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Israel Revisited, 1974.

Israel Revisited
Daniel Jeremy Silver
March 24, 1974

I returned to the beauties of a Cleveland spring to ten days in Israel. My purpose for going was to participate in the ^{Central} annual Conference of American Rabbis at which I was scheduled and did deliver the opening address. The Conference decided some years ago that once every seven years we ought to meet in Israel for many reasons. Israel, of course, has a rich reservoir of men and women of learning and sensitivity with whom it's good to meet and to exchange ideas. It's very useful to take your pet projects and your assumptions and see how they look when you analyze them within the context of a very different social framework, political order. And, of course, we wanted to express our emotional solidarity with the people of Israel, particularly so at this time when they are besieged on all sides and, finally, we wanted to express our interest in the new attempts by various communities within Israel, small groups of people, to develop some form of contemporary Jewish expression, religious expression, which would not be bound and limited by the authoritarian posture of orthodoxy. There had not been planned in this way this last purpose preoccupied a good bit of the Conference. Israel as you know held elections on the last day of 1973 and at the polls the electorate withdrew from the Labor Party, the party which has governed Israel these past 26 years, the mandate for six of its seats. They no longer commanded even a bare majority within the Knesset for the first time in the history of the state. A coalition government obviously was a requirement and at that point in time the traditional partners in the government, particularly the national religious party made up of the political arm of the orthodox community, increased its demands for partnership in the coalition even though it, too, had lost several seats at the

election. The national religious parties demanded that they be given four portfolios in the Cabinet instead of three; they demanded that they be given freedom of say, a vote, when it came to the final political agreement with whoever the agreement will be with as far as the West Bank is concerned, the orthodox party had some particular interests in Hebron and elsewhere; but most critically they demanded a revision in the definition of the term Jew as it applies legally in Israel, particularly in the matter of the law of return. As you know, under the mandate all of the religious communities, Muslim, Christian, and Jewish, were given control of their own rules as far as the laws of personal status, marriage, divorce, inheritance and the like. And each of these communities in turn gave to its ecclesiastic group control of those areas, so that church law, canon law, governed within the Christian community; the shahriah, Muslim law, governed within the Arab community; and the halachah governed within the Jewish community

In 1948 when the State was established Israel was again, as it is now, besieged, war was on and no one wanted an internisine quarrel so rather than change the forms the religious community in Israel, the orthodox community, was simply allowed to continue this practice and control over the laws of personal status. And now in 1974 they wanted, they demanded, that another brick be placed in the wall of control by which all of the domestic sides of Israeli life are governed by the halacha. In effect, the demand which had to do with giure which is the rules governing conversion insisted that giyure, conversion, be done halacha, which means in the case of a woman that it involve a visit to the mikvah, baptism, immersion; in the case of a man it involved berit, circumcision; and in both cases that the final authorization of the conversion be certified by a rabbinic bet din, a rabbinic court. Had this demand been exceeded to a number of families who have settled in Israel, olin, would find

the status of their marriage and particularly the status of their children in question because they had been converted outside of Israel by liberal or conservative rabbis who did not make these particular demands. And all of us who operate independently outside of Israel, who believe in the integrity of our own Jewish forms, would find ourselves under pressure to submit these forms to some kind of orthodox supervision, if only to preclude later on some question arising in Israel as to the authenticity of the conversion in which we had been involved, and something that diaspora Judaism for the most part did not want to accept, and within Israel would only have added confusion as far as the status of individuals were concerned. This demand, made precisely now, was shoddy at best and certainly scandalous, scandalous because it set up a division within the Jewish people at a time of great danger when divisions could hardly be tolerated, there were enough enemies outside the gate without our worrying about quarreling among ourselves. It was shoddy to come at a time when the religious parties had actually lost the loyalty of people, it was clearly evident that though a 25 or 28 percent of the State is orthodox in its practice, only 8 percent of the State was willing to vote for these political organizations which presumably expressed their demands because of the high-handed, arrogant way in which they had brought about in these last two and a half decades in demanding their rights and in invoking them. And it was shoddy, also, because it was clearly a political move designed to attack when you are in danger yourself of being attacked. We sometimes forget that liberal Judaism, non-orthodox Judaism, did not develop simply because we were not as pious as, because we did not want to observe more of the rituals as, but because in many ways we found halacha, traditional forms and norms of Jewish

life to be morally unacceptable in our time.

A little article appeared in the Israeli Press on Monday of this week which spoke of a letter sent by the government to the United Nations peacekeeping forces who have now interposed themselves along the Suez Canal, asking for their help in speeding up the search for some 230 plus a few bodies of men who fell during the October war. And there was some urgency to the appeal. It was hoped that the United Nations could interest the Egyptians into speeding up the search. Now why this letter? Why this urgency? I have a cousin who lives in Jerusalem who is a psychiatric social worker and during the war and after one of the tasks to which he was assigned was to bring the news of a death to the family of soldiers who had fallen in battle. In one case a young man who had been part of the tank crew had been killed, his tank had been shot, and as you may have read in the papers there was some fault in the hydraulic system of these American tanks so that they tended to explode when they were hit. When the tank was hit the crew jumped out. Four of them got out and the crew ran to a tank nearby and jumped into it and began to continue the fighting. They didn't look back. The tank exploded and when after this particular battle was over people returned to this exploded tank they found that the heat generated by the explosion of the hydraulic system had been such that the body of this young man who had been left behind had been cremated, that even the dog tags were simply molten metal. There was no witness, no eyeball proof, of his death and as a result, according to the halacha, his family cannot sit shiva, there cannot be a funeral, there cannot be a memorial stone or memorial service, and his young widow, some twenty years of age, was put into the status of an aguna, of a woman whose husband is missing and who, under

the traditional law, is not free ever to remarry until some casuistic way can be devised by rabbinical courts, hopefully to free her from this status. The urgency of this letter is directly related to these double tragedies. The death is cruel enough, but to have the family, the widow, put into this state of permanent limbo because of an archaic law which was devised centuries ago when men left on long business trips, sometimes disappeared as it were off the face of the earth for years and decades, only to return having been captured by pirates and ransomed. Once upon a time, in other words, it made sense to have such laws, concerned if you were concerned with the purity of the family because people could disappear. But in the intensity of a modern battle with the immediacy of our modern communication systems, this whole concern has been obviated by the laws there and it was for reasons such as this that we broke with the halacha. Each of these tragedies, which is a reality in Israel, is one that was a festering wound which the religious parties sort of forced the people to forget about or not be able to focus on them in the election by demanding more rather than allowing people to criticize them openly for tragedies that they were compounding now. After some forty days of bargaining in January and February the national religious parties finally agreed with Mrs. Meir to form a government and as is often the case in Israel there was a solution which was no solution. There was a temporary accommodation devised. Mrs. Meir agreed to form a Cabinet level committee which she herself would be the Chair person, the committee to investigate the whole question of conversion, to meet with leaders of all religious groupings within Judaism, and to make a report to the whole Cabinet within a year as to any necessary changes to be made in that tradition of the Jew as it applies legally in Israel to the law of return.

Israelis a way of life which they want to put behind them, as this is the only way to

Now obviously any of us who are concerned with civil rights, decency and humanity, any of us who understand as we do very clearly in the west the advantages of the separation of church and state, can only bemoan the fact that true believers at this time chose not to be patient, not to accommodate themselves to the needs of a whole community of Israel, but to interpose and insist upon some very special demands of their own. When Mrs. Meir appeared before the Conference as she did one morning she pleaded with the Conference for patience. She asked the men there and those whom they relate to in Israel not to shake the boat. Israel, she said, cannot afford an internisim quarrel of high temperature and anger and, of course, she will have her way. The liberal community generally understands the need for accommodation in matters such as this. It's a tragedy that the 'believing community' does not and this is a festering wound which Israel will some day in the not-too-distant future have to face.

Now this whole issue is a minor one in a time when the whole survival of the state is at issue, but I begin with it because it is typical of domestic involvements in Israel today and typical of the reasons that so many with whom I spoke, men and women whom I have confidence in, whose judgement I respect, are very very much involved with the need for a major national domestic reform. What surprised me in Israel was that there was less conversation about survival, about the West Bank and the Golan Heights and Suez and Mr. Kissinger and Mr. Jobert than there is in the United States. There's a great deal more conversation about domestic matters, about the lack of a clear national purpose at the moment, Mrs. Meir's compromise, her forty days of hondling in order to stay in office. All these symbolized to sensitive Israelis a way of life which they want to put behind them, an older way, a way which

the tensions and the exigencies and the stratent circumstances of the post October period can no longer tolerate. They've had enough of band-aiding. They've had enough of compromising. They felt that it was a greater defeat for Israel to have gone through these forty days of political haggling in order to form a Cabinet which was almost every way identical to what existed before the December elections than the October war itself. The October war was brutal, 2600 young Israelis lost their lives. While I was there the government published a little white book which listed the name, the rank, the address, the age of each of these 2600 and it was heart rendering to see families, friends, sweethearts, wives, coming to the post office where they were available to get the book. The war was costly. I don't know how economists figure out the final cost of the war, but it certainly was in the tens of billions of dollars and it was inconclusive. It began with certain defeats and ended with what seemed to be a partial victory, the crossing into the west bank of the Suez Canal into Egypt, but it's clear that it did not end. There have been twelve straight days of fighting just this last period on the Golan Heights. The war was brutal, it was costly, it was inconclusive, it was unwanted, certainly. Somehow it seemed as you tried to understand how the Israelis were reacting to this war that what the war meant to them was an end to their youth, an end to the sense that there would always be a miracle, an end to the sense that they were somehow immortal, that the laws of emerging states, the laws of growth and death, simply did not apply to this new miracle, this thing which we call Israel. What you sensed in Israel was the recognition that all of us arrive at individually when we move through adolescence into adulthood, that we will age, that our talents have certain limitations, that we can't do anything simply because we want to do it, that there are no guarantees that we're going to be

successful, that there are no guarantees that our lives are going to be secure or happy, that we're going to have to live with as much dignity as we can, facing the future as best we can, come what may, whatever will be. I found a great deal of this ce sera sera, you know, whatever will be will be, attitude among the Israelis and that, I think, accounts in part for their lack of conversation, I won't say concern, but lack of conversation about matters international. They know that whatever government is in power will do whatever it can to maintain the security of their borders. They know that they are prepared individually to fight, to lay down their lives if they must, for their survival. They don't have to have their noses rubbed in any longer into the facts of international morality. They tried to be moral. They went out into black Africa and they offered their schools to young Africans and they offered their technicians to emerging African states in the first days of the war. All of these states broke off their relationships with Israel. They watched Europe, a Europe which prides itself upon its traditions of culture and of civilization, bending its diplomacy because of oil. Typically, an article appeared in the Israeli papers out of Stockholm, Sweden about a week ago. You recall that during most of the Vietnam war Sweden took a very very high-minded position about American imperialism. And Sweden welcomed the deserters from our army and the conscientious objectors and the Swedish Premier, Olaf ~~Palma~~^{Palme}, a graduate of nearby Oberlin, was given to sermons about peace and justice and the needs of the Third World and so on and so on, so much so that our government finally broke relations with Sweden, relations which were only reinstated this last week. This last week when we reintroduced our ambassador to Stockholm and Stockholm sent an ambassador to Washington the Swedish government announced that it had entered a multi-year multi-billion dollar pact for oil, not with Saudi, Arabia; not with Kuwait, but with Libya, with ~~Kadaphi~~^{Qu},

the worst bastard of them all. Egypt talks of accommodation. Saudi, Arabia, demands Jerusalem, perhaps accommodation. Quadaphi talks of blood and drowning Israel in the sea. Olof Palme finds no difficulty in signing a multi-billion dollar pact over many years with Quadaphi. And the article itself which is by a Swedish correspondent is worth reading to you because it's very clear the price that the Swedes are prepared to pay.

Libya has undertaken to supply Sweden regularly with oil for 10 years in return for technological assistance in carrying through a program of modernization and industrialization. It is the first arrangement of its kind to be concluded between an Arab oil producer and a Western industrialized country.

Judging by the Libyans' shopping list, they have ambitious plans. Cement, steel and paper are on it, together with hospitals, schools and prefabricated housing. Assistance in bringing agriculture up to date is also included. Oil tankers are to be ordered. Libya apparently proposes building up a national fleet large enough to carry all or most of its own exports.

The Libyans have asked for aid in developing nuclear power, to which the Swedes have agreed in principle, and in due course a reactor is expected to be delivered.

It is clear that the Libyans want to bypass the big oil companies. The Swedes are not averse to the idea either, and the deal secures for them a source of supply directly from a producer.

Abdul Salem Ahmed, Jalloud, the Libyan Prime Minister, who visited Stockholm earlier this month to sign the agreement, told a press conference that he was glad to see that Sweden was on the Arab side in the Middle Eastern dispute. On that account, he indicated, Libya would be honored to supply all the oil required.

This was the first concrete result of a quiet readjustment of Swedish foreign policy. For years Sweden, although neutral, has consistently expressed pro-Israel sympathies. In previous conflicts between Israel and the Arabs, Swedish leaders have not hesitated to make public and indeed emotional speeches in favor of Israel.

But after the last Middle Eastern war the Swedes had noticeably changed. The Social Democratic Prime Minister, Mr. Olof Palme, not usually reluctant to condemn wrongs and take sides was distinctly cautious and reserved.

Meanwhile, in a round of private talks, Swedish diplomats assured Arab leaders that Sweden's pro Israel stance, if indeed it could be described in precisely those terms, was now in process of revision. Sweden had far more understanding of the Arab position than before.

This might possibly have had something to do with the diplomatic isolation of Israel, not to mention the imposition of the oil embargo.

The Arabs accepted this act of contrition. Eventually the Swedes were given to understand that they would no longer be numbered among Arab enemies. But only with the Libyan agreement has it been shown that Sweden is counted among Arab friends. Mr. Jalloud said that Sweden was the kind of country with whom Libya ought to deal, since both nations were "progressive." He was not visibly put out by Mr. Palme's corrective statement that Sweden was neutral. Neutrality, Mr. Jalloud implied, was a comprehensive word, and it ought not to separate friends.

Israel is surrounded by a sea of self-interest and of hypocrisy. The Israelis recognize that oil and self-interest play a major role in international affairs and they have seen just how much they can count upon the good will of men of good will. They know that they have to count upon themselves and they know that they're not all powerful, three and a half million in a world reaching towards four billion people. The diplomats can always write justifications and rationalizations and pompous prose in a moralistic tone for any position their country sees it advantageous to take. But I did not find in Israel any despair, any sense that the future was inevitably tragic. There was a recognition that time was not only on the Arabs' side, but there are already divisions between the oil producing countries among the Arab powers, some of whom are left wing and some progressive and some feudal. There are great divisions between east and west. Detente is not today what it seemed to be six months ago and there are great divisions in the west itself. It is clear that as long as they are willing to pay the price they feel that there will be an Israel. What concerns them is what kind of Israel. Their concerns are for a kind of purging of the materialism, the indulgence, the sense of power, all those forms of life which have grown up in Israel over the last fifteen years particularly and which now can no longer be afforded or tolerated. They are disturbed as I indicated to you by an election which

proved nothing. They wanted to vote certain people out and they found that the lists were juggled in such a way that they had voted people out but they were somehow still in. If elections were held today the Labor Party would lose even more votes. About the third or fourth week of the haggling over the forming of the government the Israeli newspaper, Davar, had a headline: 'For God's sakes, Golda, go.' Get out. They respect her. She's a tough minded effective leader. She's too old. She's too tired and as long as she remains a whole minion of other people remain in power. What Israel wants above all is a series of new faces, new voices, new hopes, a verbalization of a new set of principles and all this will require another election, perhaps two more elections in short order, and certainly lots of major electoral reform because the electoral system in Israel today is not only cumbersome but it makes it almost impossible for new faces, men, women, to arise and to gain quickly widespread popular support. Israel is burdened today above all else by a terrible terrible inflation. Prices rose in Israel by 8 percent in February alone. We complained here in Cleveland of an 8-1/2 or 9 percent inflation during all of 1973. In Israel prices have rose perhaps 30 percent since October. The budget which was submitted by the present government to the Knesset suggests that the average Israeli will have to tighten his belt, lower his standard of living, by 4.5 percent during 1974. Now you've got to multiply that number by two or by three or by four. What it means simply is that housing is out of reach, foods have become terrifyingly expensive, the basic services sometimes almost prohibitive, the cost of living is running at an escalated rate of inflation. Let me give you some figures.

During February alone the cost of livestock feed went up 45.9 percent; the cost of cooking oil 41.2 percent; the cost of sugar 58.8 percent; the cost of biscuits and cake, 26.7 percent; the cost of rice, 24.6 percent; the cost of butter, 41.2 percent; the cost of milk, 48.6 percent; the cost of eggs, 41.1 percent; the cost of bread, 44.7 percent; the cost of cheese, 52.8 percent; the cost of fish, 35.4 percent; vegetables and fruits rose about 10 percent. Now runaway inflation does many things. It destroys the ability of people to provide adequacy for their families. It turns people sour and there has been a rise of the number of people who want to emigrate from Israel, the soft, the weak, the materialist. These people look down the road and they see a society which for a considerable period of time will not be able to provide for the good life and though their numbers are not frightening, they number in the tens and perhaps in the several hundreds, in percentage terms it's a rather high number. The numbers who are applying at the Canadian Embassy or the Brazilian Embassy for admission to those countries is on the increase. But most Israelis have no desire to leave. They love their country. It's a country they themselves built. It's a country which is tied to them by the deep emotional knots, history, death of the pioneers, of their own sons and daughters in its defense, but what they know they need is a new sense of national purpose, a new sense of national coherence. Israel was founded by pioneers who combined two idealistic themes, the theme of land, of the pioneer, of using one's hands and one's sweat to build a good society, to turn the blighted into the green; and a theme of socialism, of cooperativism, of community. They would build there a society in which there would be true community association. People would be comrades. Now over the years they've tried to hold to these dreams, but as the land filled up less and less people were involved in

agriculture, in livestock, on the kibbutzim and the moshavout. And as people came to the city they moved away from association and from community into a more mercantile, competitive, urban atmosphere and they lost this sense that ties neighbor to neighbor in total shared enterprise. And no one has come in Israel who could brace for them, set an example for them, of a new and deeper and more contemporary social vision and that is what they need more than anything else. They know, they know that their school system is old-fashioned, too much geared to repetition, to rote. They know that the economy has been allowed to develop too much in terms of providing the luxuries, the good things of life, and not enough has been devoted to building up the essential industries of the nation. They know that many of them have pulled away from community responsibility, gone into teaching, gone into a profession, gone into their business and not involved themselves in the business of government. Government was left to the bureaucrats. That's one of the problems of Israel. Many an Israeli has been essentially non-political in the way in which Europeans tended to use that term. They want a new liberation and spirit. They want to sense that the lowering of their standard of living is truly worthwhile because when they emerge from the end of the tunnel they will have about them a society which has the value, the intrinsic merit, of being humane, being Jewish, being sensitive and they're troubled. They're troubled by what they see as the growing materialism. They're troubled by the amount in which one's life depends upon protectcia and one knows that in order to get something done. They're troubled by the lack of flexibility in the social order so there doesn't seem to be able to cope with sudden challenge and the need for sudden change. They're troubled by religious orthodoxy which has stifled the growth in any major way of new forms, more dynamic, more contemporary forms of Judaistic expression. Many things trouble them, Almost all of these

of a domestic concern. And this is really what I hadn't expected. This is what they wanted to talk about, the need for educational reform, the need for election reform, the need for reform of the way in which urban life is governed, the town councils are as heavy with bureaucracy as the national government itself. They want change. They want this liberation of the spirit and as yet they don't quite see how all this is going to take place. It troubles them that young Israel and middle-aged Israel no longer seem able to communicate with each other. And this is not a generation gap in the American sense of the term. It's rather that middle-aged Israel, at least those who are active, tend to be European and the majority of young Israel tend to come from the oriental Jewish communities. And in young Israel there is not the sophistication, the middle-class mentality, the middle-class set of mores and standards which middle-aged Israel brought over with it or was raised into. Young Israel is good technically, technologically, with its hands, works hard, but it seems to lack any of the intellectual capacity. It seems unable to take advantage of the university system and this is troubling. And young Israel seems not to know how to go about becoming politically and socially effective. Most of this young Israel was raised in communities within families who come from traditions where the government was the enemy, in Morocco and Algeria, in Yemen and in Iraq, the government was totally other. You stayed as far away from the government as possible. In distance there was safety and they don't know the techniques of creating town councils and participating in them, or creating effective forms to demonstrate, to secure the rights, the advantages, which they themselves need. And so there is

a very definite sense that those in power now do not really understand the needs and the hopes and the expectations of those who fought, but who don't yet know how to fight for their rights for what they think are needed.

Israel today seems to be a middle-aged country. While we were there last week universities opened up again for the first time since the October war. The 18, 19, 20-year old age group is for the most part still in service and since they are serving in the Golan and in the Sinai and in the West Bank you simply don't see them. They are not in the cities. You don't have the same sense of bouyancy, of youth, that you got when you visited Israel two, four, eight years ago. But the young people are there. The state is being shouldered by their own sacrifice. I must say with it all that I liked Israel better this time than I did two years ago or four years ago or when I went to Israel just after the June war of 1967. I didn't like the self-confidence, the exaggerated self-confidence, which I found in Israel then. I didn't like to be aware of the sense that I heard resonating in many voices: "We alone know how. We've got it made. We know the answers. We have the best society." Now I heard sensitive, serious people talking seriously and sensitively about real human problems which they hoped to meet and to confront. I was meeting an adult community and not a community on an emotional binge. Since I do not believe that God guaranteed to any of us the good life as television describes it to us I'm not convinced that those things which truly satisfy man are purchasable, depend upon one's standard of living. I feel that over the months the men and the women with whom I talked will coalesce and find ways to solve the real problems which for the first time they're clearly seeing and that a better Israel will emerge, an Israel more concerned with human values and less simply with the posturings of strength. All this, of course, depends upon military security. Israel will walk a very dangerous road internationally in

the months that lie ahead. I don't know what those months will bring and I don't think anyone else in Israel or out does, but there's no breaking of the will, there's no running away and hiding. There's no throwing up of the arms in a posture of spiritual defeat. What needs to be done they will do, of that I am convinced. The leaders who emerge after this period of trial and testing will be better leaders, that is, more appropriate to the needs of 1974. They're not the people who are on the scene today. Israel needs a whole new set of characters. She'll find them because the human resource there is a good one.

How shall I end and signal what I'm trying to say? One day I drove up towards the Galilee and the Golan and when I drove back I came along the Jordan River through the West Bank. I was driving myself, and I picked up on the highway several young soldiers. I dropped most of them near Jericho and one I brought back with me to Jerusalem. We talked. He came from a Turkish Jewish family who had been in Israel for some three or four generations. He was returning towards Jerusalem for a wedding. He received a two day leave from the army for his uncle's wedding. I was invited, by the way, to the wedding. I didn't have a chance to go, unfortunately. He had entered the Technion to be an engineer. He had finished one year and then had been called out for active duty. I asked him, did he mind? Yes. When would he be able to go back? When he'd be allowed to. Was he counting the days? No, ^{what} ~~it~~ had to be done ~~xxxx~~ ~~xxxx~~ had to be done. What do you think about what's going to happen? Not very much. Life will go on. Jewish life has lasted 3,000 years and in very much similar conditions ^{if} will last beyond us. Make sure you come to the wedding.

The agricultural indicator reflects all of the expenses borne by farmers and farm settlements: labour, equipment and supplies. Livestock feed increased in price by 45.9 per cent last month, and pest control supplies, by 13.1 per cent. Electricity and fuel cost the farmers 22.8 and 13.9 per cent more, respectively.

All of these rises resulted in more expensive fruits and vegetables for the housewife last month — the prices having risen by more than the traditional January-to-February norm.

According to economists, the 1974 year-end cost-of-living pay increment already can be safely pegged at 19 per cent even if retail prices remain stable for the rest of the year. Such a possibility, of course, is not even considered real.

Here are some representative retail price increases noted last month:

GROCERIES AND MEATS:
 Cooking oil, up 41.2 per cent, after a 4.2 rise in January; sugar, 53.8 per cent; flour, 58.3, after a 10.1 jump in January; biscuits and cakes, 26.7; rice, 24.6; butter, 41.2; milk, 48.6, after rising by 7.9 per cent in January; cultured milk, 49.2; eggs, 41.1; margarine, 38.6; bread, 44.7; cheeses, 52.8; poultry, 24.3, following January's addition of 8.6 per cent; fresh beef, 5.6; carp fish, 35.4; and soft drinks, 20.3 per cent.

FRUITS AND VEGETABLES:
 Apples, up 9.7 per cent; oranges, 8.8; and lemons, 2.3 per cent. Onions, up 27.5; tomatoes, 25; carrots, 13.9; and potatoes, 9.6.

HOME MAINTENANCE AND EQUIPMENT: cooking gas prices expanded by 13 per cent after having gone up by 35.3 per cent in January; kitchen utensils, 7.4; domestic help, 4.2; painting and decorating costs, 7.7, and soaps and cleaning materials, 5.3 per cent. Electric refrigerators cost the purchaser 2.7 per cent more last month, while a kitchen range meant an additional outlay of 5.8 per cent and above January's prices for these.

OTHER PRICE RISES: vehicle repairs, 4; driving lessons, 8.7; dental treatment, 8; eyeglasses, 4.2; membership in sick funds, 10; and pharmaceuticals, 3.3. Coiffeure was up by 5.4 per cent; cosmetics, by 3.9; religious articles, 4.6; toys, 3.8 and photographic supplies, 2.6 per cent.

Only two items in the Statistics Bureau's "consumer's shopping basket" bucked the trend by coming down in price. Outerwear prices shed 5.8 per cent from their January levels, and 1.7 per cent was peeled off the price of bananas.

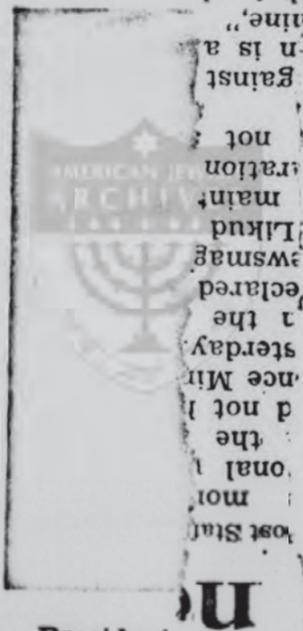
Haifa bakery

BEIRUT (AP) — remained silent for a day on a fighting with the in the oil-rich

But reports of mountain warfare Barzani stations and ment houses district of Zak ern province was reported

Beirut reports army division have advanced strategic positions poised for a the Pesh M regular army.

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Kaddish

Friday

Sunday

Nov 24 1974

Those who passed away this week

VIVIAN KAY RAPHAEL

LEON RAFFEL

Yahrzeits

DR. LOUIS H. BROOKS

BERDIE STÖTTER COLE

EDWIN R. COLE

ROSE BERNSTEIN

SAMUEL S. ROSENTHAL

BLANCHE M. MAYER

LENA MENDELSON

MAXWELL L. LAPPIN

DAVID TOMARKIN

SIDNEY N. WEITZ

MOLLIE FRIEDMAN

LILLIE A. COPENHAGEN

EUGENE FRIED

WILBUR A. STEUER

ESTHER SEIDMAN

HERMAN H. FELSMAN

MARTHA B. MARKOWITZ

HERMAN J. REICH

DR. NATHAN B. JAFFE

AARON E. TRATTNER

ABRAHAM C. BIGELSON

JESSIE ALSBACHER



I returned from Jerusalem this past Thursday. The occasion to see
 visit was to attend services of the CCAR at 2nd ^{west} street the opening
 part - Liberal Judaism Today. The CCAR should have your eye @
 need in Israel at least one every 7 years. We substituted that for
 several reasons.

1) The intense violence of living with new wave
 of ^{of} living with one another in a different culture &
 politics

2) ^{institute} The obscuring of our perception of our self and ^{experience} progress
 when we make contact with great culture &
 quite different life situations

3) as a symbol of our
 Jewish identity
 & Jewish history
 WRHS AMERICAN JEWISH ARCHIVES
historical publicity needs
has struggle to survive
 and open commitment to
 the unity of all
 Jewish

4) to document the work of religious institutions
 so to record our history in Israel & with struggle
 to open our eyes to our past & our future
contemporary problems - as part of our commitment to the people
contemporary in the process of religious development.

at the end of

The other papers occupied much of the articles of the publisher

Confusion, we arrived just after the formation of the new media project -

after nearly 70 days of hazy & uncertain debate on the part of the

Committee, The Dec. 31 election, left us full time for the 1950s

involvement in how things got done - There is a lot of pressure on the

part of N.R.P. had also lost ^{status} rights (2) -- but because of

freedom's last word would be to renew, renew, renew, -- renew

of PARTY politics in N.R.P. included the press for young to

conclude

4 paragraphs initial 1 2

freedom of voice & idea

at times of it will be

and not rejection

rejection is the essence of the idea of rejection to allow just as been

of a journal media -- concerned is 2 3 2

That seems simple

as plain of media

as you know to N.R.P. was quite simple and clear

media function described related to media renew renew

written } media to state was needed. The had been

the rule under the media. The idea part did not work



They also want to need for a full report of expenses & assets.
What @ NRP, proposed to do was to send us with decrease to
add assets such as the case of ambassador's military, over the
case of Israel's citizens

They said in effect that we & we were concerned in the
disposal of a report or Committee which will do and
require DIPN, 1/2 1/2 (admitted) and for just the purpose of
an article, 1/2 1/2 a unit should not specify a
form for attorneys in the case of release, -- The
name had any manifestation:

WRHS



1) It should be clearly stated that any people in
Israel will be able to obtain a change of status
2) form (one of which is included in release and
attorney forms)

2) If passed it should be clearly stated that
nothing is clearly stated in the disposal to get
clearly authorized for commitment -- it
will be able to send into problem -- Then
nothing is except de jure in release and attorney
use do not authorize.

when the multiple address to the demand meeting of the
Tenth - the best but been much but the best but best which
represented - these records was by way only multiple not

The best records not to be added or added - if multiple agrees

2 million to the bill

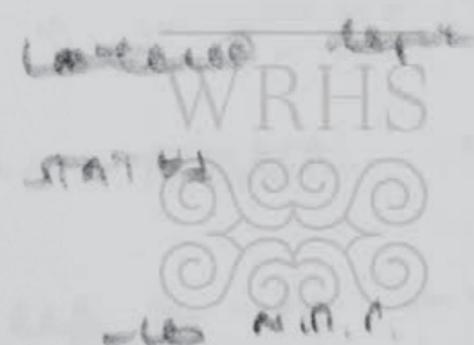
the present records not held a fund - not fund -

out in a number of times

the copy use in copy - - copy in not money

under the agency records records for you

to find list of cases Tenn to



By clearly now

for records may also be found to multiple records

of the low publicly released

It was as well - under not to copy of

multiple records released - by multiple to records of

the not copy - small records do not under records

orderly

To find the full list now given in multiple

group in the unilateral committee as unanimous should
it be an organization - the result be the Chairman - it would
need much also years report could be year -

When she appeared before the CCAA - she was pleased
for particular - donated in background - she would approve
her staff - a bill unanimous step - new - at
she was right - but to use her own deducted
to find it on her -

The non-selection - which was clear after she left
you are typical of the TEMPORARY - THE BUYING OF TIME -
to LACK of CLARA particular in which she was
any of donated left to her - she was clear of
WRHS AMERICAN JEWISH ARCHIVES

Plan of arguing away as my will under 2 letters
The outcome was limited (2600 plus - as left)
only (10% of value of assets) in consideration - if 2 more

to conclude is essential input of the war - 2 more
my will not preclude donated out of its consideration
of its own consideration
involved specific
as it was needed

found his way into the eye - found world - had time - No
account - You can't control your mind

aircraft - World - really may control the mind

relapse need to control it but could not
have been on control and to see - They HAVE

A NEW SORT OF CONTROL and eye see 31
control by got only the power of a FACE -

It is stated that had been any - be
heavy reliefs | WRHS control of your life -

have to see control reliefs 7% and mind can
[power 50% and No -] The control power is 4.5%

reliefs is at 100% and 100% and 100% and 100% and 100%
reliefs is at 100% and 100% and 100% and 100%

to 27 - 37 - - is a very small part of the total
less - they need more control power and control

control power is not enough
Control is not enough - [power of control is not]

- power of control is not enough and control is not enough

to the future (N.A.P. would not come under)

people run a project - a series of interrelated projects -
then have local groups and collect very varied of ideas -

to a unit - long term

to yield - to benefits

to ability - very clear future

to bring - for the 1st time public

on the subject to me of Problems of Cohesion in the

Society - about paper not particular - 7/6

new idea for a meeting and Journal



When could be started

1) could just bring together with discussion

refer - to local groups and 7 points - DAVAN

1) planning not - also secret - also had -

2) will mean of meeting - one meeting - great

because a meeting - when get one 73% new

how well it can be done at local.

