don uniform again for an additional year. The job turned out to be challenging, the people interesting and the scope for using her talents in education sufficient to have kept her in uniform ever since.

Blonde, bright-eyed and brimful of ideas, she has assumed command at a time when the women's corps will have to take a hard look at its future role. With almost peaceable conditions along Israel's frontiers, there are some who feel that the compulsory recruitment of women — to release men for combat duty — is no longer essential. For others, among them Ruth Muskal, the corps still has a job to

perform not only in preparing the girls for citizenship but in equipping them with a sense of their own responsibility.

But not all the girls will welcome every one of Colonel Muskal's ideas — about tidiness, for example:

"I think we have been a trifle over-permissive about dress and appearance," she says. "Long hair is fine if it is gathered somehow and not just left about, wind-swept." But she concedes, too, that in making military regulations "the overall social context cannot be ignored."

Somehow, Chen's new chief manages to combine her military duties with the role of wife and mother. She says that her hours are "normal" and that her husband is amenable to her taking on additional responsibilities.

As all working mothers with young children (she has a daughter aged 9 and a son of only 18 months) who are concerned that they are not giving their offspring enough of their time, she spends every moment outside of her working hours together with them. Shabbat is set aside absolutely for family outings.

Hobbies? "Well," she replies, "of course I might have to make certain personal sacrifices — but surely that goes for any woman who pursues a career that is really challenging."

Jewish Students Said To Be Under Growing Emotional Stress

GREENSBORO, N.C. — A student rises from his seat at the school assembly and begins a cheer:

"Give me a J."
"Give me an E."
"Give me an S."
"Give me a U."
"Give me another S."
"What have you got?"
"JESUS."

What you've also got, according to rabbis here, is a problem for Jewish students — a problem the National Conference of Christians and Jews placed before a meeting of principals and administrators of the Greensboro school system.

"Aggressive Christian proselytizing, especially among school-age children in a public school setting, is producing a degree of emotional distress among children of the Jewish faith, and shows some evidence of fostering divisiveness between Christians and Jews," said part of a statement drawn up by an interdenominational committee of Greensboro clergymen.

It was read to the gathering of school officials by Ronald Cruikshank, a local representative of the National Conference.

The statement and the Conference's involvement in the matter reflect a growing concern of Greensboro's Jewish community that Christian efforts to convert nonbelievers have intensified in the public schools in the last year.

As rabbis here explain it, the pressures on Jewish students have come both from peers and from a Christianity-oriented atmosphere that has entered into school activities such as assemblies.

No Activities Sanctioned

School board policy in Greensboro is that no activities of a sectarian religious nature are allowed in the schools, but officials say that spontaneous happenings and peer group discussions are hard to control. And more religious literature is being handed out in school halls.

Alarmed by the number of calls from Jewish parents whose children have become disturbed by religious issues, some rabbis are linking what they consider proselytizing to the evangelistic aspects of "Key 73" defined as an ecumenical movement designed to strengthen Christianity.

However, Rabbi Arnold Task of Temple Emanuel, contended that Key 73 was not the cause of the problem, and noted that the "Jesus cheer" being given at a high school assembly, where attendance was compulsory, occurred last year before Key 73 was initiated.

"In all fairness, the connection is incidental," Rabbi Task said in an interview. "The problems have gone on for a long time. Apparently, Key 73 has given new impetus for individuals who get carried away by the spiritual message."

He even spoke favorably of Key 73 in terms of strengthening the church within the Christian community.

He singled out a position taken by the western North Carolina conference of the United Methodist Church that specifically

ROCKETS FOUND

TEL AVIV — Four Katyusha rockets mounted on improvised launchers were discovered by an Israeli Army patrol near the Lebanese border, directed toward the nearby settlement of Admuth. They were dismantled before any damage could take place. An investigation revealed that the border fence was cut through where the terrorists penetrated into Israel. This was the first serious incident of this kind along the Lebanese border in months. It occurred just 24-hours after Arab terrorists acting along the Syrian border attacked an Israeli patrol with bazooka shells.

exempted Jews from Key 73 efforts.

"But where the idea is to bring the message of Christianity to every person and home on the continent..." said Rabbi Task, "there are those individuals who take this to mean they have complete freedom and license to go to everyone, including our own kids."

Concern in Virginia

Other than having offered special observances in some churches, the Christian denominations in North Carolina do not appear to have adopted the comprehensive approach conceived for Key 73.

Rabbi Task said, however, that Jewish communities in other areas of the state and in Virginia had expressed concern over proselytizing in the schools.

Mr. Cruikshank, of the National Conference of Christians and Jews, contended that Greensboro's problem stemmed from a rising religious interest among young people.

"It's just an increase in the fervor of a lot of young kids who are more wrapped up in religion than they were five years ago," he said.

Youth Aliyah, Hadassah To Build Two Day Centers

DENVER — Youth aliya, with the help of Hadassah, will build two day centers in Tel Aviv and Jerusalem at a cost of about \$1 million to care for immigrant children and children from underprivileged homes, it was announced by Bea Feldman, Hadassah national youth aliya chairman, in a report to the 59th annual national convention of the women's Zionist organization.

Mrs. Feldman said that one center would be located in the Ir Ganim quarter of Jerusalem which is populated mainly by families from North Africa. It will cost \$600,000 to build and will be named for Faye L. Schenk, immediate past president of Hadassah.

The other center will be built on the outskirts of Tel Aviv near Lod Airport at a cost of about \$400,000. The lower cost will be possible by prefabricated construction which is prohibited in Jerusalem where the building code requires construction with native stones.

Mrs. Feldman said, "We hope to keep the two Hadassah youth aliya centers open evenings as well as days so that we can reach the parents, the brothers and the sisters and the neighbors of the teen-agers with whom we work during the day." She said that another new Hadassah-sponsored program will provide mental health in-service training of youth aliya personnel in day centers

Dr. Tarrasuk Urges Passage Of Jackson Bill

WASHINGTON — Dr. Leonid Tarrasuk, a former arms curator of the Hermitage Museum in Leningrad, has urged that Congress enact the Jackson Amendment linking trade concessions to the Soviet Union with free emigration from the USSR "as the only reliable" means to help Jews and all other people in the Soviet Union. The only thing the Soviet authorities understand is "crude reality."

Tarrasuk, who emigrated to Israel with his family last month, is in the United States under the sponsorship of the National Conference on Soviet Jewry.

In New York, British MP Grenville Janner, honorary secretary of the All-Party Parliamentary Committee for the Release of Soviet Jewry, met with

Unusual Will Challenged By Son

YOUNGSTOWN, OHIO — A Jewish doctor's unusual will that requires his son to marry a Jewish girl or else lose his inheritance is being challenged in a lawsuit, according to the Cleveland Jewish News.

The suit was filed in probate court in Youngstown by the son, Daniel Jacob Shapira, in an attempt to void a portion of the will of his father, Dr. David Shapira, a Youngstown psychiatrist who died April 13. The will said Daniel had to marry a Jewish girl born of Jewish parents within seven years of his father's death or else lose his share of the inheritance.

An inventory of the estate has not been completed; however, one report estimated Daniel's share at \$100,000. If the son does not comply, the money was to go to the State of Israel.

Similar conditions were set for another son, Mark, who was given a five-year limit to wed a Jewish girl. Mark has not filed suit.

Named as defendants in the case are Mark Shapira; a daughter, Ruth Shapira Aharoni, the third beneficiary in the will; the State of Israel; and Union National Bank, executor of the estate.

EBAN SEARCHED

LONDON — Israeli Foreign Minister Abba Eban and his wife had to submit to a security search at London's Heathrow Airport last week. For this reason, Eban has vowed never to fly on a British airline again. Eban and his wife were searched while waiting for a British flight to New York. British and Israeli officials had no comment.

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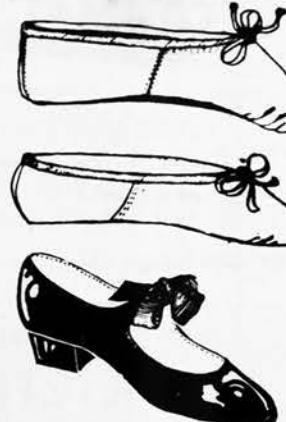
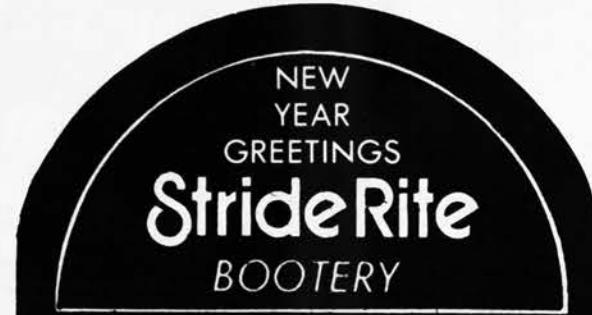
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Sapir: 'Millionaire Is Not The Typical Israeli'

NEW YORK — "Not all Israel is Hilton and Sheraton. The millionaire is not the typical Israeli," Israel's Finance Minister Pinhas Sapir declared at a State of Israel Bonds luncheon.

Sapir devoted his remarks to the urgent financial needs of Israel, stressing the rising cost of absorbing new immigrants from the Soviet Union and elsewhere, the urgency of closing the nation's social gap between affluence and poverty, and the spiraling cost of defense which he estimated would cost \$10 billion in the next five years.

Urging the 40 leaders of the NRC to increase their efforts for Israel in their annual High Holiday appeals, Sapir said that it takes \$35,000 to absorb two Soviet immigrant families in Israel. "Many doctors come to Israel from Russia. We have to re-train them in Israeli hospitals. While they are training we pay them money," he said.

The Finance Minister said the devaluation of the US dollar was another factor in Israel's growing expenses. The purchase of meat and soya beans by Israel in the US has tripled since 1969-70 and

the dollar now buys less, he said. He also noted that the price of US Phantom and Skyhawk jets bought by Israel has doubled since the first purchases of the planes were made. "Israel produces some planes too and this costs us a great deal as well," he stated.

Sapir's reference to millionaires came during a question and answer session when one rabbi asked him to explain why a country like Israel which has been described as an affluent society in American news media continually needs more money. The reference was to a recent New York Times story from Jerusalem which described luxurious living by Israel's wealthier set.

Sapir said the rich in Israel are those who came with money and that it took only \$250,000 to be a "millionaire" in Israel. While there are wealthy Israelis, Israel is also Hatikva (a Tel Aviv slum) and high income tax, he said. To illustrate how hard pressed the Israeli taxpayer is, Sapir observed that he himself paid \$207 in income tax last month out of a gross salary of \$725.

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Jewish Agency May Be Short \$60 Million At Year's End

LONDON — The Jewish Agency, with a 1973 budget of \$470 million, may find itself \$60 million short by the end of this year due to the spiraling cost of immigrant absorption, Leon Dulzin, acting chairman and treasurer of the Agency, said here. "We shall make a great effort to mobilize the money and to avoid cuts," he said, adding that the Agency's 1974 budget will have to be larger.

Max Fisher, chairman of the Jewish Agency's board of governors, told a press conference: "We have not yet reached our potential in fund-raising, even though the United States yielded in 1973 the best results ever in spite of a business recession — \$260 million."

Dulzin said he was confident that 70,000 new immigrants would arrive in Israel in 1974: 40,000 from the Soviet Union and 10,000 from other countries of distress. He said the absorption of a new immigrant now costs \$10,000 but will cost \$12,000 next year because of inflation.

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He stated that in compliance with a board of governors resolution, the London meeting set up a committee of experts on rural industrialization along the lines of the successful committee of experts on housing, which is under the direction of Jack D. Weiler. Dulzin said he was leaving for New York to attend the conference of the Council of Jewish Federations and Welfare Funds which he will address. He added that while in the U.S. he would try to persuade the Zionist Organization of America to re-join the American-Zionist Federation.

PLEDGE DONATIONS

WASHINGTON — During a private dinner meeting at the home of Israeli Ambassador Simcha Dinitz, 40 American Jewish community leaders unanimously pledged themselves to greater gifts to the 1974 United Jewish Appeal at an earlier point in the campaign than ever before. UJA general chairman Paul Zuckerman said their purpose was to dramatize the urgency of humanitarian programs in Israel, particularly to aid the influx of Soviet Jews and Israeli residents who have not been able to break out of poverty.

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New York Police Force Seeks Jewish Recruits

NEW YORK — Three Jewish policemen have been assigned to carry out the first recruiting campaign in the history of the New York City police department to increase the tiny proportion of Jews in the force. Among the 29,000 New York's "finest," there are currently only 806 Jewish men and women, which adds up to 2.7 percent of the total. The total number of Jews in the city is around two million, or about 23.2 percent of the total city population.

It is easy to see discrimination in those figures and, in fact, Joel Frankel, president of the Shomrim Society of New York City, the socio-religious organization of Jewish police officers, did make that charge in July. He added that Jews were the smallest minority in the police department and that no effort was being made to recruit Jews for the force.

A charge of anti-Jewish discrimination would necessarily be based on the proposition that Jews have regularly sought to become police and have regularly been rejected. Again, the fact is that Jews historically have considered police work as of low social status, a problem compounded by the low pay of earlier years.

For Jews with a long history of living in self-contained communities in the "old country," in which police were never needed or viewed with suspicion and hatred as minions of the oppressor, and with Jews themselves often victims of police brutality, police work has hardly been a high priority career choice for young Jewish people. Another inhibiting factor, by no means confined to Jews, has been concern over the physical dangers of police work.

College-trained Jewish policemen were added to the recruiting department, headed by Capt. Michael McNulty. The assignment for police officers Lewis A. Berns, 32, Barry J. Lichtenstein, also 32 and George Drucker, 26, is to try to reach as many young Jews as possible to inform them of "the excellent career opportunities" in the police department.

Berns and Lichtenstein began their 120-day assignment on August 1. Drucker was assigned to their team shortly thereafter. Berns and Lichtenstein cited the fact that in the early 1940s, when many Jews took police jobs because jobs generally were scarce, a record proportion of eight percent of a much smaller force than the present one were Jews. Noting that that peak came without organized recruiting, they indicated they hoped to achieve a higher proportion by the time their assignment ends on November 30.

The officers have visited or received assurances of cooperation from such organizations as B'nai B'rith, the American Jewish Committee, the New York Board of Rabbis, the American Jewish Congress and the Federation Guidance and Employment Service, and a number of Jewish Y's. Rabbi Alvin Kass, spiritual director of the New York Shomrim Society and Jewish chaplain in the police department, has helped, as has Louis Weiser, executive vice-president of the National Conference of Shomrim Societies.

They have planned a mailing to 150 rabbis in Brooklyn, as a first step toward reaching the city's hundreds of rabbis. They are developing a poster for Jewish organizations, stressing the availability and desirability of police jobs.

A New York City police officer now gets a starting salary of \$11,200, which rises to \$14,300 after three years, with every likelihood of still higher pay in

would be practically impossible to fit the needs of such Jews into the police system.

They assert that 90 percent of modern police activity is in the nature of "social work." Neither Berns nor Lichtenstein, in a decade of police work, has ever had to fire his gun while on duty. Another answer is their finding that police are not considered in the risk category by insurance companies and can obtain insurance without paying a special premium.

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NEW YEAR****Israeli Trade Deficit Widens;
Economic Officials Not Worried**

JERUSALEM. — Israel's trade deficit widened by 60 percent in the first six months of the year, according to the government statistics bureau, but economic officials aren't worried.

"It's worse than we expected," a finance ministry aide admitted. However, he said Israeli economic planners had no intention of making exports equal to imports this year.

According to the central bureau of statistics, the difference between imports and exports was \$657.9 million compared with \$406.5 million in the same period last year.

The bureau also noted that the gap widened despite a 30 percent jump in exports largely as a result of \$353 million in overseas sales of polished and cut diamonds.

Israel has had a substantial trade deficit since its establishment, with successive governments hoping to achieve "economic independence" by equalizing exports and imports or, better yet, selling more than buying.

Economic planners counter critics of the relatively large gap by pointing to Israel's standing as a nation with the world's third highest annual growth of gross national product.

"We are behind Japan and Brazil right now," the aide said, "and have a good chance of becoming No. 2 next year."

Another rationale for the trade gap is the fact that Israel's reserves in foreign currency have been soaring since the restoration of the Middle East cease-fire three years ago.

The reserves stand at \$1.5 billion this year, compared with \$1.2 billion last year and less than \$500 million in 1970.

Rising prices on the world

market, especially for raw materials, were given as an additional explanation. The aide said that the burgeoning expenditures on imports were not due to consumers demand for autos, TV sets and electrical appliances but for raw materials for manufacture.

Still, the statistics bureau shows that Israelis bought 58 percent more new cars, 30 percent more TV sets and 30 percent more washing machines this year than last.

Dismissing consumer goods as a factor, the finance ministry aide said that Israel is still in the throes of an economic boom, due to rapid development, which means that imports must be high.

He said that current plans should result in substantial reduction of the trade gap within five years — if not in absolute figures certainly as a percentage of the total volume of exports and imports.

On the other hand, with inflation causing excessive spending by consumers, some economic analysts predict that the government will crack down after the fall election, scheduled for Oct. 30.

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PAWTUCKET**Soviet Torah Scrolls
'Stolen' Says SSSJ**

NEW YORK — The Student Struggle for Soviet Jewry reported that 11 of the 12 Torah scrolls in the Leningrad synagogue have been "stolen," the twelfth scroll desecrated, and the ark vandalized.

"All indications are that this 'robbery' was in fact a deliberate removal by Soviet authorities of the most sacred object and strongest symbol just before the High Holy Days," the SSSJ stated.

This combined with the recent death of the venerable and sainted Rabbi Chaim Lubanov (the Rabbi of Leningrad) is indeed a serious blow to Soviet Jews."

The SSSJ called on all "fair-minded people to demand of Soviet authorities the immediate return of the scrolls before they are damaged or destroyed." Rabbi Lubanov, Leningrad's only rabbi, died August 20 at the age of 95.

**Jordanian Broadcaster
In Trouble With Officials**

JERUSALEM — A Jordanian TV broadcaster who invited Israeli Cabinet ministers to tape interviews for his program is in trouble with Jordanian authorities. Mahmoud Harun, editor of the Hebrew news program on Jordanian TV was arrested when he returned to Amman after a two-week visit to the West Bank and Israel. He is suspected of "having conducted suspicious contacts," the Jordanian News Agency said.

Harun is the second Arab official to find himself in hot water after returning from Israel. Dr. Ishak Qotob, an Arab UN official stationed in Saudi Arabia, was banned from returning to that country recently after calling on the Ministry of Welfare in Jerusalem during a summer visit here.

CONTROVERSY AVERTED
JERUSALEM — Premier Golda Meir's Cabinet upheld her refusal to include on the agenda a proposal by Minister of Tourism Moshe Kol that could have raised a bitter controversy two months before the nation elections. Kol, of the Independent Liberal faction, wanted the Cabinet to discuss a measure that would give all religious trends — Orthodox, Conservative and Reform — equal status in the Jewish State.

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Future Of Israeli Druse Questioned In Modern Times

JOULIS, israel — When Salame Elmaza enrolled in the nurses' training program at Nahariya Hospital last month, seven religious elders from this village visited her father to request her withdrawal.

He refused but pointed out that she was there under strict conditions. She wears a special uniform with long sleeves. Her instructors and patients are all female, and each night she is escorted back to her village.

Miss Elmaza, who is 15 years old, is a Druse, and the conflict between her and the village elders is indicative of the changes taking place among one of Israel's most colorful and devout minority.

For the last 800 years the Druses, who are of Arab background, have managed to preserve their identity by settling in remote mountain villages and holding to a secret outgrowth of the Moslem faith. Now both their isolation and their religious cohesion are eroding.

Leaving the Villages

Young Druse men, better educated than their fathers and given a taste of non-Druse society and culture through service in the Israeli armed forces, are leaving the villages for better-paying jobs in the cities. Their sisters have begun to push for more schooling and for jobs outside the home.

Fewer young people are showing an interest in following Druse religious practices, and for many the road to power and status is now through politics rather than the religious hierarchy.

Rafik Halabi, a 28-year-old resident of the village of Osifya who serves as an aide on Arab affairs to Mayor Teddy Kollek of Jerusalem and returns to his village on weekends, put the new attitudes succinctly when he declared: "It is impossible to be both religious and modern."

The Druses, whose precise ethnic background is unclear, emerged as a distinctive Islamic sect in Egypt about A.D. 1020. They took their name from a Persian mystic, Mohammad Ben Ismail el-Darazi, but trace their origins to the Midianites of Biblical times. They honor Jethro, the high priest of the Midianites and father-in-law of Moses, as their major prophet.

40,000 in Israel

There are about 40,000 Druses in Israel — including 4,000 who live on the Golan heights in territory taken from Syria during the 1967 war — and 330,000 more in Syria and Lebanon, where they constitute a distinctive and somewhat persecuted minority.

The Israeli Druses, who live primarily in 18 villages throughout Galilee, fought on the side of the Jews during the War of Independence of 1948 and consider themselves full Israelis. Since 1955, at their request, their young men have been required to serve 2 regular three-year terms in the army.

An important key to the survival of the Druses as a people has been their nonconformist religion, which is considered heretical by other Moslems and has persisted in secret even in situations where the Druses showed outward conformity to Christian and orthodox Moslem customs.

Little is known about the Druse religion except for some basic facts. It is nontheistic, with an abstract concept of God, has five prophets, teaches reincarnation

and affirms the Ten Commandments. It accepts no conversion, and Druses who marry outside the faith are ostracized.

Even the majority of Druses are kept in the dark about the religion. Druse society is divided into the "uqal," or "knowers," and the "juhal," or "ignorant." The uqal, said to make up less than 10 per cent of the Druses, include women. They wear dark robes and white hats, cut their hair short, abstain from tobacco and alcohol and go to the "khilweh," a simple hall of worship, to pray on Sunday and Thursday evenings.

A major controversy arose earlier this year when Musbah Halabi, a juhal from Dahliat-el-Carmel and a member of leading Druse family, published a book about his people that included a short section on the religion. He said, among other things, that it teaches that God took on human shape six times and would eventually return as messiah to save believers and banish infidels.

Elders of the religion — who are reportedly authorized to tell "sacred lies" in order to protect the confidentiality of the faith — charged him with disloyalty and said that many of his facts were incorrect. Mr. Halabi replied that he said nothing that has not already been published in scholarly circles but he has reportedly agreed to make changes in future editions nevertheless.

The controversy is only one of a series of recent threats to the authority of the Druse elders, whose titles are religious but whose influence affects all aspects of the patriarchal society.

One effect of this trend has been a decline in religious interest in the younger generation. Druses living in urban areas and holding responsible jobs in secular society are reluctant to wear religious dress and find it impossible to return to their villages twice a week for prayer.

Even more radical is the new mood among Druse women, who are still addressed as "ya mastura," which means "thou hidden one."

The Druse women's liberation movement began 16 years ago when Houria-Shami Birani, the daughter of a sheik, rejected the bridegroom selected for her by her family and began organizing a women's club.

About 180 Druse women now work in textile factories, and last month seven young women, including Miss Elmaza, accepted a Government offer to become the first Druse nurses. Druse girls still dress modestly, but veils have given way to thin white scarves, and they no longer decline to speak to men in public.

One thing that the Druses have in their favor is that despite the changes that are occurring, the desire to preserve their distinctive identity remains high. The rate of inter-marriage remains low, and even those who do not practice the traditional religion are committed to its preservation.

DOCTOR KILLS SELF

MOSCOW — A 39-year-old Jewish woman physician from Kazakhstan in the Soviet Union has committed suicide after she was dismissed from her job at a local hospital, according to reports reaching Tel Aviv. The woman, who had not requested to go to Israel, left a letter saying she could not bear the shame of being dismissed. She was dismissed together with three other Jewish physicians, Dr. Gabriel Belitz, chief surgeon of the hospital, Dr. Cogan and Dr. Lieberman, none of whom had asked for exit visas. The dismissals were seen as a symptom of the anti-Semitism that has been sweeping the Kazakhstan region.



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Extend Their Greetings
To The Entire Jewish Community
For The New Year

Mrs. Meir Asks US, Canada For Accelerated Support

WASHINGTON — Israel's Premier Golda Meir warned American and Canadian Jewish communities that without intensified financial support in the coming months Israel would have serious problems in absorbing a heavy flow of immigrants, particularly from the Soviet Union.

Her call for accelerated assistance was made in a telephone message from Jerusalem to more than 600 Jewish communal leaders at the closing session of the three-day annual national leadership conference of the Israel Bond Organization at the Washington Hilton Hotel.

"It would be one of the blackest chapters in the history of our people if for lack of resources Israel failed to live up to its commitments to offer Russian Jews a new and decent life," Mrs. Meir said.

'Spark of Hope'

Depicting the problems of settling more than 60,000 Russian Jews who have arrived in Israel since 1970, Mrs. Meir said this number was "only a beginning in the program of saving Soviet Jewry."

"We must be able," Mrs. Meir said, "to give the newcomers the means of realizing their hopes for a new life so that the spark of hope may be kept alive among those still waiting to join us."

Ira Gilden, a New York industrialist and banker, who was elected chairman of the Israel Bond Organization's board of directors, told the delegates that in the first seven months of this year 18,000 Russian Jews arrived in Israel, and that by the end of this year the total may exceed 30,000.

In her message, Mrs. Meir denounced the "terrorism" by Arab extremists that she said "threatens to destroy the hopes for peace in the Middle East." She was critical of the United Nations and international civil aviation groups that "condemn Israel and our reticence in

expressing criticism or taking any action against Arab terror and murder."

The Israel Bond Organization's board of directors announced the appointment of Michael Arnon, secretary of Israel's cabinet, as president and chief executive officer of the organization. Mr. Arnon, who will resign his present post in Jerusalem, had served as Israel's consul general in New York and as ambassador to Ghana.

Morris Sipser, national campaign director of Israel Bonds, was named as executive vice president of the organization.

Sam Rothberg, the general chairman, announced that during the first eight months of this year Israel bond proceeds in the free world amounted to \$155,860,000.

As in previous years 85 per cent of the total came from this country and the balance from Canada and other nations. The goal this year is \$360-million.

Rabbi Leon Kronish, a co-chairman of the bond campaign, said that the first major project this fall would be to obtain the participation of a thousand synagogues in the United States and Canada in a special effort during the Jewish high holy days.

WASTELAND

NEW YORK — The Soviet Union has become "an unparalleled religious and spiritual wasteland" for its Jewish citizens, it was charged by Rabbi Irwin M. Blank of Brookline, President of the Synagogue Council of America.

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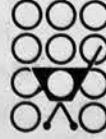


Rosh Hashanah is here... the beginning of a New Year, with new hopes and dreams for health, prosperity and peace in the world.

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Wish Their Friends and Relatives

A Very Happy and Prosperous New Year.

Services

(Continued from page 1)

Services on Friday will be at 8 a.m. followed by the sermon, "Midah K'Neged Midah" at 10:30 a.m. and the sounding of the Shofar at 10:45 a.m.

**CONGREGATION
SONS OF JACOB
AND SONS OF ZION
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All sermons and services at Congregation Sons of Jacob and Sons of Zion will be conducted by Rabbi Morris Draizin and Rabbi A. Shapiro.

Evening services for Rosh Hashanah will start at 6:15 o'clock on Wednesday, September 26, Thursday, September 27, and Friday, September 28.

Morning services on Thursday and Friday will begin at 8 o'clock.

**TEMPLE BETH AM
Warwick**

Selichos services will be held at Temple Beth Am on Saturday, September 22, at midnight. Rabbi Bernard Rotman and Cantor Nathan Subar will conduct the services.

A social hour at 10 p.m. will precede the services. New members will be welcomed by Rabbi Rotman and Irwin Orleck, membership chairman.

The committee for the social hour includes Elaine Botvin, Philip Geffen, Evelyn Goldstein, Marsha Halsband, Marilyn Orleck and Irving Zatloff.

**TEMPLE BETH DAVID-
ANSHEI KOVNO
Providence**

Selichos services will be held at Temple Beth David-Anshei Kovno on Saturday, September 22, from midnight until 1 a.m. on Sunday, September 23. Cantor Charles Ross will conduct the services.

Student Rabbi Irv Ungar, Cantor Ross and Cantor Ernest Coleman will conduct Rosh Hashanah services on Wednesday and Thursday, September 26 and 27, at 6:30 p.m.

Shachris services on Thursday and Friday mornings, September 27 and 28, will start at 7:45 a.m. and the sounding of the Shofar will be at 10 a.m. The rabbi will deliver his sermon at 10:30 a.m.

**TEMPLE BETH EL
Providence**

Rosh Hashanah services at Temple Beth El will be held on Wednesday, September 26, at 6:45 p.m. and 9 p.m. Rabbi Leslie Y. Guterman's sermon will be on "The Arrogance of Power."

Services on Thursday, September 27, will be at 10 a.m. and Rabbi William G. Braude will speak on "Three Pillars for the Skeptic."

Rabbi Braude will conduct the children's service which will be held at 3 p.m. on Thursday. He will speak on "The Shofar from the Sea."

Rabbi Braude and Rabbi Guterman will present Rosh Hashanah and Yom Kippur messages on television again this year.

Rabbi Braude will be seen on WJAR-TV on Rosh Hashanah Eve, Wednesday, September 26, during the 6 p.m. newscast.

Rabbi Guterman will be seen on WPRI-TV on Yom Kippur Eve, Friday, October 5, also at 6 p.m.

There will be a Kol Nidre broadcast Friday night at 8 p.m. over WPJB-TV with Rabbi Guterman, Cantor Norman Gewirtz and the Beth El choir.

**TEMPLE BETH ISRAEL
Providence**

All services at Temple Beth Israel during the High Holy Days will be conducted by Rabbi Jacob Handler and Cantor Karl S. Kritz together with the full temple choir, accompanied by David Mitchell, organist.

Charles Bojar will be in charge of the Shachris prayers on Rosh (Continued on Following Page)

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and children
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and children
ARTHUR and ELLEN PRICE
and Children
A HAPPY NEW YEAR

Services

(Continued from Preceding Page)

Hashanah and Yom Kippur. Solomon Selinker will chant the Michah services Erev Yom Tov and the Maariv prayers closing Yom Kippur.

Children's services will be held in the chapel at 11 a.m.

Selichos services will be held at midnight on Saturday, September 22, following a social hour at 11 p.m.

Evening services on Wednesday, September 26, will be at 8:10 o'clock. Services on Thursday and Friday morning will be at 8:30 followed by Torah reading and Musaf. The sounding of the Shofar will be at 11 a.m. On Thursday the rabbi's sermon will be on "The Three Voices," and on Friday will be entitled "The Book of Life." Services on Thursday evening will start at 6:30 o'clock.

TEMPLE BETH SHOLOM Providence

Rabbi Nathan N. Rosen, Hillel director and Jewish university chaplain emeritus of Brown University, will officiate as guest rabbi and cantor at the High Holiday services at Temple Beth Shalom.

On Saturday, September 22, at midnight, Selichos services will be conducted. Preceding the services there will be a coffee hour starting at 11:30 p.m.

Rosh Hashanah services on Wednesday, September 26, will begin at 6:30 p.m.

Services on Thursday, September 27, and Friday, September 28, will begin at 9 a.m.

TEMPLE BETH TORAH Cranston

Rabbi Saul Leeman and Cantor Jack Smith will conduct Selichos services on Saturday, September 22, at midnight. Preceding the services, starting at 11 p.m., Rabbi Leeman will conduct an informal program.

Rosh Hashanah services on Wednesday, September 26, will be at 8:30 p.m. Services on Thursday and Friday mornings, September 27 and 28, will start at 8:15 o'clock. A family service will be held at 7:30 p.m. on Thursday, September 27.

TEMPLE EMANU-EL Providence

The observance of the High Holy Days at Temple Emanu-El will begin with a study session at 10:30 p.m. preceding the Selichos services which are scheduled for midnight, Saturday, September 22. The study session, which will be led by Rabbi Joel H. Zaiman, will be held in the chapel and will be followed by a social hour. Selichos services will be conducted by Rabbi Eli A. Bohnen and Rabbi Zaiman and will be chanted by Cantor Ivan E. Perlman and the choir, under the direction of Frederick A. MacArthur at the Eva Bader Memorial Organ.

Rosh Hashanah services will begin Wednesday, September 26, at 6:30 p.m. in the main sanctuary with Rabbi Bohnen preaching the sermon.

Three simultaneous services will be conducted at 9:45 a.m. on Thursday and Friday, September 27 and 28. Rabbi Bohnen and Cantor Perlman will conduct the services in the main synagogue assisted by the choir, under the direction of Mr. MacArthur. Rabbi Zaiman will officiate at the new synagogue with Cantor Krt Flaschner, accompanied by Ellena DiNitto at the organ. In the meeting house, Rabbi Jack Bloom will lead the services with Cantor Morton Freeman who will be accompanied by Mrs. Louis Baruch Rubinstein at the organ.

Preliminary services for all worshippers will be held in the new synagogue at 9 a.m. on Thursday and Friday, September 27 and 28.

A family service will be conducted on Thursday, September 27, at 6:15 p.m. Rabbi Bloom's sermon will be directed to the children.

Children's services will be held (Continued on Following Page)

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for a healthy, prosperous
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NATIONWIDE SINCE 1946

NEW YEAR GREETINGS

The Jews Of Latin America

By MARSHALL T. MEYER
Condensed from *POINTER*

(Rabbi Meyer, American-born and educated, has lived in Argentina since 1959 where he serves as rector of the Seminario Rabínico Latinoamericano and rabbi of the Comunidad Bet El, Buenos Aires.)

If one were to take seriously what some spokesmen have said, it would appear that the approximately 800,000 Jews dwelling in Latin America are faced with a rash of virulent anti-Semitism and are panic-stricken. One might also come to the conclusion that the majority of these Jews are selling their belongings and queuing up for the next boat or plane to Israel as well as other western democratic countries.

Such thoughts and impressions are incorrect, irresponsible and without foundation. First of all, it is most misleading to lump 800,000 people together and speak as though all of the Jews in Latin America are in exactly the same position. It is impossible to speak of Argentine Jewry in the same fashion that one speaks of the Jews of Chile or of Bolivia, for example. On purely demographic grounds, each community presents its peculiar problems.

The continent is in the throes of a social revolution with varying degrees of violence. The traditional military dictatorships continue to flourish and the *golpes de estado* (coups d'état) are as frequent today as they were several decades ago. With the exception of Brazil (population over 90 million; Jewish population some 150,000 principally located in São Paulo and Rio de Janeiro), the vast majority of countries are facing a severe economic crisis, recession, and even depression with a growing index of unemployed. Latin America is suffering (or enjoying as the case may be) one of the most important population explosions on the globe. There are some 230 million people living on the continent, and the prognosis is that there will be some 500 millions by (Continued on Following Page)

Services

(Continued from Preceding Page)

from 11:15 a.m. to 12:30 p.m. on both mornings of Rosh Hashanah. They will be conducted in four locations under the direction of the religious school staff.

On the afternoon of the first day of Rosh Hashanah, Thursday, September 27, at 5 p.m., members of Temple Emanu-El will meet at 4:30 p.m. at the temple and will walk to the Seekonk River for the ceremony of Tashlich.

A special service has been prepared for this religious rite in which sins are symbolically cast off into body of water.

TEMPLE SINAI

Cranston

The annual Selichos service at Temple Sinai will be held on Saturday, September 22, at midnight. Immediately following the service, a breakfast sponsored by the Men's Club of the temple will be served.

Rosh Hashanah services will be held starting on Wednesday, September 26, with evening services at 8:30. Services on Thursday, September 27, will begin at 9 a.m. with a children's service in the sanctuary. Adult and youth services will begin at 10:30 a.m. with the youth services being held on the lower level.

Excerpts from the Rosh Hashanah evening service as conducted at Temple Sinai will be broadcast over radio station WPSB at 8 p.m. on Wednesday, September 26, and excerpts from the Yom Kippur evening service as conducted at Temple Beth El will be broadcast over radio station WPSB at 8 p.m. on Friday, October 5.

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NEW YEAR GREETINGS



The Jews Of Latin America

(Continued from Preceding Page)

1990! The center of Jewish life on the continent in terms of demography and organized Jewish life is Buenos Aires. The Argentine Republic has some 23 million inhabitants and some 500,000 Jews, although the latter statistic is anything but scientifically determined.

The majority of the Jews on the continent are middle class and it is the middle class that has the most to lose by the onrushing social and political revolution. The very wealthy individuals have sufficient money invested in the United States or Europe to offer them complete mobility should the situation warrant escape. The lower classes have nothing to lose and everything to gain by the revolution. If the Jews are to suffer, and there is every indication that they will, it will be because they are members of the middle class, not because they are Jews.

The uncertainty that marks Latin American Jewish life today is principally an economic and political uncertainty. No responsible observer can say that anti-Semitism is non-existent. It obviously does exist, in varying degrees, depending on the country. But I would categorically state that anti-Semitism is no where near being the problem of utmost importance. It may well be that, as the economic and political tensions heighten, there will be a growth in anti-Semitic propaganda and manifestations. At present there are many printed anti-Semitic pamphlets and literature circulating throughout Buenos Aires and some of them even mention the word *pogrom*. It is also true that the Arab League is active in anti-Semitism, and that many high officials condone these activities. But all this is a far cry from the kind of anti-Semitism that challenges the basic existence and peaceful living of the Jews on this continent. The principal problem facing the Jews in this part of the world is beyond a doubt that of apathy, assimilation and intermarriage.

In recent years both the World Union for Progressive Judaism and the World Council of Synagogues (Conservative) have made serious efforts to help strengthen religious life on the continent. Ten years ago, Temple Emanu-El (Reform) was formed in Buenos Aires, and at the present time is being served by an Argentine graduate of the Hebrew Union College. It has some ninety affiliated families. Rabbi Henry Sobel, a graduate of the Jewish Institute of Religion in New York, is presently serving as assistant rabbi to Dr. Fritz Pinkus in the largest synagogue in South America — Congregacao Israelita Paulista in Sao Paulo, Brazil. Besides Temple Emanu-El in Buenos Aires, the World Union has several affiliates in South America including the Congregacao Paulista, Templo Vidal and Lamroth Hakol (the latter two in Buenos Aires).

The Conservative movement began in South America with the visit of Dr. Abraham J. Heschel to Buenos Aires in 1958 and with the arrival of the writer in 1959 as assistant rabbi to Dr. Guillermo Schlesinger in the Libertad Congregation in the same city. At present, there are ten congregations throughout South America affiliated to the World Council. In 1962, under the joint sponsorship of the World Council and Centro (the organization of Central European Jews), the Seminario Rabínico Latino-americano was founded. The Seminario is the only modern rabbinical school in South America, whose graduates are required to have a university degree. Until now, there have been five rabbinical graduates, three of whom are presently serving communities in Santiago (Chile), Barranquilla (Colombia) and Monte-

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(Continued on Following Page)

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 AND THE
DEMOCRATIC CITY COMMITTEE
 LAWRENCE McGARRY, Chairman

The Jews Of Latin America

(Continued from Preceding Page)
 video (Uruguay) and a fourth has been named professor at the Seminario. There are two other graduates who are completing their doctorates at the Jewish Theological Seminary, New York, and the Hebrew University. The Seminario also has secondary, university and adult classes. Camp Ramah, an educational summer camp for youngsters between the ages of 9 and 17, is sponsored by Comunidad Bet El, which is one of the active affiliates of the World Council.

In the AMIA elections last month (AMIA: the largest organized Ashkenazi Kehillah in the Jewish world), only 7,000 members of some 250,000 voted. Such was the economic crisis facing organized Argentine Jewry that last year the Va-ad Ha-chinuch (the Jewish Board of Education) borrowed one million dollars from the State of Israel to help maintain the day schools which educate some 17,000 students. Aliyah, although growing, is far from reaching important proportions. Undoubtedly more and more people are thinking about it, but at present there is no wholesale movement of Jews.

That the vast majority of Jews have little or nothing to do with organized Jewish life, whether in cultural or social terms, cannot be gainsaid. That the Arab League is doing all it can to promote anti-Semitism in terms of anti-Zionist or anti-Israel feelings likewise cannot be gainsaid. But above and beyond all of these considerations, it should be clear that the majority of the Jews in the continent have adopted a let's wait-and-see attitude.

Reprinted from
 The Jewish Digest

Money Or Judaism

(Continued from page 1)

ingful part of the organization's budget. That is, approximately 365,000 women raise approximately \$22 million annually, so even a modest gift, well within the means of middle class families, does matter.

Whether the Boston CJP presents a contrast to the Rhode Island Jewish Federation is difficult for an outsider to both to determine. My general impression is that the leadership ranks of CJP are, proportionate to the size of the community, significantly larger and deeper (and more Jewish). It is a fact that Boston Jewry enjoys the presence of numbers of very well informed lay people, people who have a first-class knowledge of Judaism in all its aspects (not merely ability to daven), and Providence does not. Part of the difference is the Hebrew College, which for several generations has sent forth to serve Boston Jewry men and women of a high order of Jewish learning and intelligence. Whether there is a correlation between the presence of the Hebrew College in the alumni in the ranks of Boston Jewish leadership and the absence of similarly educated men and women in Providence I cannot say. But it is certain that Boston Jewry exhibits traits of Jewish distinction and concern absent elsewhere. To take one example, the boards and committees of CJP are able to enjoy the active leadership of people of modest means; this proves that such people feel they will be listened to and taken seriously. Therefore they give as much money as they can, not merely a token or nothing at all, and they participate throughout the institutional structures of the community. Here, on the other hand, one is unable to compile a list of lay leaders capable of forming a committee to

(Continued on Following Page)

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Money Or Judaism

(Continued from Preceding Page)
 deal with Jewish education between high school and adulthood; interest there may be, but informed intelligent opinion is simply lacking. There is no one to talk with, whose opinion is worth soliciting, indeed who even has an opinion.

II—COMMUNITY

Obviously, in speaking of "the leadership of the community," I take for granted that "community" is co-existent with "Federation." In a significant measure, that is so. Such "community" as exists in our area is constituted solely by the Federation, the only institution which even attempts to reach everyone who is Jewish. The expression of "community" takes one form, episodic and seasonal, the raising of money. But at least the effort to express "community" is made and is important.

Yet within the masses of Jews in this area there are numbers of communities in a more profound, social sense. I belong to one of them and in it find fulfillment as a Jew. It is, to put it differently, possible here to enjoy a real and profound sense of engagement with other Jews, not solely for social or psychological reasons, but for deeply, objectively Jewish purposes.

Communities in the present sense are formed within synagogues, though obviously are not co-existent with synagogues, and are constituted by the various lodges, organizations, and chapters of organizations, most commonly by their boards. Surely a "community" is formed by the politicians of J.W.V., the bowlers of B'nai B'rith; I am certain the board of the American Jewish Committee chapter falls within the definition of "community," and certainly on a much larger scale, and for the reasons already given, the Hadassah chapters do.

In my experience, the most important, consequential, and meaningful Jewish community is formed by the yeshiva-orthodox (not the middle-class synagogues, but the alumni of the yeshivot), together with their middle-class associates, Brown University sympathizers, and the like. That community comes together very regularly, 200 or more strong, for Shabbat morning services. Its average age is markedly younger than that of any other perceptible community in the area; its level of Jewish learning and commitment is immeasurably higher.

A while ago, in a Saturday morning issue of the New York Times, a Reform rabbi from New Jersey was quoted as saying that by the year 2000, Judaism would be dead in America. An hour after I read this statement, I went off to the Providence Hebrew Day School minyan and found it necessary to complain, as always, that we did not have enough chairs set up and enough space for all our people. The median age of our community, moreover, is so low that, barring a Holocaust, our Judaism simply cannot be dead by 2000. If no one else joins, the community will scarcely be reaching middle-age at that time. So I wondered, Whose Judaism will be dead? Whose community will have disintegrated? Because ours will be very much alive.

III—MONEY

Everyone knows that there are important expressions of "being Jewish," not to mention "Judaism," which do not involve money. But few, outside Orthodoxy, do anything about it. Rather than preach against the winds and complain about the weather, I think we had best take into constructive account the facts of American life. People do feel that giving money expresses something deep, just as in another time and place they believed that saying prayers or studying the Torah were important and consequential.

(Continued on Following Page)

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Money Or Judaism

(Continued from Preceding Page)
 actions (as the religious minority of the Jewish population still believes). How can we make the facts serve?

I think, as hinted at the outset, the primary problem is that people who do not have much money to give cannot be so "pious" in the context of the contemporary faith — its rituals and its myth — as people who do. And this leads to a diminution of "piety" — interest in the community, involvement in its activities and structures, availability to do its work and enter its leadership-echelons — on the part of the middle class, all the more so the poor people. In our Jewish community, formed at the Day School, we have many poor and middle class people; and they are very active. Because they are pious Jews in a sense not involving money but the spirit, they are re-

spected, important, able to carry on the work of the community. So, since they can make decisions, they come and are the heart and soul of our sacred work, the saying of prayers, the observing of Sabbaths and festivals, the study of Torah.

Those Jews who by reason of lack of education or faith or some other imperfection cannot express their Jewishness as we do have no equivalent alternative. They cannot, after all, give the \$1,000 and \$10,000 and \$50,000 gifts which will win them a place on the bimah of the Federation such as they might enjoy on the bimah of our Jewish community. So, as I said, they lapse into indifference.

The problem is, I stress, not money. If today people express their concern that way, then let us make it possible for them to be important within their means, just as within the religious community, people can be important within the means of their learning and piety. Everyone has a mind and a soul; therefore everyone can be important in the religious community. But not everyone has a great deal of money, and the rest follows.

How to repair this situation, which limits the possibilities for the expression of Jewish loyalty and concern of many people?

The solution, I think, is in scaling down the requirements of the Jewish communal budget to the means of the masses of the Jews.

We are living far beyond the means of the Jewish middle classes. The rich few make it possible for the middle-class many to enjoy facilities — buildings, synagogue and center programs, hospitals, old peoples' homes — which they otherwise could not have. By contrast, the indifference, until recent years, to Day Schools and yeshivot meant that these institutions would have to live within the means of the lower and middle classes; they suffered, but they also profited. For, relying upon parents' tuitions and modest gifts, the yeshivot and Day Schools therefore preserved a place of importance for people of modest means — just as Hadassah does — and with the same impressive results in terms of the involvement of large numbers of middle class and poor people.

An even greater burden on the community is fund raising for Israeli purposes, both UJA and other campaigns. Here the sums are

(Continued on Following Page)

CHILDREN'S HOSPITAL

GAZA — Israel has inaugurated a children's hospital in the Gaza Strip, the first of its kind in occupied Arab territory or in Israel proper. An old Arab hospital was converted at a cost of \$51,000 to accommodate the Gaza children.

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**DUDLEY
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Money Or Judaism

(Continued from Preceding Page)
astronomical, and the inflated budgets of the communities may in the first instance be blamed on Israeli requirements, which take from half to two-thirds of all funds. Indeed, without the responsibilities we rightly shoulder for Israeli needs, we might be able to plan and execute budgets entirely within the means of the Jewish masses. But the Jewish masses simply cannot supply the funds needed by the State of Israel.

It is likely that, without the appeal of the State of Israel, they also would not give for local purposes either. That paradox cannot be ignored.

The result is that the community aims at ever larger budgets, which can be raised only from the handful of exceptionally rich people. To some measure, the Jewish wealthy class encourages stress not on money, but on huge sums of money, for, if their resources were not essential, their leadership would rest upon nothing whatsoever. Consequently, it is not only Israeli needs that effectively exclude the middle classes from leadership, but also the expensive local institutions — Centers built in excess of the financial resources of the members, synagogues with large mortgages, old peoples' homes and hospitals far beyond the capacity of the community as a whole. But the Israeli burden is the largest; it is, from a fund-raising viewpoint, also the most fruitful, for the "appeal" of the annual "campaign" to save Israel from its current "emergency" is irresistible. So the 1967 "Emergency Fund" of UJA continues, six years later, to grow and grow.

Yet I wonder whether we are not approaching acrisis. For the ranks of the wealthy leaders grow thinner and thinner. The upper classes do not, in the main, foster in their children the Jewish loyalties which lead them to devote time and money to Jewish purposes. The younger people, as Professor Sklare pointed out many years ago, do not rely so completely upon Jewish community affairs for a sense of prestige and importance; they can "make it on the outside," and they do. And even if they cannot, prestige and importance among the Jews do not possess so powerful an appeal for them as for their fathers and grandfathers. Given their distance from the resources of the Jewish spirit, they can hardly be blamed.

We are left, therefore, with the ever-increasing budgets, the ever-expanding drives and quotas, to be met, given their size, by the resources of the few, who grow fewer. The middle classes, excluded from positions of power and importance, are hardly able, and probably not willing, to help in a significant way. Apathetic or, because they are kept at the margins, only marginally interested, the middle classes carry their spears — call their cards, come to the meetings, cheer the leaders — with diminishing enthusiasm.

Men and women of quality and substance, capable of contributing informed opinion, intelligent concern, find no place in the fund-raising rites and so give their time and attention to work in which their intelligence and opinion indeed are made welcome. As a result, when one comes to make a list of community participants (in the Federation sense of community) who might be able and willing to guide the development of Jewish educational activities for college-age young people, both in local colleges and universities and not in college at all, there are no names to put on the list. One is able to think of none who could help, guide, foster, generate — do anything but give the money.

I think that is sad and wasteful, not merely of intelligence, learning and good will — but also of mon-

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HARRY GOLDEN

(Continued from page 11)
 century, has written, "One Jew is a Prime Minister, two Jews are a Prime Minister and a Leader of the Loyal Opposition."

How to Borrow Money

I suspect all people involved in lending money, whether they are bankers or the proverbial "soft touch," must come out of big families.

Sharing is one of the principles which guide the large brood. It is not so much that the parents think that sharing and unselfishness makes little tots better citizens as it is that parents are quite aware that sharing often restores peace between a younger brother and an older one.

The categorical imperative of sharing usually shuts up little brother when he is outraged by expropriation.

There are two differences between rich people and poor people when it comes to borrowing money. Poor people believe that borrowed money must be repaid. In fact, the poor have an infinitely better credit sense than the rich. Banks and finance agencies and the rest will tell you the poor pay off mostly because they do not understand the intricacies of bankruptcy.

The other difference is that when a poor man lends money he will invariably endow the cash with mystical attributes. He will say, "This is my rent money" or "this is the money I have set aside for junior's education."

A rich man will probably not lend you money at all and if he does you will have to devise some method by which he can declare it a tax loss.

The worst place to borrow money from a friend is at a class reunion. Class reunions after all are luxuries arranged by alma mater to encourage gifts through nostalgia and, if a man needs money, he has no business indulging luxuries or teasing colleges.

The best place is in the lender's living room before he goes to work. Preferably the time should be Friday morning and the pitch is that if you could lay your hands on some ready cash you could buy your way into a deal that will make you rich by Monday.

Some of the people who are notorious tightwads are literary and theatrical agents, publishers and producers. Of course, once you get your hooks into them, you are set for life because it is always to their interest to find or give you work.

As a publisher, I used to keep on telephone space salesmen who were so inept they couldn't tell their wives where they were by phone. Why? Because in mistaken generosity I had advanced them next week's and sometimes next month's salary.

Anyone who has come by a windfall is good for a touch. If a man was hot on the numbers or found his name in the paper as a beneficiary of monies otherwise to escheat to the state, the wells of generosity are working by pumps. I would suggest that before you let him do something silly with said money you borrow it from him so that you can do something silly.

AFFIRMS NEUTRALITY

SANTIAGO — The executive board of the Representative Committee of Chilean Jews issued a statement recently affirming its absolute neutrality on political matters in this country now in the throes of political and economic turmoil. The statement was issued, Committee president Gil Sinay said, in light of anti-Semitic statements contained in letters published in various newspapers criticizing government officials of Jewish origin. There are some 150 Jews in the government.

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 EXTENDS BEST WISHES
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CLOSED SUNDAYS

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And Prosperity
Congressman and Mrs.
ROBERT O. TIERNAN

Your Money's Worth

(Continued from page 4)

less than half of total health costs.

• Where the elderly are healthy enough and willing to work in order to be self-supporting, they are hampered by the restrictions of Social Security and are denied employment opportunities. In our youth-oriented world, workers in their 50s and even in their 40s face job discrimination in spite of the Federal Age Discrimination in Employment Act.

How can you protect yourself against such problems?

A large part of the answer lies in one four-letter word: plan!

How Much Will You Need?

If you are in your 20s or 30s or 40s, retirement may seem too far off to worry about. It's tough enough to cope with the problems of everyday living now. You also may feel that any money worries you may have today will somehow disappear by the time you reach retirement age a long time from today. Or you may simple put off thinking about retirement for year after year until it finally is directly ahead of you.

But the cold fact is that retirement planning is as important — if not more important — to you, the younger worker, as it is to the worker now reaching retirement age.

For one thing, the earlier you start planning, the less it will cost you to accumulate the capital and income you'll need in your retirement years. Consider, for example, the lower cost of life insurance when you are younger, or the greater flexibility you have in saving and investing your nestegg.

What's more, today's younger American will need more financial resources than a person who is retired today. You well may spend as many as 20 to 25 years in retirement, almost twice today's retirement span.

Even today, a man retiring at age 65 has a life expectancy of another 13 years, and his slightly younger wife can expect to live an average of nearly 19 more years.

Just how do you start planning? You begin by asking yourself two questions: "Do I want to retire at 65 or sooner?" "How much income and reserves will I need to live comfortably at that age?"

To start you out, here are guidelines for figuring your future retirement needs:

(1) Some of your expenses will be higher.

For instance, your costs for prescription drugs will run an average three times as high as for younger Americans.

With more leisure time, you may want to increase your spending on travel, dining out, entertainment and hobbies.

(2) On the other hand, many of the things that now figure in your budget will either cost less or cease to be at all important to you.

By the time you retire, the chances are that your home mortgage will have been paid off or, by moving to a smaller place, your overall housing expenses will be lower than they are now.

If you retire in a warm climate, your clothing needs also will be less, and your heating costs next to nothing.

When you reach age 65, you will qualify for Medicare benefits which could slash your costs for hospital and doctor bills. And these benefits are, of course, in addition to Social Security.

By the time you retire, too, your life insurance policy may be paid up, or if it is not, you may find that you need less protection than you are carrying, which means a lower monthly premium

(Continued on Following Page)

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Wishes Everyone A Happy
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A HAPPY NEW YEAR

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Your Money's Worth

(Continued from Page 4)

cost or perhaps none.

The high cost of raising and educating your children will be behind you. And your food costs will be lower, simply because the caloric needs of older people are less than those of the young.

You will also be eligible, in retirement, for important money-saving tax breaks: extra exemptions, perhaps a retirement income credit, special treatment on taxes affecting your home and property.

Finally, many of the expenses formerly associated with your job — ranging from eating in restaurants to commuting costs — will be sharply reduced.

The basic point stands out, though: the actual dollar amount of your financial needs in retirement will depend on your expected standard of living, in housing, dining, clothes, transportation, vacationing, giving. It will depend too on the level of property and state income taxes in the area in which you decide to live.

It will also be crucially affected — and in an adverse way to you — by the degree of inflation in our nation in coming years.

You cannot ignore this inflation factor if you are to avoid the financial panic of discovering too late how drastically you have underestimated your future needs!

Allow for an inflation year after year, compounded, of roughly 4 per cent, often more as in 1973, rarely if ever less. Take into account your own life-style and needs. Then you will be on your way to a realistic estimate of what you will need.

The Lyons Den

(Continued from Page 4)
two new TV shows, *The New Dating Game* and *The New Treasure Hunt*, was driving past LaGuardia Airport recently during the power cuts and blackouts in Queens. Although the residential areas were dark, Shea Stadium was ablaze with light while a game was in progress. Frank said: "That's been the Mets' problem this year. All their power has been coming from the lightbulbs — and none of it from their bats."

The first issue of a new newspaper, Tambourine, to be sold in New York City high schools next month, features an interview with Robby Benson and Glynnis O'Connor, stars of *Jeremy*, a movie about a romance between two New York high-school students . . . Michael Dunn, who co-starred in *Broadway in Ballad of a Sad Cafe*, had an important role in the film version of *Ship of Fools*. Dunn, who died in London recently, said as a boy he wanted to be a monk:

"But then I discovered I could be an actor — and still keep a vow of poverty."

Ringling Bros. and Barnum & Bailey Circus World, which opens in Barnum City, Florida, in 1975, is preparing a time capsule of circus memorabilia to be opened in a hundred years . . . Director Jerry Schatzberg said at *Quo Vadis* he'll film *Dinky Hocker*, his next movie, in Brooklyn . . . Bandleader Eddy McGinnis, who played at Tavern-on-the-Green all summer, achieves a big-band sound with only four musicians. "Visual effects are just as important as the musical ones," he said.

"So I make sure our band always looks neat, because people 'hear' with their eyes, as well as their ears."

NEW YEAR GREETINGS

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From Shtetl To Stage Door

By JACK GOTTLIEB
(Condensed from REFORM
JUDAISM)

In its strictly musical content, "Fiddler on the Roof" represents song genres that had been well established long before its premiere in 1964. Its matchmaking, drinking, wedding, nostalgia, Sabbath, et al., numbers had their precedents in East European Yiddish folk songs of the late nineteenth century and some decades later, with Cinderella transformations, in the Yiddish stage and film songs stemming from New York's lower East Side.

Anatevka, the bitter-sweet finale of "Fiddler," for example, is a close cousin of *Belz*, the Alexander Olshanetsky classic. The sentiment of both poignant songs concerns the never-again-to-be-recaptured way of life called the *shtetl*, the rural community of Ashkenazic Jewry.

Due to the uncertainties of daily survival, *shtetlach menschen* formed tightly-woven societies centered about the synagogue and insulated themselves against the alien majority in much the same manner as did their city brethren in the ghettos.

Within this framework, music played its part. And that is exactly what it was: Only one part of a highly structured system that was expected to stay inside prescribed boundaries.

The musicians most directly affected by the limitations were that colorful group of players called *klezmorim* (from the Hebrew *klei*, meaning instruments, and *zemiro*, meaning songs) and those masters of ceremony called *badchonim* (entertainers), Yiddish troubadours and wits.

Traditionally they were entitled to perform only at festive occasions: Bar Mitzvah receptions, Purim revelries, and especially weddings. However, there were just so many weddings a year in a single *shtetl*. By necessity, then, they had to journey to other villages in order to earn a livelihood. They were, in short gypsies. A *shtetl* papa was understandably not too thrilled if his son decided to become a "yidl mit'n fidl." How much security was there in that? Better he should be a respectable Talmud scholar and become, perhaps, "My son, the rabbi."

The *klezmer* was not allowed to participate in the more serious areas of liturgical music, and since he was an uneducated musician, there were no such outlets as formal concerts for him. Never-

(Continued on Following Page)

**Reconsecration Services Held
In Washington Synagogue**

WASHINGTON — The Adas Israel Synagogue in downtown Washington, now a national historic landmark, was reconsecrated with a mincha service by Rabbi Stanley Rabinowitz, Cantor Donald Roberts and about 200 members and friends of the present Adas Israel Congregation.

The two-story brick structure, consecrated in 1876 in the presence of President Grant, his son and several members of his Cabinet is being restored by the Jewish Historical Society of Greater Washington. The building, the first synagogue structure in Washington with a seating capacity of 150 men and 100 women, was marked for demolition in the construction of Washington's subway system when it was rescued by the Historical Society.

Henry Brylawski, a leader in the organization, arranged to have it moved three blocks away and put on a new foundation.

The Society is seeking to convert the building into a Jewish museum and a library in time for the national bicentennial celebration in 1976 when the brick structure and its wooden interior itself will be 100 years old.

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From Shtetl To Stage Door

(Continued from Preceding Page)
theless, he and his comrades had the instinctive ability to create impressive ensemble rapport without reading (or being able to read) a note. They were, in other words, accomplished practitioners of the art of group improvisation years before the Negro jazz combos of the early twentieth century. Who can measure the possible effects, however indirect, this little known fact may have had on the development of popular American music? In any case, the special knack of the *klezorim* to "swing" together was sufficient cause to invite them to appear at Christian celebrations also. (The *badchonim* were similarly adept improvisers. Perhaps their having existed helps to explain the preponderance of American Jewish comedians?)

In the cities, at least, the musician had a fighting chance. Subject to quota systems, he could receive a rudimentary education. What's more, he could function in the theater, especially after the pioneer work of the founder of the Yiddish theater, Abraham Goldfaden. This had grown out of a heritage of the Jewish *Singspiel*, something like the Italian *commedia dell'arte*.

But its elevation from lowly taverns to more artistic settings was a late phenomenon (c. 1870), and Goldfaden himself was forced to be a gypsy too, starting in Russia (b. 1840) and ending in New York (d. 1908).

There was an original sin stigma attached to musicians by their fellow Jews that explains the restrictions. The two temples of biblical times were noted for elaborate musical forces. But, with the destruction of the Second Temple in 70 C.E., the Levitical musicians also fell from grace by virtue of rabbinic decree. It was a sign of mourning and of the Diaspora.

More significantly, the vocal music of the liturgy was primarily an oral tradition passed on from father to son, a nonscientific process even at best (discounting the cantillation tropes, pictorial symbols for chanting the Torah). The *chazanim* (cantors) did their own private manuscripts; but they, along with their choral companions (called *meshorerim*), really constituted still another group of great improvisors. Nevertheless, if one was not a scribe, dedicated to specific regulations for writing down God's word on parchment, it was tantamount to blasphemy to couple His word with written music. This undoubtedly affected the music of the marketplace, a situation not likely to be enhanced by the often vulgar antics of the *badchonim*. Pious Jews never quite came to terms with the practice of musical notation, and rabbis fulminated against the buffoonery.

Out of the scripture-structure, composers were disciplined to hone their craft into easily memorized, catchy melodies. This prevented a style based on polyphony (simultaneous melodies), which may be why there never was a Jewish Bach. But it did favor homophony (one melody supported by harmony), and, because of the negativity toward instruments, all musical thinking was vocally oriented. Jewish jam sessions were carbon copies of cantorial recitations or folk ditties or whatever. The classic example is the wailing clarinet, so evocative of *selichot nusach*, penitential prayer modes.

With the waves of immigration to the U.S.A., in the late 1800s and early 1900s, the philosophical attitudes of the *shtetl* were also transplanted. Thus, conflict between old and new worlds and between parental and first generations was inevitable. The stage was set for real life as well as make-believe drama.

At the turn of the century, a Jewish sweatshop girl, on New York City's lower East Side, had few diversions to take her mind (Continued on Following Page)

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From Shtetl To Stage Door

(Continued from Preceding Page) off slave labor conditions. She was a greenhorn, newly arrived from "the other side" via steerage. All she could afford was an evening's good cry in the Yiddish theater. There she would suffer vicariously with the characters and eventually come smiling through. Composers and playwrights, like the Josephs — Rumshinsky and Lateiner — catered to her lifestyle in melodramas about families separated by oceans, children straying from religion, and villainous bosses exploiting humble workmen.

Later, playwrights such as the Jacobs — Adler and Gordin — fought these tear-jerkers with genuine artistic achievements. Some of their efforts were derived from other sources, Shakespeare and company. But for the most part, Yiddish musicals were to remain based on the lives of the people attending them. The audiences came to be like congregations; and, in a real sense, they were part of the *dramatis personae*.

On Broadway the situation was in reverse. There the musicals were mostly hothouse flowers, operettas imported from Europe, or homegrown imitations. Franz Lehar and Victor Herbert were among the composers of such escapist fare. It cannot be claimed that the success of Yiddish musicals convinced Broadway musical writers to turn on to slice-of-life stories. It was a Yankee Doodle Dandy, like George M. Cohan, a non-Jew, who helped the pendulum swing towards greater realism. Cohan probably knew nothing about the Yiddish theater, where he had a kind of alter ego in the person of Boris Thomashevsky. Like Cohan, Tomashevsky was producer, writer, and actor-singer. He even appeared on Broadway in 1931 in a translation of the *The Singing Rabbi*. It lasted but four performances.

By 1956 our sweatshop heroine had come a long way (baby). She was now a suburban matron who regarded the lower east side with disdain, and the Great White Way as her Wednesday matinee domain. Almost all the musicals she saw that year were written by Jews: *Candide* (Leonard Bernstein and Lillian Hellman), *My Fair Lady* (Lerner and Lowe), *Bells Are Ringing* (Jule Styne with Comden and Green), and *The Most Happy Fella* (Frank Loesser). Also, carried over from the previous season: *Damn Yankees* (Adler and Ross), *Mr. Wonderful* (Bock and Harnick), and *Pipe Dream* (Rodgers and Hammerstein).

To be sure, none of these writers had anything to do with Yiddish theater which by the fifties, was in serious decline. Although actors like Menasha Skulnik and Molly Picon were able to make the transition to the "American" stage, Second Avenue composers were not — assuming that they wanted to. If there were no such carry-over, how did the Broadway musical come to be so dominated by Jewish authors?

The answer has less to do with creativity, perhaps, than with ingenuity and perseverance. Remember, that historically, outside of the shtetl and ghetto, Jews had been thwarted in attempts to compete in worldly professions. Their main link to other peoples was imposed upon them — the field of commerce and related enterprises. Inevitably they developed remarkable business acumen. Jews also, at the same time, were discouraged from becoming full-fledged composers or theatrical performers (undoubtedly frustrating some) by their own laws and traditions. It was virtually axiomatic that the impact of a free, capitalistic society in the United States upon them would be extraordinary.

Equation for a career in popular (Continued on Following Page)

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From Shtetl To Stage Door

(Continued from Preceding Page)
music: Inherited commercial ability + the opportunity to enjoy previously forbidden fruit = smashing success!

The first evidence of this formula was to be found in that Alley called Tin Pan. This loose conglomeration of popular music publishers was controlled by gentle firms prior to 1900. But with immigration from the shtetl, at the turn of the century, the names became decidedly more *landsmanish*: Bernstein & Shapiro, Witmark & Sons, Joseph W. Stern & Co., Yellen, Borenstein & Ager, among others. Competition was rough, simulating new techniques of mutation. Salesmen became pluggers, helping to create the need for upright pianos, the guitars of the day. Even poor tenement parlors were graced by that proud instrument. And Tin Pan Alley followed up the demand by supplying the sheet music.

In selling the American public, song pluggers had to woo performers (the original *payola game*). Newly written songs were thus introduced into foreign scores; and producers soon recognized the need to make operetta imports more palatable to their customers. Among the earliest to have their songs so interpolated were such Jewish composers as Irving Berlin, Jerome Kern, and George Gershwin. But it was the Jewish publisher, like Max Dreyfus, who believed in them, that was the motivating force.

The various constituents of Tin Pan Alley were eventually bought out by Hollywood, where the action was. The moguls of the movie industry were also of East-European stock. Many were family dynasties: The Selznicks, Warners, Schencks, Cohns and M.G.M. — "Mayer's-Gantz-Mishpocha."

Much of this spectacular accomplishment is traceable to a basic conflict within first generation American Jews: How to keep up with the Joneses while sticking to the Cohenses. It was the classic Horatio Alger story, but with a new wrinkle. What better way to become Americanized (not just rags to riches) as quickly as possible than through the theater? It was relatively easy to break into — the Jew, after all, could "pass for white" — and it was a lucrative siren song.

But in the strong desire for new identity, where integrity and self-respect were often sacrificed for the almighty dollar, the bonds between parent and child often deteriorated. The primary values of shtetl life became distorted on American soil. Whereas the Old World parent had lived for the ideal goal of balance between *Yiddishkeit* (Jewishness) and *Menschlichkeit* (humaneness), his New World son was faced with conflict, not balance, between the sacred and the profane. Such a struggle helped spark magnificent careers in show business: Producer-brothers such as the Schuberts and Selwyns, Billy Rose (a sometime song writer), and more.

The conflict became a twentieth-century literary theme, perhaps its most famous treatment being the so-called first talking film, *The Jazz Singer* (originally a play by Samson Raphaelson). Al Jolson, born in Russia as Asa Yoelson and the son of a cantor, starred in a portrayal of what amounted to his autobiography up to that time. There it all was, "From Shtetl to Stage Door"; Papa pleading for the soul of his offspring to stay in the synagogue and do God's work; and Sonny Boy torn by the need to assimilate and work in the "unholy" theater. For when Jolson blackened his face, his father believed he had done the same to his character. There was "sin" in syncopation, not in synagogue.

(Continued on Following Page)

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Rescue of the
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By GABRIEL LEVENSON

On Rosh Hashanah Eve, 30 years ago the Nazis set into motion a carefully-worked-out plan to "rid" occupied Denmark of its 8,000 Jews. This last enclave of free Jews in all of German-held Europe had been left untouched during the three years since the Wehrmacht had over-run (Continued on Following Page)

**From Shtetl
To Stage Door**

(Continued from Preceding Page)

There were others who had to endure this peculiarly Jewish dilemma. Tunesmiths like Arthur Schwartz and Sammy Cahn had a deuce of a time convincing their fathers that they did not wish to be lawyers or doctors. Irving Berlin and Eddie Cantor, before they could get married, had to put up with the wrath of their future fathers-in-law: "What, my daughter marry a musician?" After Leonard Bernstein had become famous, his father was asked why he had ever opposed his son's career. His immortal reply: "How did I know he was going to be Leonard Bernstein?"

However, Jewish sons did not become composers only to spite their fathers. They also were destined for the profession because of Papa. Kurt Weill, Isadore Baline (Irving Berlin), Hyman Arluck (Harold Arlen) were also sons of cantors, as was Jacques Offenbach in the nineteenth century. In varying degrees, the music of the synagogue and/or Yiddish folk songs affected them all, as it did the music of Gershwin, Bernstein, Harold Rome, and Jerry Bock. With the exception of Weill (who was of German birth), the family trees of these and other composers had their roots in the shtetl. It is not as if there were no Jews in the United States before the Russians and Poles arrived. These earlier settlers, mostly German and Sephardic Jews, had little tolerance of "low class" music.

Besides becoming composers, the *klezmorim* (musicians of the shtetl) also were transmogrified into the big band leaders of America: Paul Whiteman, the Bennys — Goodman and Bernie —, Artie Shaw (born Warshawsky), Shep "Ripply Rhythm" Fields, Sammy "So You Want to Lead a Band," Kaye; Eddie Duchin, and Harry James. Although they were not the original jazzmen, these Jewish "Swingers" felt completely at home with their Negro colleagues.

Add to this affiliation the many musicals about blacks, written by Jews (*Porgy and Bess* to *Hallelujah, Baby!* and then some), the kinship becomes more striking. Perhaps without knowing it, composers were responding to the affinity between black spiritual-blues and Jewish chant.

And what happened to the *badchonim* (the comics of the shtetl)? In this country they came to be known as *toomlers*, still leading peripatetic lives. They not only played the Catskill "borscht" circuit but they also were gypsies flitting from stage to screen to radio to television. Their numbers are legion, even if their original birth names are not. Do you know who these comics are?

Benjamin Kubelsky, M. Berger, Aaron Chwatt, Nathan Birnbaum, Julius, Leonard and Adolph M., Jerome Levitch, Samuel Joseph M., P. Silversmith, Joseph Gotlieb, Daniel David Kaminski, E. Isadore Iskowitz, S. Kalich.

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(Continued from Preceding Page)
Denmark, and they had retained their precarious freedom during that period only because the Danish king, Christian X, had forced upon his conquerors this compromise: the Danes would "collaborate" — supplying food and materiel to the enemy — in exchange for the guarantee that no Danish citizens, including the Jewish population of the country, would be harmed.

From 1940 to 1943 the Germans had, for reasons of their own, scrupulously held to this agreement. The Jews, like other Danes, were permitted to go about the ordinary course of their lives. True, the commitment they had made to King Christian was a violation of Adolf Hitler's vow to make Europe "Judenrein" — but what matter if a few thousand Jews walked the streets of Copenhagen as free men — so long as the Danish government funnelled into Germany a seemingly endless supply of meat, cheese and butter for the home front and even first-class light arms for the troops in the battle-lines!

This uncertain balance could not long continue. By the summer of 1943 the war was definitely turning against the Germans. The illusion of final victory was slipping away; there was doubt and even — remotely — the potential for unrest. Hitler had always complained that the Jews still enjoying their liberty in Denmark were a "bone in my throat." Their sacrifice now might serve to propitiate the Fuehrer and, at the same time, to rekindle flickering German morale.

Accordingly, on September 8, 1943, the German Plenipotentiary in Denmark, Dr. Werner Best, raised with his superiors in Berlin the matter of a final action against the Danish Jews. And the wheels were set in motion. No less an expert in the techniques of "transportation" than SS Obersturmbannfuehrer (Lt. Col.) Adolph Eichmann was placed in charge of the operation.

Eichmann knew his business. He was an old hand at it. Special Gestapo Kommando units, newly dispatched from Germany and, hence, "unpolluted" by personal contact with the Danes, would round up all he gathered together, very conveniently, either in their homes or at the Great Synagogue on Krystallgade for observance of the New Year.

(To make absolutely sure that the project would be totally effective, the Gestapo had seized the records of the Jewish community a few days before — so that the name and address of every Jew in Denmark — more of whom lived in Copenhagen — would be known to them.)

Two troop ships — enough, certainly, for the few Jews in the country — waited offshore in Copenhagen harbor. In Hamburg, Germany, one night's sail distant, freight cars stood by to carry the embarked to their ultimate destination in the death-camps further east; and, ready in the processing centers at the railroad depot to speed the victims on their last journey, were the German doctors who would conscientiously check the health of the fresh batch of "patients," the clerks who would record their arrival and departure, and the orderlies who would relieve them of their possessions and issue them their final "travel" costumes.

All was in readiness that Rosh Hashanah Eve in September, 1943. With beautiful German precision, the hand-picked Kommando units of the Gestapo — steel-helmeted, machine-guns at the ready — simultaneously swooped upon their intended prey,

(Continued on Following Page)

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30th Anniversary Rescue of the Danish Jews

(Continued from Preceding Page)
neatly assembled in the synagogue or at home, ripe and ready for the plucking. Dr. Best, anticipating an easy success, had already cabled his Fuehrer in Berlin: "Danmark ist Judenrein." ("Denmark is free of Jews!")

But when the Kommando arrived at their destinations — headlights flashing, sirens screaming, the engines of their armored cars roaring — the chickens, all 8,000 of them, had flown their coops. Mysteriously, everyone had disappeared. Nor could the frantic and intensive searches which followed dig them up again . . . nor the arrests of the interrogations or the torture of Danish Christians suspected of hiding their Jewish brothers . . . not the personal flight from Berlin to Copenhagen of Adolph Eichmann himself, to supervise the hunt.

The Jewish population of Denmark had simply vanished — only to reappear safely days and weeks later in neutral Sweden — which, until the liberation of Denmark in May, 1945, gave the Danish Jews food, shelter and jobs, accepted their children in Swedish schools and into Swedish life, and even trained many of them, secretly, for service in the Danish Resistance Army.

The Danish people, after three years of seeming collaboration with their oppressors, had risen to direct action, had taken the Danish Jews — their fellow-citizens — into their homes and churches and had smuggled them — by ferry, fishing-smack and rowboat — past the German shore-guards and the Gestapo gunboats, across the narrow, mine-laden waters of the Ore Sound, to the haven of Sweden. And the spark of Danish resistance, brought to incandescence by this deed of rescue, was to burn brightly until the end of the war.

How had it happened? How had the quarry managed to elude their savage and invincible hunters?

I made my own pilgrimage to Copenhagen last month to interview both the rescued and the rescuers. Comfortably ensconced in an SAS jet, I crossed the 4,000 miles of the Atlantic in much less time than it had taken the Jews to traverse the four or five miles of water which separate Denmark from Sweden.

I spoke with Julius Margolinsky, historian of the Jewish community, who first received word of the impending razzia (raid) from a Danish Christian girl (she was married to a Jew) who worked as a secretary at the historic meeting at which Dr. Best informed the heads of the Danish government of the change in German policy toward the Jews. Margolinsky told me: "The rescue which followed was possible only because it was completely spur-of-the-moment. If it had been planned in advance, the Gestapo would have learned about it."

I photographed Chief Rabbi Marcus Melchior — since deceased and succeeded in his post by his son, Rabbi Bent Melchior, a hero of the Israel War for Independence in 1948. It was Rabbi Marcus Melchior to whom Margolinsky immediately telephoned the shocking news of the plans for deportation; and it was Rabbi Marcus Melchior who, forthwith, mobilized his congregants, gathered in the synagogue that morning for their daily prayers (the shofar of the New Year would be blown that very evening). "Warn your neighbors," the rabbi said, "pack your personal belongings and run into hiding. There is not one moment to spare!"

The rabbi explained to me how the Danish people had then come

(Continued on Following Page)

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Rescue of the Danish Jews

(Continued from Preceding Page)
 to the rescue: "We were never forsaken. The night of the Gestapo raid, the Danish bishops publicly declared to the Germans — 'Whenever Jews are persecuted on racial or religious grounds, the Christian Church is in duty bound to protest against this action.'"

In her tiny, ivy-covered house on Marstrandgade, I met with Hanne Kaufmann, novelist of the Rescue whose book about it ("Wherefore is This Night Distinguished from All Other Nights?") was a Danish best-seller.

Ms. Kaufmann was a teenager at the time. She recalled the crossing over into Sweden where she completed her high-school education. "I remember one man at the Swedish refugee camp in which we were first sheltered. He had seen his wife and two-month-old baby drown, when the boat they were in overturned."

I spoke with David Sjalin, an importer of Israeli beachwear and a young man at the time of the rescue. "My brother was a doctor," he said, "and I remember that he gave my infant son an injection, to put him to sleep, so that he would not cry out when we passed the German check-point."

I travelled up the Danish coast, visiting the fishing-villages in which the Jews had been secreted before crossing the Ore Sound. I talked with some of the fishermen who had carried them across the waters (often buried in the hold of the vessel, under a layer of fish, salt and ice!), with farmers who had hidden Jews in their barns, with the gravedigger of the church at Galleleje who had given them sanctuary in the church belfry . . .

In Humlaebak, I spoke with the three Moeller brothers — Olaf, Svend and Christian — fishermen now, as they were in 1943. "One time," they told me, "we were crossing the sound with a cargo of refugees when a German patrol-boat stopped us in mid-channel. 'What do you have in the hold?' they called to us. 'Flounders,' we answered. 'Come aboard and smell them!' But they didn't, and we got our passengers safely to shore — and returned for another shipload."

At Elsinore — the site of Shakespeare's "Hamlet" — I took the ferry across to Helsingborg, the principal port of reception for the Jewish refugees in 1943; and there I spoke with Goete Friburg, now the city's police-chief. He was a young officer at the time and he remembered: "Suddenly, out of nowhere, there were 400 refugees crowding the city hall steps — just below this window. We fed them at the police station, scrounged around for dry clothing and put them up at the hotel until permanent homes could be secured."

There are dozens of other stories of the rescue 30 years ago. Put together, they have become a kind of Scandinavian Iliad. Its heroes are not like the warring Greeks and Trojans of distant millennia, but are the common people of our time — the Danes who saved "their own," the Danish Jews; the Swedes, who opened their homes and faith and in their determination to survive, steadfast in allegiance to their native land, in belief in the precepts of Judaism.

TRAVEL TIPS: Offices of SAS (Scandinavian Airlines) can arrange for travelers tours of the picturesque Danish coast — the escape route for the Danish Jews — and visits to the places of Jewish interest in Copenhagen itself — to Danish Jewish homes, to the synagogue, to the Royal Library which houses the largest collection of Judaica in Europe, to Kosher hotels and restaurants.

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