

# HERALD

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## Israel Urges Kissinger To Fly To Middle East

WASHINGTON: Israel has urged Secretary of State Kissinger to stop seeking further territorial concessions from her and fly instead to the Middle East to find out what President Anwar el-Sadat of Egypt would give up in return for a new Sinai withdrawal, according to diplomats and American officials.

Top Kissinger aides said that such a trip always remained a possibility, but that for the moment Mr. Kissinger believed the diplomatic gap separating Israel and Egypt had to be narrowed before he undertook another trip.

Both sides agree that the opportunity for a new Egyptian-Israeli accord seems brighter now that Leonid I. Brezhnev, the Soviet leader, has put off his trip to Cairo, but they are at odds over how to achieve another agreement.

The basic problem is that Mr. Kissinger, who has served as a mediator for the last year between Israel and the Arabs, seems caught between equally firm Israeli and Egyptian positions.

The Egyptians have made it clear to Mr. Kissinger that as a minimum for another accord in the Sinai, Israel must not only withdraw a substantial distance but also include in the territory handed over to Egypt the strategic Mitla and Gidi passes in the central Sinai. The Egyptians also want the return of the Abu Rudeis oil fields seized during the June, 1967 war.

Mr. Kissinger has transmitted these Egyptian views to Israel, not in the form of formal Egyptian proposals, but rather as his own view of what would be needed to get Egypt involved in new negotiations.

When Mr. Allon came to Washington early last month, he told Mr. Kissinger that he could inform Mr. Sadat that Israel would be willing, in return for undefined Egyptian political concessions, to pull back her Sinai forces 10 to 30 miles.

Mr. Allon said, however, that

### Israel, Ireland Establish Full Diplomatic Relations

JERUSALEM: Israel and the Republic of Ireland have decided to establish full diplomatic relations, an official Foreign Ministry statement revealed here. At first there will be non-resident ambassadors but sources here hope that within a short time embassies will be set up in the two countries. The official statement spoke of the decision as "affirming the desire to strengthen the friendly relations and cooperation between the peoples of their countries..." Ambassadors would be exchanged "initially on a non-resident level," the statement added.

Sources here said the move had been agreed to by Israel's and Ireland's foreign ministers at their meeting at the UN on September 25. Further contacts were pursued by the two UN delegations and later by the Israel embassy in London. Ireland has recently decided to open diplomatic ties with Lebanon and Egypt. It has not until now had any such ties with Mideast countries.

Israel was not including the key passes in that concession and wanted to retain the oil wells. Additionally, Israel wanted the next accord to last about five years, not renewable every six months as was the first disengagement accord.

When Ambassador Herman F. Eilts of the United States conveyed the Israeli ideas to Mr. Sadat in Cairo, the Egyptian leader rejected the concepts as inadequate and not worthy of response. He has asked Mr. Kissinger to come up with more substantial Israel concessions, American officials said.

With Mr. Brezhnev's trip to the middle East, postponed indefinitely, American officials feel that the chances for a new Egyptian-Israeli agreement are enhanced. Israeli diplomats said that they shared this view.

(Continued on page 15)

## Pope Paul Calls For 'True Dialogue' Between Judaism And Christianity

ROME: Pope Paul VI received a Roman Catholic Jewish liaison committee last week and called for a "true dialogue" between Judaism and Christianity. He also restated the church's rejection of "every form of anti-Semitism."

The papal speech came at the end of a four-day conference of the Liaison committee in which guidelines for Catholic-Jewish collaboration, issued by the Vatican last week, were discussed by experts of the two faiths.

In the audience, the Pontiff did not make any mention of Israel. The new Vatican guidelines had also failed to refer to the State of Israel and its importance in Jewish religious thinking, and Jewish spiritual leaders in Israel and elsewhere had criticized this omission during the last few days.

During the audience, the secretary general of the World Jewish Congress, Dr. Gerhard Riegner of Geneva, reminded Pope Paul of the rebirth of the Jewish state and of the essential role of the concepts of people and land in Jewish religious thought.

Dr. Riegner, speaking in French on behalf of the Jewish participants in the inter-faith talks at the Vatican, expressed the hope that Roman Catholics would learn to understand what Israel means for Jews.

In his address, Pope Paul recalled that the new Vatican guidelines urged Catholics "to learn by what essential traits the Jews define themselves in the light of their own religious experience." The Pontiff added that he hoped Jews would respond "in reciprocity" to the Catholic effort for understanding.

### Avoids Mention Of Israel

The Vatican so far has avoided anything that might be construed as recognition of Israel. Such circumspection is understood to be the result of pressures from Arabs — Moslems and Christians — and of fears that direct acknowledgment of a Jewish state may hurt church interests in the



TO APPEAR: World famous folk singer, Shlomo Carlebach, will appear in concert at Congregation Ohave Shalom in Pawtucket on Sunday, February 9, at 7:30 p.m.

Mr. Carlebach has appeared around the world and will give a concert, a Salute to Israel, which he presented at Brooklyn College.

Further information may be obtained by calling 725-5687, 725-2033 or 785-1747.

Middle East.

The new Vatican guidelines and the papal address appear to shift the responsibility of defining Israel's status to the Jews. If Jewish religious leaders and thinkers in a self-assessment of their faith find that the existence of the state of Israel is essential to it, Catholics will accept this, the new Vatican

## Sentence Soviet Jewish Merchant To Death In Bribe-Taking Case

MOSCOW: A major newspaper published a detailed account here of the economic crimes allegedly committed by Mikhail Y. Leviyev, a Soviet Jew who was sentenced to death last month after being convicted of bribe-taking.

Has son, Aleksandr, said that appeals for clemency had been rejected by the Supreme Court and that his father was apparently waiting in a Moscow prison to be put to death.

The case against Mr. Leviyev, the former manager of a popular store in Moscow, was presented in Trud, the trade-union daily. The article said that he and a group of collaborators had illegally amassed the equivalent of about \$2.7-million, over a period of years.

The publication of the charges appeared to serve several purposes. First, it tended to preclude criticism that Mr. Leviyev was being prosecuted because of his being Jewish. His wife, Sofiya, had told Western newsmen that the Leviyevs had applied to emigrate shortly after his shop was closed by the authorities in 1972.

### Ignored by Activists

The newspaper account gave no hint that Mr. Leviyev is Jewish. Soviet authorities have long been sensitive to criticism from abroad that they are particularly vigorous in prosecuting economic crime cases against Jews. None of the Jewish activists in Moscow who normally see injustice in the

### Hit Yugoslav Plane

## Men Fire Bazookas At Israeli Airliner

PARIS: Two men armed with bazookas fired rockets Monday as an Israeli airliner with 136 passengers was about to take off for New York from Orly airport. The rockets missed that plane but hit a parked Yugoslav aircraft and a storage building.

The police said a Yugoslav steward, a French guard and a French worker were slightly injured. The attackers escaped in a car they had parked nearby.

An anonymous caller telephoned the Reuters news agency office here and said the attack was the work of an Arab guerrilla group called the "Mohammed Boudia Commando." Mohammed Boudia was an Algerian exile sympathetic to the Palestinians who was killed by a car bomb in Paris in 1973.

In Beirut, Lebanon, the Palestine Liberation Organization, coordinator of Palestinian guerrilla groups, said it had had nothing to do with the Orly attack. It denounced the action as criminal.

However, a statement telephoned to the Agence France-Presse office in Beirut said the Black September guerrilla organization had staged the attack in retaliation for the bombing of Palestine Liberation

Organization offices in the Lebanese capital last month.

Black September, the group that attacked members of the Israeli and Arab officials — and by some Palestinian militants — as an offshoot of Al Fatah, the largest group in the P.L.O.

The firing of rockets at the Israeli airliner, an El Al Boeing 707, was the first attack on a plane in France in the Palestinian terrorist campaign.

For some years there was thought to be a tacit agreement with French authorities that allowed Palestinians to operate in France providing that there were not attacks here.

But about two years ago offices of Jewish organizations came under bombing attacks. Last year Palestinians broke into the Saudi Arabian Embassy, held hostages overnight and were finally escorted to the airport.

### Most Passengers American

The attack on the El Al plane took place after noon here as the plane was passing the Yugoslav airliner, a DC-9, and moving into take-off position. El Al said most of the 136 passengers on Flight 221 from Tel Aviv to New York and Montreal were Americans. There were also 12 crew members on the plane.

An Israeli Embassy spokesman said the El Al plane was about 35 yards from the point where the rockets were fired.

French authorities said two bazooka shells were fired. The first crashed through the Yugoslav plane without exploding, tearing a hole under its right wing. The second hit a storage building.

There were crew members but no passengers on the Yugoslav plane, which had just arrived from Zagreb. The 36 passengers ticketed for the return trip had not yet boarded the plane.

### Attackers Seen

The two attackers were seen by a number of people at the airport. Their car, a white Peugeot 504, was later found abandoned a few miles away near a suburban cemetery.

The police said there were two bazookas in the back seat and an unexploded shell.

A Swissair official who saw the attack said he looked out the window when he heard the first explosion.

"I saw two men standing by a car aiming what looked like a bazooka at two planes. A big, tall, dark man aged about 30, carried the bazooka on his shoulder.

"The second explosion was much stronger. I saw the man with his bazooka recoil with the backfire and smash his car windshield."

The police found broken glass where the car had been parked. They also found a 7.65-mm pistol of East European make, marked with a star, apparently dropped by the attackers in their rush to escape. Witnesses said the two explosions were 15 seconds apart.

An El Al spokesman said the plane's pilot accelerated quickly when he heard the first explosion, "which may be why the second rocket missed." The plane was ordered not to take off by the control tower, Orly officials said. After mechanical and security checks the flight left for New York two hours late.

Commissioner Rene Ottavio, head of the police brigade investigating the attack, said that the launchers that were used "require a certain experience."



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February 17-March 10 — Fairwood Group, led by Rev. Victor Abram.

February 17-February 27 — Randolph tour led by Rabbi Dr. and Mrs. H. Joseph Simkes.

February 23-March 5 — Temple Beth Avodah, led by Rabbi and Mrs. Robert M. Miller.

February 23-March 5 — EMBO Workshop

February 24-March 10 — Temple Israel of Sharon, led by Rabbi Shama Kanter.

February 16-February 26 — Interchurch Council of Greater New Bedford, led by Rev. Pamela Cole.

February 22-March 4 — Grandberg Bros. Trip, led by Mr. Grandberg.

February 26-March 13 — Fall River Jewish Community Council, led by Rabbi Norbert Weinberg.

February 27-March 13 — Ecumenical Journey to Israel and Rome, led by Father Gregory, Rabbi Salzmann, Rev. Teikmanis.

March 3-March 13 — Jewish War Veterans, led by Mr. Al Scholossberg.

March 3-March 17 — Temple Emanuel, Lawrence, led by Rabbi Harry A. Roth.

March 4-March 18 — American Israel Numismatic Association, led by Mr. Morris Bram.

March 6-March 16 — New England Dental Convention, led by Mr. Walter Guziewicz.

March 13-March 23 — International Academy of Legal Medicine and Social Medicine.

April 3-April 17 — International Symposium on Molecular Structure

April 9-April 24 — Pilgrimage Tour, led by Pastor Paul Weidger.

April 14-April 28 — Rachel's Israel, led by Mrs. Rachel Batron.

April 15-April 28 — Decalogue.

April 15-May 1 — Pilgrimage Tour to Israel and Rome, led by Father Richard Lonsdale.

April 20-May 4 — Hartford Community Center Second Timers, led by Mr. Leonard Freedman.

April 23-May 8 — American Physicians Fellowship's Seminar on Trauma in Medicine and Tour of Israel, led by Dr. Manuel Glazier.

April 24-May 5 — Diabetes and Adipose Symposium No. 1.

April 24-May 8 — Diabetes and Adipose Symposium No. 2.

May 22-June 5 — Merrimac Valley Jewish Community, led by Mrs. Sylvia Robinson.

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## Obituaries

### SAMUEL RAKUSIN

Funeral services for Samuel Rakusin, 83, of 243 Smith Street, who died January 10 after a long illness, were held Sunday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Anna (Kline) Rakusin, he was born in Latvia, the son of the late Mendell and Hannah (Bassing) Rakusin. He had been a resident of Providence for 65 years.

Mr. Rakusin was an Army veteran of World War I, and served with the 82nd Division in France. He was a sheet metal worker at Newport Torpedo Station from 1930 to 1944 and at Quonset Point Naval Air Station until his retirement 14 years ago. He was a member of What Cheer Lodge and of Roger Williams Post, American Legion.

Besides his wife, he is survived by a son, Milton "Buddy" Rakusin of Brooklyn, New York; a daughter, Rosalind Herman of Cranston; a sister, Edith Meyers of Providence; four grandchildren and four great-grandchildren.

### DR. SAMUEL HOCHMAN

Funeral services for Dr. Samuel Hochman, 65, of 998 Hope Street, a practicing dentist in Providence for the last 30 years, who died Sunday after an illness of four weeks, were held Monday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Rose (Klein) Hochman, he was born in Providence, a son of the late Joseph and Bella (Freeman) Hochman. He had been a lifelong resident of the city.

A 1932 graduate of the University of Rhode Island, he was graduated from Washington University in St. Louis, Missouri, in 1944.

He also had an office in Bristol from 1944 to 1947.

Dr. Hochman was a member of the Providence, Rhode Island and American Dental Associations, the Alpha Epsilon Pi fraternity at the University of Rhode Island, the staff of the Samuels Clinic at Rhode Island Hospital, the dental clinic of the Providence School Department, and the Jewish Home for the Aged.

Besides his wife, he leaves a daughter, Barbara Dangel of Stoughton, Massachusetts; three brothers, Hyman Hochman and George Hochman, both of Providence, and James Hochman of Cranston; a sister, Miss Sybil Hochman of Pawtucket and three grandchildren.

### HERMANN STERNAU

Funeral services for Hermann Sternau, 64, of Barnes Street, a Wayland Square fur merchant for many years, who died January 7, were held January 9 at Temple Beth El. Burial was in Sinai Memorial Park.

The husband of Murial (Karpf) Sternau, he was born in Germany on February 17, 1910, the son of

the late Julius and Rika (Sander) Sternau.

Mr. Sternau was the president of the Hermann Sternau Furs of Providence for the past 12 years and a resident of this city for 17 years. He had previously lived in Detroit.

He was a member of Temple Beth El and its Brotherhood.

Besides his wife, he is survived by a son, Rene Sternau of Washington, D. C., and a daughter, Juliette Eisenson of Woodstock, New York.

### MRS. MORRIS BLACKMAN

Funeral services for Celia (Lisker) Blackman, 85, of 13 Creighton Street, who died January 8 after a long illness, were held the following day at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The wife of Morris Blackman, she was born in Russia, a daughter of the late Ellis and Sarah (Sophia) Lisker. She had been a Providence resident for more than 70 years.

Besides her husband, survivors are two sons, Louis Blackman and Ellis Blackman, both of California; two daughters, Sophie Cort and Claire Cohen, both of Providence; five grandchildren and three great-grandchildren.

### MRS. L. H. HOFFMAN

Funeral services for Eve (Waxman) Hoffman, 60, of Seaclyffe, Long Island, New York, who died January 6, were conducted by Rabbi in Great Neck, Long Island, New York.

The wife of Lawrence H. Hoff-

man, she was born in Russia, a daughter of the late Aaron and Rifka Waxman. She came to Providence at the age of eight and lived in this city for 14 years. She worked here for the Jewish Family and Children's Service.

Besides her husband, survivors include a daughter, Caroline of Wisconsin; a son, David Hoffman of Ossining, New York; two brothers, Martin Waxman of Warwick and Sidney Waxman of Storrs, Connecticut; a sister, Dorothy Miller of Painesville, Ohio, and one grandchild.

### LOUIS HELFAND

Funeral services for Louis Helfand, who died January 11 in Brockton, Massachusetts, after an illness of two years, were held Sunday at the Fisher Memorial Chapel in Fall River, Massachusetts. Burial was in Agudas Achim Cemetery in Fall River.

The husband of Ida (Kaplan) Helfand, he was a son of the late Samuel and Ida (Barish) Helfand. He came to this country as a very young boy and lived in Fall River, North Dartmouth, Massachusetts, and New Bedford, Massachusetts, until 1924 when he and his friend, Joseph Greenblatt went into partnership in the Brockton Wallpaper Company in downtown Brockton. The business was dissolved about 10 years ago when he retired.

Besides his wife, survivors are a daughter, Mrs. Richard Gordon of City College, Pennsylvania; a brother, Henry Helfand of Warwick, and two grandsons.

### MRS. CHARLES KOSOFKY

Funeral services for Rose (Zelniker) Kosofsky, 73, formerly of Nakomis Drive, Warwick, who died Tuesday after an illness of two months, were held the following day at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The widow of Charles Kosofsky, she was born in Russia, a daughter of the late Mr. and Mrs. Joseph Zelniker. She had lived in Warwick for the past 14 years and formerly had lived in Fall River, Massachusetts.

She was a life member of Hadassah, a member of Temple Beth Am and its Sisterhood. Mrs. Kosofsky was also a member of the Pioneer Women's Association and the Jewish Home for the Aged.

She is survived by two daughters, Harriet Klar of East Providence and Gloria Ackerman of Warwick; a brother, William Zelniker of California; three sisters, Sadie Eisenstadt of Providence, and Miss Ella Zelniker and Miss Sarah Zelniker, both of Warwick, and seven grandchildren.



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**Mr. and Mrs. Richard Bensusan**

Miss Ellen Block became the bride of Richard Bensusan at a 1 p.m. wedding on Sunday, December 22, at Temple Beth Torah. The double ring ceremony was performed by Rabbi Leslie Y. Gutterman.

The bride is the daughter of Mr. and Mrs. Seymour Block of Bryant Road in Cranston. The parents of the bridegroom are Mr. and Mrs. Albert Bensusan of Kearsage Drive in Cranston.

Given in marriage by her father, the bride was attended by her sister, Karen, as maid of honor. Best man was Herbert Paine, brother-in-law of the bridegroom.

Included in the bridal party were Mrs. Herbert Paine, sister of the bridegroom, and Steven Block and Jeffrey Block, brothers of the bride. Also attending were Mr. and Mrs. Carl Simon of Newton, Massachusetts, grandparents of the bridegroom, and Mr. and Mrs. Herman Kleinfeld of St. Petersburg, Florida, grandparents of the bride.

Following a wedding trip to Aruba, the couple now reside in Somerville, Massachusetts.

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FRIDAY, JANUARY 17, 1975

## THE MISHNAH AND ITS LAWS

By JACOB NEUSNER

(Dr. Jacob Neusner is professor of religious studies at Brown University, and the author of numerous scholarly books and articles. His most recent book is *Invitation to the Talmud: A Teaching Book* (Harper & Row, N.Y., 1973).

If you had to put down on paper, in a few words, everything you believe important about anything, what form would your thoughts take? How would you convey, in a few simple words, your conception of reality, your idea of how things are and should be? That is the work of creative men and women in each generation, in every civilization: to grasp and express the whole, a vision of the largest things, in a simple way.

Obviously, it is through religion that men and women have attempted to express their vast conception of being, of all reality. Yet you realize that religions differ; they not only express different thoughts, but they do so in different modes of speaking. The characteristic way in which Classical Judaism speaks its great ideas is through what we call "laws." By "law," you probably understand such things as not stealing, or "no parking," or not lying under oath. But to Classical Judaism, law is meant to express, to encompass, all of reality. Law is too small a word to make room for all which, in Classical Judaism, we know as *halakhah*, the way things are and should be. (The word is based on the familiar Hebrew verb, *halakh*, to "go" or "walk."—Ed.)

There is one document, a book, which contains within itself the very center of the *halakhah* — the way Classical Judaism understands and expresses its understanding of reality. It is the Mishnah, commonly described as a "law code," which reached its present state toward the end of the second century C.E. Alongside Mishnah is a corpus (a body) of comments on Mishnah, as well as of materials relevant to Mishnah, called *Tosefta*, meaning "supplement." And deriving from the same time and the same authorities are collections of explanations of scriptural verses relevant to the laws of Mishnah: *Sifra* on the book of Leviticus and *Sifre* on the books of Numbers and of Deuteronomy. The purpose of these collections is to link the laws of Mishnah-Tosefta to the laws of Scripture, with a further inference: You cannot know the one without the other. Mere logic cannot bring you to Mishnah. Only the explanations of Scripture can show you the rules of Mishnah. So overall, before us is not a book at all but a collection of collections, all of them claiming to speak Torah, to be that Torah revealed by God to Moses at Mount Sinai, and handed on by Moses to his disciple, and by his disciple to his, onward to the second century, all without being written down: Oral Torah.

That collection of collections, moreover, fathered still another considerable task, which was to explain and spell out the meaning of Mishnah, plus *Tosefta*, *Sifra*, *Sifre*, and related materials from

the first and second centuries. This spelling out of Mishnah — called Talmud or Gemara — was worked out both in Babylonia and in the Land of Israel, and, in our hands, to one Mishnah are two Talmuds, the Babylonian Talmud and the Palestinian Talmud. So much for the framework, the book.

What we know so far is only that before us is not a book but a group of materials, appearing in many books, all of them aiming at a single thing: to reproduce, in a few words, the whole of reality, all that the Sages of Israel believed to be true about the world and revealed by God as Torah, revelation, true instruction.

Precisely what are the topics important to the Rabbis of the Mishnah and the Talmud? Into what components do they divide this "reality" of which we have spoken? Let us consider the major divisions of Mishnah and, translated into our own terms, their topics and subject matter.

### The First Section: "Seeds"

First comes the section on "Seeds," that is, on agricultural laws. Why first? What laws? Farming comes first because the Jews made their living by farming. "If there is no bread, there is no Torah." We start with the most practical concern anyone has: to make a living. But what is it about farming that interested the Rabbis? What are the "laws?" Their primary topic encompasses the ways in which farmers should do their work in accord with Torah. The Torah contains many "laws" about farming, and the purpose of most of these laws is to teach people how to express their thanks for God for what God gives.

The way thought appropriate, both in the Written Torah and in the Oral Torah which is Mishnah, is to give for sacred purposes a part of the yield of the field and the farm, to observe these rites and restrictions revealed in the Torah about how farming was to be carried on — planting which seeds with which, giving what proportion of the crop to the poor (for helping the poor is serving God), giving what proportion to the priest, the teacher of Torah, keeping what sort of seed separate from what other sort of seed, and so on.

If you were an anthropologist visiting a strange tribe in the South Seas and there you noticed that people "religiously" avoided planting, let us say, grape vines and corn together, you would call it a "taboo." The Mishnah, like the written Torah, begins with farming "taboos." And these, it is clear, concern farming farming. If you were a theologian who had as your task to state, in clear and modern language, the meaning of faith, you would phrase matters thus: God is served through the course of nature upon which our lives depend. And what is that mode of service?

### "You Shall Be Holy"

Here you need only open Scriptures to find the theologian's answer. "You shall be holy because I am holy," Scripture says, and then it spells matters out, in part, in terms of agricultural "taboos." Why? Because when God made

the world, He made things in a certain way, in accord with a certain sense of order. Things should be whole, complete, fit naturally together. That is what creation is all about, the formation of order out of chaos. In the life of the farm, what in particular are the modes of orderly life? That question is answered in very specific ways, by the "laws" about giving the priest his various offerings, or keeping the seeds separate, or donating a share of the crop to the poor, and so forth. Let us return to our theologian. What does he call this? He opens Scriptures and finds, "You shall be holy." Holiness is expressed in these laws, holiness meaning order, wholeness, completeness. So the first work of holiness is the sanctification of economic life, making our living in a way which expresses God's will.

Again, why start with farming, with ways in which we express our sense of holiness through agriculture? Because the Rabbis are practical people, and they know that life depends upon food, clothing, shelter; life begins with the necessities of life, and these — in that setting — are provided through

(continued on page 16)

## COMMUNITY CALENDAR

A SERVICE OF THE  
JEWISH FEDERATION  
OF RHODE ISLAND  
and the  
R.I. JEWISH HERALD  
For Listing Call 421-4111

SUNDAY, JANUARY 19, 1975

9:45 a.m.  
Temple Emanuel Men's Club, Regular Meeting  
2:00 p.m.  
Business & Professional Group of Hadassah, Regular Meeting

2:30 p.m.  
Jewish Community Center, Children's Theatre

MONDAY, JANUARY 20, 1975

12:00 noon  
Roger Williams Chapter, B'nai B'rith Women, Paid Up Membership Luncheon  
1:00 p.m.  
Pioneer Women of Providence, Club #1, Regular Meeting

8:00 p.m.  
Jewish Family & Children's Service, Board Meeting  
Congregation Ohave Shalom Ladies' Aid and Sisterhood, Regular Meeting

Congregation Shaare Zedek-Sons of Abraham Sisterhood, Regular Meeting  
Temple Sinai Sisterhood, Regular Meeting

TUESDAY, JANUARY 21, 1975

12:30 p.m.  
Touro Synagogue Ladies' Auxiliary, Regular Meeting  
7:30 p.m.  
Jewish Home for the Aged, Admissions Committee Meeting

8:00 p.m.  
Temple Emanuel-B, Institute of Jewish Studies

WEDNESDAY, JANUARY 22, 1975

12:30 p.m.  
Temple Emanuel-B Sisterhood, Open Board Meeting

1:00 p.m.  
Temple Emanuel-B Sisterhood, Regular Meeting  
Brands University Women's Committee, Providence Chapter, Art Study Group

7:30 p.m.  
Hebrew Free Loan Association, Board Meeting  
South Providence Hebrew Free Loan Association, Board Meeting

8:00 p.m.  
Congregation Warrick Chapter, B'nai B'rith Women, Regular Meeting  
Temple Beth Shalom Sisterhood, Regular Meeting

8:15 p.m.  
Hope Chapter, B'nai B'rith Women, Regular Meeting

THURSDAY, JANUARY 23, 1975

9:30 a.m.  
Harrington Chapter, Women's American ORT, Board Meeting  
Brands University Women's Committee, Providence Chapter, Person Cooking Class

9:45 a.m.  
Temple Beth B Sisterhood, Study Group

8:00 p.m.  
Jewish Home for the Aged, Board Meeting

SATURDAY, JANUARY 25, 1975

2:00 p.m.  
Congregation Chapter of Hadassah, Oneg Shabbat

## FROM FRIDAY TO FRIDAY

Jewish Art at the  
Miami Art Museum

By BERYL SEGAL



The Miami Art Center has the motto: The Past as Prologue to the Future of the Visual Arts. The Center is located in a gracious house, with spacious grounds for parking, in the heart of Miami's residential area. Though the house is only one block off the Palmetto Expressway, busy with continuous traffic, once you turn into the driveway, you are in a quiet world.

The exotic trees and shrubs shield the Art Center from the hustle and bustle of the expressway.

Besides the permanent collection which is on display at the Art Center to visitors free of charge, the center has three shows running concurrently each month. Admission to these special exhibits is also free of charge.

The exhibit which was on display during the month when we visited the Art Center was on Synagogue Art in Europe and elsewhere. The various items were on loan from several private collections in Miami and throughout the state.

At the entrance to the room of the exhibit was a lengthy statement about the propriety of an exhibit of Synagogue Art. This is always necessary in such exhibits. The widespread idea about the prohibition in the Ten Commandments against "graven images and any manner of likeness in the heavens above and on earth below and in the waters under the earth," makes the exhibit of art apologetic. The viewer has to be reminded about the next sentence in the Ten Commandments, and that is "You shall not bow down before them, nor worship them." Only when such images or likenesses are made for purposes of idolatry are they prohibited, for "I am the Lord your God . . ."

The art objects on exhibit were from homes of Jews in Miami and elsewhere, given on loan to the Art Center, and collected from Europe, Asia and Africa. Some of the items were used for religious purposes in the homes of Jews, others came from synagogues no longer in existence. They are reminders of the great gems of art work that were lost during the Nazi reign. They and their possessors are gone forever.

The great variety of Spice Boxes that were rescued from oblivion reflects the culture in which the Jews lived in the various lands. There was a Spice Box in the form of a windmill, in miniature, from Holland. There was a box in the form of a fish from India. And there was one from Germany in the form of a castle. In all of these devices there are spaces for the spices that Jews smell during the Havdalah service, at the end of every Sabbath, as a reminder of the sweet smell of Sabbath.

Snuff boxes were common in every household. While most of them were made of horn material, the more affluent had them made of silver and in a variety of forms, forms that were most ingenious in concealing the purpose of the box.

But the most interesting items in the exhibit were the "Traveling Synagogues" which Jewish merchants would take with them

wherever they traveled. They were synagogues in miniature, containing all the requirements of a Jewish life. The "Traveling Synagogue" from Eastern Europe is made of silver and jade, and is in the form of a reclining cow. A hidden spring opens the "cow" into two halves. Inside the cow are a Megillah for reading the story of Esther when on the road, a Kiddush cup and a Spice Box for bringing in and sending out the day of Sabbath when away from home, and a Hanukkah Menorah to light when in a strange city.

Even more interesting is the "Traveling Synagogue" which is made in the form of a Rooster, and is also of silver and jade. A spring removes the head of the rooster and reveals the same objects as in the cow, and in addition it contains two Sabbath candle holders, apparently used when the wife is also traveling. The head of the rooster is used as a Spice Box. The rooster is also symbolic of wisdom and early rising to do the service of God, wherever the Jew might be.

The miniature Ark of the Torah which comes from Poland looks like a child's doll house. The doors are adorned with a silver Mogen David. The breastplate and the crown and the pointer are all made of silver. Outside the Ark is a seven branched Candelabra, and on the doors is the inscription:

"For I have given you a good doctrine, forsake not my teaching."

These words are spoken after the Torah has been read and is returned to the Ark. I imagine that the miniature Ark also contained a small scale scroll of the Torah.

The room in the Art Center was full of objects used on various occasions at home and in the synagogue. And the room was full of visitors, Jews and non-Jews, who walked around, reading the cards, gazing at the articles and asking questions. They were particularly impressed by the marriage clothes, head ornaments and veils worn by the bride in Morocco during the 17th century. The silver and gold articles lavished on the bride were evidence of a rich life in that country.

Here is an exhibit that, once assembled, could go around to other cities and could attract as many visitors as at Miami, Florida.

An exhibit like this instructs, entertains and sends a lump to your throat. I saw many people shed tears at one item or another, tears for a life that has gone, so brutally snuffed out, and for the people who adorned their homes with these art objects.

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

## Editor's Mailbox

### Says Israel Needs Surgeons, Nurses, Therapists, Others

In addition to an appeal for surgeons, Israel is also requesting nurses, particularly operating room nurses as well as nurses for specific wards such as burns, intensive care units, physical and occupational therapists and medical technicians. Those with some knowledge of Uebrew would be particularly appreciated. Anyone interested in volunteering can contact the American Physicians Fellowship National Office, 1662 Beacon Street, Brookline, Massachusetts 02146.

It is also requested that contri-

butions not be directed to favorite hospitals. Everyone has a pet institution that he is fond of, but at this time it is vital that supplies be directed to the Ministry of Health so that supplies can be sent where they will be most useful.

During the Yom Kippur War a representative of the m Ministry of Health was on duty at Lydda Airport and diverted material from places to which it was addressed to those hospitals where it was more urgently needed.

JAY N. FISHBEIN, M.D.  
Providence



## Society

### THIRD CHILD BORN

Mr. and Mrs. Sruel M. Oelbaum of Everett Avenue announce the birth of their third child and second son, Michael Henry, on December 28.

Maternal grandmother is Mrs. Maurice Greenstein of Providence, and Mrs. Henry Oelbaum is paternal grandmother.

### BAR MITZVAH

Robert Johnson, son of Mr. and Mrs. Paul Johnson, will become Bar Mitzvah at 11:15 a.m. services at Temple Sinai on Saturday, January 18.

### Likud Petition Growing; Call For National Unity

TEL AVIV: According to a Likud spokesman, some 700,000 Israelis have already affixed their signatures to the Likud National Petition, which demands that the government refuse to give up any portion of the provinces of Judea and Shomron on the Jordan's west bank. At the same time 100 professors have issued a public appeal for the formation of a government of national unity which include the opposition bloc, Likud. Their statement declares that only a government of national unity can cope with the present crisis afflicting the country.

Of 120 members of Knesset no less than 75 have declared in favor of creating such a government of national unity. The 75 parliamentarians include 39 of the Likud faction, 10 from Mizrahi, 5 from Agudat Yisrael, 5 Independent Liberals and more than 15 members of Labor. The cabinet is split on this question. Favoring a government of national unity are Premier Rabin, Defense Minister Peres, Yairiv, Yaacovi and Hillel (all of the Labor Alignment); Kol and Hausner of the Independent Liberals; and Rafael and Burg representing Mizrahi. In opposition are Avraham Ofer, Haim Zadok and the ministers from the ranks of the left-wing Mapam. The Mapam ministers have formally notified Premier Rabin that any attempt to form a government of national unity will lead to their resignation from the cabinet.

### Emigration Of Jews Drops 50% in '75

GENEVA: Emigration of Soviet Jews to Israel dropped by almost 50 percent this year, according to official figures released here.

A spokesman for the Intergovernmental Committee on European Migration told newsmen that the trend seemed to be toward a further decrease.

This decline in emigration contrasted with a sharp rise in the number of Jews who decided to move from the Soviet Union to countries other than Israel.

The spokesman said the committee had no official statistics on Soviet Jews settling in other countries, but estimated that the number was about 4,000, compared with 2,500 for 1973.

The committee said 16,537 Soviet Jews had migrated to Israel since Jan. 1, 1974. The total of all of 1973 was 32,500.

The December emigration so far has been one of the lowest in recent times, the spokesman added.

### MEIR FIRST

NEW YORK: Golda Meir was named the "most admired" woman in 1974 according to a Gallup poll released January 1. The poll interviewed 1517 persons 18 years and older in 300 locations across the U.S. on December 19. Mrs. Meir came out ahead of Mrs. Betty Ford, wife of President Ford, and Mrs. Nixon, wife of the former president, who took second and third places respectively.



Mrs. Richard A. Saltzman

Miss Andrea M. Gladstone, daughter of Mr. and Mrs. Bernard C. Gladstone of 89 Faunce Drive, became the bride on Sunday, January 5, of Richard A. Saltzman of 60 Broadway, son of Mr. and Mrs. Joseph Saltzman of 409 Montgomery Avenue. Rabbi Ira Korff and Rabbi Nathan N. Rosen officiated at the 6 p.m. wedding which was held at Temple Beth Shalom. A reception followed at Andrews Hall at Brown University.

Given in marriage by her father, the bride wore a gown of silk organza fashioned with an empire bodice and a portrait neckline and long bell sleeves in peau d'ange lace with appliques. The controlled skirt fell into a chapel train. Her silk illusion peau veil fell from a beaded coronet and she carried a flowing cascade of white cymbidium orchids and stephanotis on a lace covered Bible.

Mrs. Paul Feldman and Mrs. Robert Lubin, sisters of the bridegroom, were matrons of honor. They wore pink jersey gowns topped with a hooded jacket of burgundy velvet lined in pink jersey. They carried crescent bouquets of burgundy roses and pink miniature carnations.

Bridesmaids, Miss Shari Fishbein, Miss Enid Garber and Miss Martina Phelan, wore pink jersey gowns and headpieces of burgundy velvet rings covered with pink veiling. They also carried crescent bouquets of pink miniature carnations and burgundy roses.

Kenneth Tober was best man and ushers were Bruce Gladstone and Jeffrey Gladstone, brothers of the bride; Michael Klein, Herbert Schlafman, Robert Lubin, Paul Feldman, Michael Scardera and Lawrence Green. Scott Gladstone, brother of the bride, was ring bearer.

Following a wedding trip to San Francisco, Hawaii and Las Vegas, the couple will live at 60 Broadway.

D.A. Gunning Photo

## ORGANIZATION NEWS

### THYRSUS CLUB

The Thyrsus Club of Cranston High School East will present its production of *The Glass Menagerie* by Tennessee Williams on Friday and Saturday, January 31 and February 1 at 8 p.m.

The production will be directed by Edward Melucci and will feature Gayle Hanrahan, James Pless, Paula Santurri and Howard Stern in the cast.

Tickets may be purchased at the door or may be ordered in advance by calling 785-0400, extension 169, between 7:30 a.m. and 4 p.m. on any weekday.

### SCHWARTZ TO SPEAK

Elliot Schwartz, director of the Bureau of Jewish Education, will speak at Friday night services at Temple Beth Torah on January 24 at 8:15 o'clock.

Mr. Schwartz will speak on "Jewish Education — A Blueprint for the Future."

Mr. Schwartz has been a Hebrew teacher, principal and educational director in the field of Jewish education in New York, Michigan and Missouri. He has been awarded the Solomon Schechter Award three times and was named Principal of the Year by the United Parent-Teachers organization of New York City.

### DIABETES GROUP

The Diabetes Association of Rhode Island, Inc., will hold its first open meeting of 1975 on Wednesday, January 22, at the Veterans Administration Hospital, Davis Park, at 7:30 p.m. The topic

of the meeting will be "3½ Squares a Day," or "Everything You Always Wanted To Know about a Diabetic Diet."

Dr. Malcolm MacKenzie, staff member of Rhode Island Group Health Association and a member of the board of directors of the Diabetes Association, is moderator of the panel discussion which will be held.

Taking part in the panel will be Miss Rebecca Roberts, RD, who works with pediatric patients at Rhode Island Hospital; Jean Robinson, RD, representative of the Diet Consulting Service of Rhode Island, and Joyce Cooper, RD.

Further information may be obtained by writing to Diabetes Association of Rhode Island, P.O. Box 861, Annex Station, Providence, R.I. 02901 or calling 277-2585.

### PLAN LUNCHEON

Roger Williams Chapter, B'nai B'rith Women, will hold their annual Paid-Up Membership Luncheon on Monday, January 20, at 12:30 p.m. at the Jewish Community Center.

Mark Davis and Marilyn Mair will present a musical interlude. Mrs. Samuel Michaelson is membership chairman and Mrs. J. Harold Krasnoff and Mrs. David Litchman are luncheon cochairmen.

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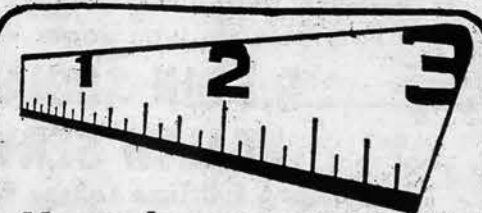
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**FIRST WOMAN HEAD**  
ALLEN TOWN, Pa.: Clair Salitsky has become the first woman president of Temple Beth

El. It made Allentown one of the few cities in the United States to have a woman heading a Jewish congregation.

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ORDERS TO TAKE OUT



## Rhode Island College

### OFFICE OF PART - TIME PROGRAMS AND CONTINUING EDUCATION

Any person with a high school diploma or its equivalent who wishes to enroll in an undergraduate course at Rhode Island College this January - please call the Office of Continuing Education, 831-6600, ext. 328, for information. Rhode Island College has scheduled a wide range of courses at convenient times throughout the day and evening for you.

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OPEN DIVISION COORDINATOR  
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Bristol, R.I. 02809  
(401) 255-2371 or 2274



**MIRIAM HOSPITAL DINNER DANCE:** More than 1,000 employees, their families and friends gathered at the Venus de Milo in Swansea, Massachusetts, on January 11, to attend the 22nd annual employee dinner dance of The Miriam Hospital. Present at the head table were members of administration and the dinner dance committee. They were Norman Fain, hospital president, and Mrs. Fain; Dr. Martin Felder, president of the staff association, and Mrs. Feldman, and Mrs. William E. Reeves, president of the Women's Association, and Dr. Reeves. This annual occasion is sponsored by the board of trustees and the medical staff as an expression of their appreciation for the dedication of employees of The Miriam Hospital.

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### SHADES

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## ORGANIZATION NEWS

### TO SPONSOR LECTURE

The Single Adult Group for singles over 30 of the Jewish Community Center of Rhode Island will sponsor a lecture by Thomas Seers on Sunday, January 26, at 8 p.m.

Mr. Seers is a nationally known astrologist who predicted, two years before it happened, that President Nixon would resign.

There will be a question and answer session after the lecture and the program will be followed by refreshments and dancing.

More information may be obtained by calling Sharon Sugarman at 861-8800.

### RECEIVE PRIZES

Prizes were given out by the South Providence Hebrew Free Loan Association on January 8.

First prize went to the South Providence Oil Company; second prize went to Abraham Diner of Cranston; third prize went to Fains, Inc., of Providence and the fourth prize was won by Merl Rodyn of North Providence.

### RHODE ISLAND SELFHELP

Lotte and Morris Povar will speak and show slides entitled "Around the World with the Povars" at the next meeting of Rhode Island Selfhelp on Sunday, January 19, at 3 p.m. at the Jewish Community Center.

A social hour and refreshments will follow. Guests are invited to attend.

### TWO-FER DINNER

The Touro Association will sponsor a Two-Fer Dinner on Tuesday, January 21, at 6:30 p.m. at George Ganem's (the former Holland House) at 1473 Warwick Avenue, Warwick. The affair will be for members and their wives. For the price of one dinner, a couple will get the second dinner at no charge.

Deadline for reservations is January 17. Further information may be obtained by calling Nate Lury at 785-1727, Bob Hodosh at 942-4747, Jerry Hodosh at 944-7021, or Touro Hall on Wednesday night only, 941-7717.

### LAND USE

A meeting on "Land Use in Rhode Island" will be held from 4 to 8 p.m. on Wednesday, January 29, at the Jewish Community Center. The meeting is being produced with the cooperation of the Audubon Society of Rhode Island, Ecology Action for Rhode Island, Interface: Providence, the League of Women Voters of Rhode Island, the Rhode Island Statewide Planning Program, and the University of Rhode Island.

Speakers will include Daniel Varin, chief of the Statewide Planning Program on "Past, Present

and Future Land Use in Rhode Island," Edmond Seay and Thomas Weaver of URI, economists, on "35 Years of Land Use: An Illustrated Record of Development in Rhode Island."

Also, Merlin Szoosz, associate dean of the Rhode Island School of Design on "State and Local Land Use Controls in Rhode Island," and Pamela Cransdall of the League of Women Voters of Rhode Island, and Susan Morrison, Statewide Planning Program.

There will be a sandwich buffet and attendance will be limited to 150.

### THE WHEATON TRIO

The Rehoboth Music Festival will present The Wheaton Trio in an American music concert on Sunday, January 26, at 3 p.m. in Goff Hall, Rehoboth Village, Massachusetts.

The trio, which includes Nancy Cirillo, violin; Joel Moerschel, cello, and Andrew Wolf, piano, will present works by Gershwin, Crum, Copland, Joplin and Ives.

Further information may be obtained by calling 252-4304 or 252-4302.

### WOMEN TO MEET

A speaker from the Rape Crisis Center will appear at the next meeting of the Cranston-Warwick Chapter, B'nai B'rith Women, on Wednesday, January 22, at the Auburn Library on Rolfe Street in Cranston.

Coffee and dessert will be served.

### BLOOD DRIVE

The Men's Club of Temple Beth Am will sponsor a mobile blood collection unit during the morning of Sunday, January 19.

Appointments may be made by calling Alan Horowitz or Sam Stayman, chairmen. Donors may also register at the temple on Sunday morning. A breakfast will be served.

### ORIENTATION SESSION

Temple Beth Am will hold an orientation session on Monday, January 20, at 6:30 p.m. in preparation for the February 12 Israel trip.

Representatives of Garber Travel and the Israel Travel Bureau will be present to answer questions.

The meeting is open to all members of the community intending to travel to Israel now or in the near future.

Further information may be obtained by calling 463-7944.

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.



# BRIDGE



By Robert E. Starr

Many Declarers know card combinations. Even more know how to finesse. Some are aware of Safety Plays and Avoidance Plays, of which suit will provide the most tricks, etc. But you would be surprised at how few can put all of these together in order to best play a hand. Today's hand is a fine example of what a good Declarer should take into consideration as he plans his attack. Most I watched went down when the hand should be made.

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

West was Dealer, no one vulnerable with this bidding:

W	N	E	S
P	P	P	1NT
P	3NT	End	

Although I didn't see the hand at every table, nevertheless, I am sure every pair bid it exactly the same. They did all end in the same contract but only two pairs out of 12 made the hand. The opening lead would probably be a Heart and already at trick one Declarer has something to think about, he must play the Queen from Dummy. If it wins, as it does, he has a guarded Jack in his hand if West gains the lead but not if East does. If he doesn't play the Queen his Jack will win the trick all right but now that Queen is alone and can be smothered. East will not play the King unless he is covering the Queen, if he should have the King.

Now the Declarers count their

tricks coming to seven top ones with several in the offing after finesses. As Diamonds is the longest suit most Declarers tried that finesse. If it worked and the suit broke normally they would have their contract but it failed and a Heart came back, West eventually winning the King and setting up the suit. Before Declarer could get to nine tricks now he had to try the Clubs and when West got in with that King he cashed the remaining Hearts and the hand was set.

Declarer had gone after the wrong suit. He should do whatever he can to keep East off lead so a Heart will not come from him. A Heart from West will give up a trick. So two Club finesses should be taken through East, Dummy has enough entries for this. The first will lose to West who cannot gainfully lead another Heart. Anything else cannot hurt and the trick can be won in Dummy and the second Club finesse taken successfully. At this point the Club Queen may or may not drop but regardless, now the Diamonds can be attacked and even if the finesse does lose, enough tricks are now established to make the hand. When the Heart lead comes back now the Ace is played and after cashing the Club Ace just in case the Queen does drop, the Dummy is entered and other Diamonds cashed.

Count the tricks now. Two Spades, two Hearts, three Diamonds and two Clubs. These despite the fact that no finesse had worked and the Club Queen did not drop. The only thing that did happen favorably was the Diamonds broke well but then they figured to.

Moral: First, split honors are more likely than a simple finesse working. Especially think of this when by playing that way you can also keep the danger hand out at the right time.

## What Is The Reason?

BY RABBI YAAKOV UVSITZKY

(Rabbi Uvsitzky has requested the following space to present the Orthodox viewpoint on certain Jewish customs and procedures.)

Why do we read the Torah at Sabbath Mincha services?

The reason is that since there are many people who might be unable to come to the synagogue on Monday and Thursday mornings due to their working hours. It was decided to read the identical portion of the Torah on Saturday afternoon for Mincha service.

Why do we eat Kugel (noodle or potato pudding) on Shabbos?

During the time that the manna fell in the desert for the Jewish people, it never fell on Shabbos, but rather a double portion on Friday. Therefore we cook an added special food that tastes good as a remembrance of the manna.

Why do we erect a monument over the grave of one who died?

Placing a stone over the grave is a very old tradition. It states in Genesis 5:19-20 "And Rachel died and was buried on the way to Ephrath which is Bethlehem. And Jacob placed a stone on Rachel's grave."

The monument serves three purposes. The first is to show clearly the place of burial so that the Kohanim (priests) would know that a dead person was buried there and would not go near and become impure or unclean. This is a ritual impurity that the Bible prohibits.

The second is to show the grave properly so that relatives and friends may visit it.

The third reason is that this monument will serve as a symbol of honor to the deceased person buried there.

Why do people form two straight lines at the end of the service held at the cemetery?

The reason for this ceremony is to redirect the concern from the deceased to the people who are mourning. It is the transition from one state of mourning to the next, from the honoring of the dead to the comforting of the survivors. Therefore, we make two parallel lines facing each other. The mourners pass through as they leave the gravesite. As they pass through, the people say *Ha'makom yenechem et'chem b'toch shear avelei tziyon vi'Yirushalayim*, "May the L-d comfort you among the mourners of Zion and Jerusalem."

### PUBLIC PROGRAM

The Childbirth Education Association of Rhode Island will hold a public program on Wednesday, January 22, from 8 to 10 p.m. at Rhode Island Junior College, Knight Campus, Room 2510, Main Auditorium, East Avenue, Warwick.

The main speaker will be Judith Powell, RN, a consultant in family centered maternity care at Beth Israel, Massachusetts, South Shore Hospital, Massachusetts; Brockton Hospital, Massachusetts; and Nashua Memorial Hospital, New Hampshire.

### TO HEAR HARPIS

Mrs. Abraham Saltzman, principal harpist with the Rhode Island Philharmonic, will perform, together with Cantor Norman Gewirtz in "Service with a Harp" on Friday, January 17, at 8:15 p.m. at Temple Beth El.

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## ORGANIZATION NEWS

### NAMED DIRECTOR

Ben Rabinowitz of 14 Taft Avenue has been appointed the new executive director of the Lincoln Park Cemetery (Chased Schel Amess Association) at a recent board meeting of the group. He started his official duties on January 13.

Mr. Rabinowitz, formerly associated with Senak Company of Rhode Island for 30 years, has served as president of the Chased Schel Amess for three years and was a board member for 25 years.

Mr. Rabinowitz has been past president of the Touro Fraternal Association, past president of the Providence Hebrew Free Loan Association; past president of the Rhode Island Trowel Club. He is vice president of Temple Beth Shalom, and director of the board of Touro Fraternal Association, Temple Beth Shalom, Rhode Island Trowel Club, Hebrew Sheltering Society, Chevra Kadisha and the Vaad Hakashruth of Rhode Island.

Appointed to a special study commission by Governor Noel, he is a member of Redwood Lodge #35, AF&AM; the National Rifle Association, Massasoit Gun Club, Swords of Bunker Hill, Boys' Town of Nebraska and is a life member of the Providence Hebrew Free Loan Association.

### DONOR KICKOFF

The Sisterhood of Temple Beth El will hold a combined open board meeting and donor event kickoff on Wednesday, January 22, starting with a petite luncheon

at 12 noon.

Mrs. Bernard Wasserman, chairman of the annual donor affair, will conduct the kickoff segment of the meeting.

The fund-raising event, which will be held on Monday, March 3, at the temple, will feature a luncheon and fashion show.

### CAMP JORI

Camp Jori, located at Point Judith in Narragansett, has announced its plans for the 1975 camp season. The non-profit camp, which is operated by the Jewish Children's Home of Rhode Island, will have increased activities in such areas as hiking, swimming and arts and crafts.

The camp season has been changed to two four-week periods. The first session will run from July 1 to July 27 and the second session will run from July 29 to August 24.

Applications are now being accepted for boys from the ages of seven through 13, and girls from the ages of seven through 12.

Further information may be obtained by calling Edward D. Feldstein at 521-7000.

### TO HOLD BREAKFAST

Gad Baler, executive director of the Jewish National Fund, will be the guest speaker at the breakfast of the Men's Club of Temple Emanu-El on Sunday, January 19, at 9:45 a.m. Mr. Baler will speak at 10:30 a.m. and will discuss the fund's role in the development of the State of Israel.

### QUIET DIPLOMACY

WASHINGTON: President Ford told a delegation of 20 Jewish leaders from the Conference of Presidents of Major American Jewish Organizations that a period of quiet diplomacy was the best way to achieve a peaceful settlement in the Middle East.

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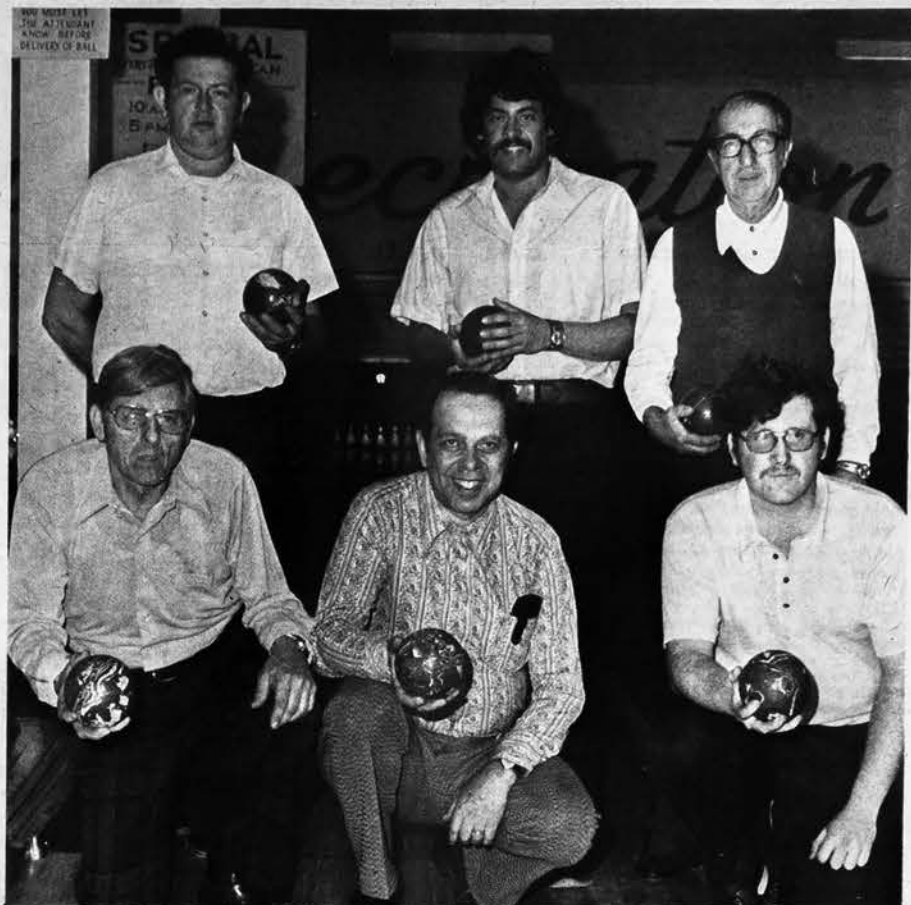
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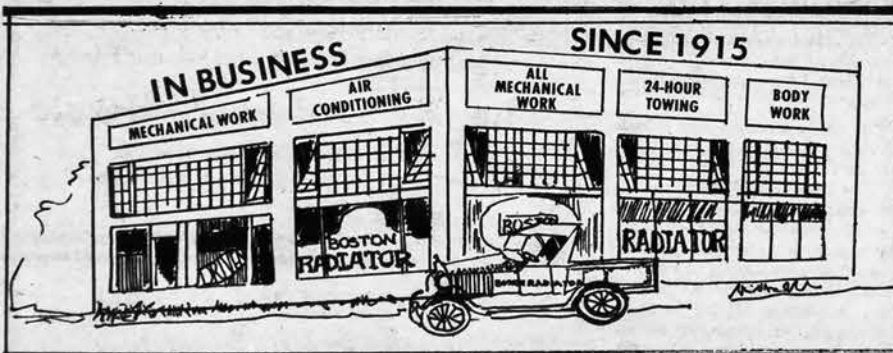


**RJBC INDIVIDUAL CHAMPIONSHIPS:** In the first duckpin tournament of the 1975 Rhode Island Jewish Bowling Congress season, Geoff Green of the Temple Emanu-El League scored a single string of 175, a triple string of 474, and the winning score in the five string championship division of 702. Jim Aiello of the Bud Trinkel League scored a 150 single in the championship division. The 108 to 114 handicap division winners were Doug Mushnick of Beth Israel with a high five string of 646. Charles Stern came in with the winning high single score of 158 for the Bloom-Pokar League. 101 to 107 handicap winners were Charles Goodman of Beth Israel with a high three of 358, and Bob Bornstein of the Knights of Pythias League took the high single trophy with a 138 score. In the 100 and under handicap division winners were Lou Sklaroff of Beth Israel with a 349 high three and Irv Katz, also of Beth Israel, with a high single of 119. Tournament chairman was Bill Snell. Shown above, left to right, standing, are Lou Sklaroff, Geoff Green and Charles Goodman. Kneeling, left to right, are Doug Mushnick, Irv Katz and Charles Stern. Absent when the picture was taken were Bob Bornstein and Jim Aiello.

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## **Hello Again!**

News of the Sports World by Warren Walden.



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**TWO CENTS WORTH:** I suppose that if you had a bob or two riding on the outcome or point-spread or if you were a loyal Pittsburgh fan, your interest in the Super Bowl would be different. I didn't and the whole show developed into a boring afternoon before the tube. In fact, Super Bowl football games have always been a letdown from the tremendous pre-game interest and ballyhoo. Like last Sunday's big event. There you are, sitting comfortably in front of your TV set in suspense, anticipating the unusual and being frustrated as it fails to happen. Fumbles, incomplete passes and penalties and incessant talk by the television man.

**SAME DIFFERENCE:** In the Show World it has been said that "The play is the thing." And in football, it's the game. But just what can be done with a "super" football game to make it different than any other regular season gridiron combat? This is not criticizing football as a game. It's a great game but the performances in the super-production didn't appear any more super than the ordinary dish served up every Sunday during a lengthy season. Maybe too much is expected? Maybe the big buildup causes a letdown? Maybe you wait too long for a Benny Freedman or a Red Grange or a Bronco Nugurski or a Jim Thorpe or a George Gipp or a Curly Oden to emblazon himself in meteoric fashion during the afternoon. You wait and it doesn't happen. And you wait and the afternoon becomes long as the television picture tires eyelids and suggests a nap rather than the explosive fireworks which should

keep you wide awake. Maybe the "artists" just haven't mastered their specialties or maybe the big money rewards make them tight in performances rather than loose and free. Who wouldn't think of a mistake that might cost better than "seven grand" to himself as well as teammates?

**CONGRATULATIONS:** Anyway, congratulations are in order for the Steelers and the beloved Mr. Rooney, who waited 42 years for this big moment. Everyone is happy for the venerable head man for the Pittsburgh organization. I have found more interest reading about the big game and surrounding happenings than in watching it. The afternoon started with an almost dramatic setting but it dwindled and became tiresome as time dragged on. Anihoo, I'd rather hear a big brass band playing the National Anthem.

**KARATE:** The word makes me think of a chop to the neck or a kick in the belly. And sometimes it makes me think of an iron-handed fellow who can break a board or a brick with the side of his hand. However, in these days of "muggers" and "sluggers," it would be a valuable asset in one's defensive repertoire in an emergency.

**MORE VALUE:** Ah, but there's more value than that in being an exponent in the Marshal Art of Karate. According to Denny Passaretti, a champion Karate teacher, its greatest value is derived from the self-discipline acquired in the rigorous learning sessions. Hard work at the drills changes a

(Continued on page 10)



Subscribe to the Herald and receive it in the mail weekly. For information contact the Herald at 724-0200.



OUR YOUNGER SET: Donna Rochelle, 10 years old; Murry David, seven years old, and Jimmy Goldman, two and one-half years old, are the children of Mr. and Mrs. Albert Goldman of Brendwood Drive, Langhorne, Pennsylvania. Mrs. Goldman is the former Brenda Finn. Maternal grandmother is Mrs. James Finn of Providence. Paternal grandparents are Mr. and Mrs. J. Samuel Goldman of Warwick.

## SUCCESSFUL INVESTING

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### SOCIAL SECURITY HOW SECURE IS IT?

Q: A friend recently told me that the Social Security program is in trouble. Is this true? J.A.

A: The Social Security Trust Fund had sufficient reserves in 1947 to pay annual benefits for 17½ years; today's reserves would finance only 9 months' benefits. The reason for this decline is that total benefit outlays have been boosted much faster than the tax revenues used to finance them. Not only has Congress been reluctant to raise taxes sufficiently to cover each additional increase in benefits, but the workers-to-beneficiaries ratio has shrunk.

The 1% levied originally on both worker and employer has jumped to 5.85%, and the wage base has risen from the \$3,000 of 1937 to \$14,100 in 1975. Retirement benefits have risen from the original maximum of \$41.20 monthly to \$304.90 a month now. In addition, benefits are now being paid on the massive medical insurance program known as Medicare and to a rising number of totally or partially disabled workers. In 1947, fewer than two million persons were collecting benefits — one in every 71 Americans. Now, about 30 million or one in every seven is receiving monthly checks. Thus, the worker to beneficiary ratio has declined from 150-to-1 in 1940 to about 3-to-1 today.

With figures like these, it's no wonder that concern is beginning to mount over the future fiscal soundness of the system. The Social Security Administration has made some projections based on the 1972 law that ties benefit and wage base increases to the rise in the consumer price index. These projections assume a moderate rate of inflation and wages rising faster than prices. By the year 2000, employees would contribute a maximum of \$3,386.25, or over four times more than today's maximum. The benefits would rise a similar percentage of \$1,376.50 monthly.

An Advisory Council, appointed to study the problems of the program, has tentatively suggested that the wage base maximum be lifted to \$24,000. However, there is virtually no chance that the difficulties now emerging will be allowed to go uncorrected to the point of destroying the Social Security program.

### HORMEL BRINGS HOME THE BACON

Q: Would \$5,000 invested over a two-year period in shares of George A. Hormel (ASE) through an employee purchase plan be advisable? J.V.

A: I assume there is some form of price advantage or other incentive included in Hormel's

employee stock purchase plan. While such an advantage may be a strong inducement to buy an employer's stock, if the company is a retrograde one or in a prolonged earnings slump, the shares may prove to be no bargain, even at a discount. Fiscal 1974 (ended October 31) was a banner year for this leading meat packer. Sales were up 14% to a record \$943 million while earnings more than doubled to \$3.62 per share. These record results prompted directors to up the dividend rate almost 10% to \$0.92 a share.

In addition to its general meat slaughtering and packing business, Hormel produces higher margined specialty meats, processed meat products and convenience foods. Two-thirds of the company's tonnage is in pork products, an area where supplies, although currently adequate, may tighten reflecting corn shortages. Because beef supplies are large, scarcity of pork may not have as serious an effect on pork prices as would otherwise be expected. I would advise taking advantage of the stock purchase plan.

Q: I have a \$15,000 loss on 400 shares of International Telephone & Telegraph \$4.50 I preferred (NYSE). What would be your advice on this? R.D.

A: This preferred, which is convertible into 1,639 shares of common, is trading at close to a 50% premium over its conversion value. At this level, the generous 11% yield provides a cushion against serious further price erosion. The outlook for IT&T is clouded by many major internal and external problems. The year just ended was a dismal one earningswise and, as you well know, the stock's performance has fully reflected the profit decline. However, in view of the company's tremendous assets and top-notch management, I suspect it will be around for a good many more years. While the shares may be held on a yield basis, accepting the loss on 100 shares now is advised.

### U.S. RETIREMENT BONDS FOR PENSION PLANS

Q: In a recent column you mentioned special government retirement bonds. What are these and how are they secured? A.M. and R.C.

A: These U.S. Retirement Plan bonds were first issued in January 1963 and are for purchase only in conjunction with qualified Keogh Plans. Originally bearing interest at a 3.75% rate, these bonds have paid 6% since February 1974. Up to \$10,000 may be invested in retirement bonds annually, although the maximum which will be tax sheltered is \$7,500. Available in \$50, \$100, \$500 and \$1,000 denominations, these non-marketable securities may be

(Continued on page 10)

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## Vatican Reveals Guidelines On Christian-Jewish Relations

**NEW YORK:** A long-awaited Vatican statement on ways to improve Roman Catholic-Jewish relations was made available last week.

The guidelines, as they are called, were prepared by the church's Commission on Relations With Judaism to carry out the "Declaration on the Jews" issued in 1965 by the Second Vatican Council.

Like the declaration the guidelines reassert the church's condemnation of anti-Semitism and call for a sweeping action to eliminate all forms of discrimination against Jews that might be found in the church's worship and teaching.

The guidelines call for dialogue, affirmation of a joint Biblical and theological heritage and emphasis on "common elements of liturgical life" as means for improving relations between Catholics and Jews.

Among other things they appeal for Catholic respect for the Jew's "faith and his religious convictions," warn against comparing the Old Testament unfavorably to the New Testament, stress that "it is the same God" who speaks through Abraham, Moses and Jesus, and urge a common quest for social justice.

In response the International Jewish Committee in Interreligious Consultations predicted in a statement that the guidelines would "encourage better understanding" and applauded their stand on anti-Semitism. But it noted regretfully that the text failed to include a reference to Israel and left unanswered the question whether Jews were to be viewed as needing conversion to Christianity. The committee spoke on behalf of the World Jewish Congress, the Synagogue Council of America and the American Jewish Committee.

Rabbi Marc Tanenbaum, secretary for interreligious affairs for the American Jewish Committee and co-secretary of the joint committee, said in a separate statement that "no self-respecting Jew" could live "in good conscience" with portions of the guidelines, particularly those that "imply a religious 'second class' status in the family of faith communities."

Rabbi Tanenbaum singled out for special criticism the "assertion of a conversionary intention" that assumes "that Judaism is inadequate as the source of truth and value to the Jewish people."

**"Will Open New Doors"**

The Rev. Edward Flannery, director of the secretariat on Catholic-Jewish relations for United States bishops and a former editor of the Providence Visitor, denied that the guidelines impugned the integrity of Judaism and said the document "will open new doors and give impetus to the course of the relations between the faiths."

"In clear and firm tones it repudiates not only anti-Semitism but also that anti-Judaism which characterized as much of traditional Christian thinking about Jews and

Judaism," he said. "It recognized the richness and ongoing vitality of Judaism. In this way it solidifies the basis for genuine dialogue between the church and the synagogue."

The declaration by Ecumenical Council Vatican II, called "Nostra Aetate" (In Our Time), was regarded as a major accomplishment of the three-year session. Four drafts were needed before final approval came on October 28, 1965. One of the declaration's central convictions is that blame for the death of Jesus cannot be placed upon "all the Jews then living, without distinction, nor upon the Jews of today."

The effort to erase all such blame has taken concrete forms in the absence of guidelines. The United States Conference of Bishops established the secretariat for Catholic-Jewish affairs in 1967. Twenty-five dioceses across the nation have instituted similar offices to deal with the matter, while other dioceses include it under the general office of ecumenical relations.

A set of guidelines was adopted by the Vatican Secretariat for Promoting Christian Unity in 1969 but did not win approval of the church's Secretary of State. That plan, which was leaked to the press, stirred controversy because of its inclusion of an explicit recognition of Israel and a strong position against proselytizing.

Both items have been seen as critical to the future of relations between the two faiths. Many Jews regard acknowledgement of Israel as an implicit sign of respect for the Jewish faith. Likewise, recognition that Judaism is complete unto itself is understood as recognition by Christians that further conversion is unnecessary.

The guidelines — their formal title is "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate'" — assert the promise that the 2,000-year history of Jewish-Christian interaction has too often been marked "by mutual ignorance and frequent confrontation." The document also says Christians must "strive to acquire a better knowledge" of Judaism, especially the "essential traits" by which Jews "define themselves."

The task of improving relations is set forth in the areas of liturgy, dialogue, education and social action.

In the area of dialogue, the statement says there is still a "widespread air of suspicion" that must be confronted through respect for religious liberty and understanding of the Jew's uniqueness.

The liturgy section calls on the church to regard the Old Testament as valuable in itself apart from the New Testament and urges that homilies based on "passages which seem to show the Jewish people as such in an unfavorable light" not be "distorted."

### SUCCESSFUL INVESTING

(Continued from page 9)

purchased directly from the Internal Revenue Service under Plan 457.

The usual limitations which are applicable to self-employed individuals' retirement plans also pertain here. For example, they are not redeemable before the owner is 59½, except in case of death or disability. Tax liability is payable for interest earned and for the amount of deduction when the bond was purchased, when the bond is redeemed. Interest ceases accruing five years after the death of the owner. A similar bond for use with Individual Retirement Act (IRA) plans is expected to be issued this month.

**Q:** I have been unable to identify a no-load income fund with 40% of assets in blue chip stocks, 40% in long-term bonds and 20% in short-

term debt. Would you be able to suggest a fund that is structured along these lines or reasonably close to it? J.M.

**A:** Unless you have sufficient capital to set up a "mini-mutual fund" of your own, it looks as if you will have to settle for what's available and that is quite far afield from your specifications. Furthermore, a mutual fund's debt-equity-cash ratio shifts frequently and often rather substantially. Particularly volatile is that segment which is invested in short-term paper, since this is the liquid or cash equivalent portion. As far as I have been able to ascertain, Dodge & Cox Balanced Fund and Steadman Associated Fund most closely approach your criteria. The indicated yields are 6% for the former and 9.5% for the latter.

Moreover, special sensitivity toward Judaism is counseled in the field of religious education. In the preparation of catechisms, history books and media reports, the statement says, Judaism at the time of Jesus should be reviewed as a "complex reality" in which He took part; the concept of collective guilt on the part of the Jews for His death should be expunged, and Judaism should be understood as a continuing, vital tradition after the destruction of Jerusalem in A.D. 66.

Further research on delicate theological issues is also encouraged, and the need for joint social action is underscored. Joint prayer and meditation are suggested.

In an introduction, John Cardinal Willebrands, president of the Commission on Relations With Jews, said they were a "first step."

"This document," he said, "invites the whole Catholic Church to an effort of comprehension and co-operation which will be the best guarantee that all hatred of Jews will be rooted out, both racial and religious."

### Hello Again!

(Continued from page 8)

person's attitude and makes a better citizen, is the opinion of Mr. Passaretti.

\*\*\*

**DENNY SHOULD KNOW:**

Young Mr. Passaretti was the youngest ever to win the New England Grand Karate Championship and he won it two years in a row while attending North Providence High School. He was a champion as a Junior and retained his title as a Senior. He was the youngest member of U.S. Championship team and as a New England representative, was with the champions in competition at Dallas, Texas. And, in the midst of all the Karate activity, Denny was Class President for three years at North Providence High. What's he doing now? He is said to be the youngest "teaching professional" in Rhode Island, providing instruction at his establishment at 295 Atwells Avenue, Providence.

\*\*\*

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\*\*\*

**AND:** A charming young lady who listened to WICE while in South Providence Credit Union the other day. "Listen," she said, "it's my brother, Davey." He's the Dodge prominent in the World Series last Fall. She? Mrs. Jeanne Love (Lopes). — CARRY ON!

**CONCESSIONS, IF ...**

**TEL AVIV:** Premier Yitzhak Rabin and Commerce Minister Haim Barlev, both former Chiefs of Staff, addressed themselves to the issue of whether Israel should make further territorial concessions. Rabin affirmed that "in the political sphere Israel stands firm. It will not make any concessions which can endanger it unless there is a chance for an advance towards peace." Barlev stated that he would favor territorial concessions on all fronts — including the return of the Abu Rodeis oil fields to Egypt — "in return for very substantial compensation" and for "serious political agreements."

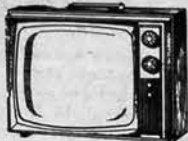


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## Only In America



By  
**Harry  
Golden**

### Tax on Gasoline

"Practical men," wrote the economist J.M. Keynes, "who believe themselves quite exempt from any intellectual influence, are usually the slave of some defunct economist."

J.M. Keynes, who is dead, gone and dishonored, could be describing the interior state of mind of Gerald Ford and his advisers. Everything out of Washington has a textbook quality which makes it incomprehensible.

The Administration may raise the tax on gasoline to 20 cents. This will cut down on our oil consumption, helping to deter the Arab cartel. The monies raised will be put back into the economy in jobs and services. The only trouble is that it is not equitable.

The gasoline is taxed equitably — every gallon costs 20 cents more. But the populace is not taxed equitably. Those who do not drive will not be taxed at all. Those who do not have to drive will be taxed appreciably less than those who must drive.

Sooner or later of course the government will realize this. Needless to say, it will receive a lot less tax money than it supposes. So in its wisdom it will tax fuel oil which will realize little in the months between April and October.

If we're to pull together, I think the government ought to propose some plan whereby we all pull. Economic theories won't pull us from the morass of depression and inflation; economic theories got us into the mess in the first.

What the constituency needs is the faith that a hand is on the tiller. The last thing any of us believe is that the government knows what it's doing.

For the government to raise the price of anything in a day when mayors are laying off municipal employees and industry workers is, to say the least, a bad image.

### Poets and Bad Men

On the day Jesse James died in 1882, they also laid away Dante Gabriel Rossetti who composed among other things "The Blessed Damsel." Succumbing within the week was Ralph Waldo Emerson who was eulogized at the time as our greatest American.

While Bob, Grattan and Emmett Dalton were getting their just desserts after raiding the banks at Coffeyville, Kansas, Alfred Lord Tennyson was also breathing his last, although he was a considerably older man.

There is a relationship between bad men and poets that is paradoxical. In death, the bad men become poeticized and the poets become "influences" for good or bad.

There is the same sort of relationship between the Arctic and Antarctic.

The Arctic is the romantic wall of ice, the great white maw which has swallowed up dozens of brave men and true who wanted to penetrate its secret.

The Antarctic was discovered in safety and was traversed by an airplane while heroes still plowed on snowshoes with dog teams toward the top of the world.

But the reality is that the Arctic is simply an ice cap, fit only for polar bears, while the Antarctic is a continent with geological deposits past computation. The atomic submarine Nautilus could therefore sail under the Arctic while it would

THE RHODE ISLAND HERALD, FRIDAY JANUARY 17, 1975—11

have dented its snout if it essayed a southern passage.

However, to come back to our point of departure, which is poets and mean cowboys. The bad men survive in the person of Kirk Douglas and Jack Palance and Monte Blue (who goes back to "Cimarron" starring Richard Dix — which is a long way back).

Poets survive in anthologies. I

doubt anybody reads Rossetti any more or knows that he was also a vogueish artist. I haven't met anyone who can quote from "Idylls of the King" in years and years.

What the poets don't know and the bad men do is that both populate a landscape as barren as the two poles.

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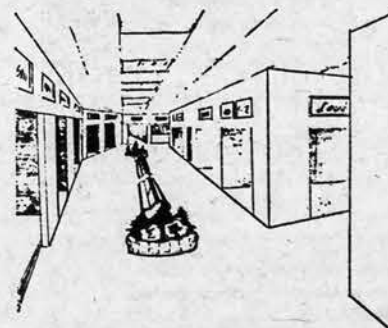


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**TO GO ON TRIAL**  
**BONN:** About 3,000 former Nazis will go on trial by 1980 for crimes involving murder, the "Jewish Press Service" in

Duesseldorf reported Monday. Since the war, 77,820 cases have been opened against alleged Nazi criminals. Some 6,375 persons have been sentenced.

## Hadassah Medical Center On Mt. Scopus To Reopen

NEW YORK: Hadassah will reopen its medical center on Mount Scopus in Jerusalem, it was announced here. Closed since 1948, the center has been renovated and expanded at a cost of more than \$25-million for use by Arabs as well as Jews and others.

The center served Jerusalem from 1939 to 1948, when the access road was cut off during the Arab-Israeli fighting and Jerusalem was divided by Trans-Jordanian forces.

Details on the renovated center were given by Rose E. Matzkin, president of the 335,000-member Hadassah, the Women's, Zionist Organization of America, at the opening session of the midwinter meeting of its ruling body at the New York Hilton Hotel.

Mrs. Matzkin said that "every aspect of therapy, cure and retraining has been provided for" in the Mount Scopus facility, which will open formally this October.

### Facilities Described

In addition, she said, the center includes, consultation and psychiatrists' rooms, offices for

social workers, areas for physical and occupational therapy and electrodiagnosis and a stainless-steel therapeutic pool.

The general hospital will provide 300 beds. Mrs. Matzkin emphasized that "it is easily accessible to the population of East Jerusalem," an area of heavy Arab population.

Dr. Kalman J. Mann, director-general of the Hadassah Medical Organization, which maintains a network of social-service and medical projects in Israel, said that Arab doctors and other medical personnel of the Cia Dolorosa Hospital in the Eastern sector of Jerusalem had been asked to join the Mount Scopus staff, "with full seniority and pension rights."

Dr. Mann recalled that when Jerusalem was reunited in 1967 after the six-day war, "Arab patients from East Jerusalem" came to Hadassah's main medical center at Ein Karem in Jerusalem "with their 19-year-old clinic cards."

### \$50-Million Plan

Mrs. Charlotte Jacobson, chairman of the Hadassah building program, said that "between the expansion of the Ein Karem Center and the renovation and expansion of Mount Scopus, Hadassah will have spent over \$50-million."

Mrs. Faye IL. Schenk, chairman of the Hadassah Medical Organization, said that her group, which employs 2,200 people, would be able to provide 550 additional positions with the reopening of the Mount Scopus hospital.

From 1948 until 1960, Hadassah operated from installations in Jewish-held Jerusalem until it opened its Hadassah Hebrew University Medical Center at Ein Karem in western Jerusalem. This center brings in African, Asian and European patients, students and scientists. In addition, the center trains medical personnel and establishes public-health facilities in developing countries.

## Halevy Resigns From Herut; Stays In Knesset

JERUSALEM: While declaring he will continue in the Knesset as a member of the opposition Likud, Former Supreme Court Justice Binyamin Halevy has resigned from Herut, one of the political parties within Likud. Halevy charged Herut with inflexibility and failure to come to terms with the political realities governing Israel's future.

In response, Haim Landau, Herut's No. 2 man, accused the 65-year-old jurist of turning his back on the ideals that had brought him into Herut, that of a "Greater Israel." Halevy, who was one of the presiding judges at the Eichmann trial, had earlier suggested that Herut accept Premier Yitzhak Rabin's terms for entering the government. Herut adamantly rejected his proposal.

### Estimate 18,000 Israelis

### Emigrated During 1974

TEL AVIV: An estimated 18,000 Israelis—about one-half of 1 per cent of the country's population—emigrated last year, according to official statistics made public here.

Immigration last year totaled between 32,000 and 33,000, compared with 55,000 in 1973, the statistics showed. Pinhas Sapir, head of the Jewish Agency, which deals with immigration, attributed the decline in immigration and the rise in emigration to uncertainty about Israel's security.

Emigration last year, it was estimated, was the highest since Israel was established in 1948. Only in 1953 however, did emigration exceed immigration, with 12,000 leaving and 10,000 arriving.

Zvi Eisenbach, head of the demography department in the Israeli Bureau of Statistics, estimated that 250,000 people had emigrated since Israel had become an independent state.

## Canadian Theologists Uphold Israeli Rights

TORONTO: A statement supporting Israel's claim to "secure and recognized borders" has been issued by 12 Canadian Christian theologians including William Nicholls, head of religious studies at the University of British Columbia. The statement which affirms "solidarity with our Jewish brethren in Israel," said the Middle East situation is of "Christian concern" because "the maintenance in the land of Israel of the Jewish people and their faith is an integral part of their witness to the one God."

The statement urges Israel to make "withdrawals from occupied Arab territory in exchange for progress towards recognition of her final borders." But the theologians

declared that the recent United Nations General Assembly resolution recognizing the Palestine Liberation Organization as a legitimate claimant to Israeli territory is "illegal, null and void and a threat to peace."

The statement added that ownership of land which Christian holy places are situated is not a legitimate Christian concern, provided freedom of access to pilgrims and worshippers is assured. "We therefore consider that Christians have no specific interest in the form which the future of Jerusalem should take," the statement declared. "In our view this is solely a matter for free negotiations between the parties directly concerned."

## Dutch Royal Family Contributes To Fund

AMSTERDAM: The entire Dutch Royal Family has contributed to a fund set up to restore the old Sephardi synagogue in The Hague built in 1726. The Interfaith Committee for the Restoration of the Synagogue announced here that it has received individual contributions from Queen Juliana, Prince Consort Bernhard, Crown Princess Beatrix and her husband Prince Claus.

The old Sephardi synagogue was bought by The Hague Liberal Jewish Congregation several years ago, with the help of government grants, from a real estate company. In spite of active fund collecting, it has been unable to raise within its own members the 1.5 million guilders needed to restore the building. Recently a special interfaith committee was set up to help it.

The old synagogue has 160 seats

in the main hall and 60 more in the gallery. It is a typical example of 18th Century building and considered a landmark in The Hague.

### TO CRACK DOWN

TEL AVIV: Army authorities are planning to crack down on Israelis living abroad who refuse to return for compulsory military duty. One measure contemplated is to have their passports revoked. It would be aimed chiefly at military-age yordim, Israelis who have chosen to live permanently in foreign countries but retain their Israeli passports. Other Israelis living abroad who do not return for reserve duty during times of emergency will also face the loss of their passports, army authorities said. There are many thousands of Israelis working or studying abroad, the bulk of them in the United States.

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## Workers In Israeli Oil Fields Are Unsure Of Future Status

ABU RUDEIS: Israeli-Occupied Egypt: The workers in the oil fields of Abu Rudeis, Israel's richest trophy from the 1967 war, believe they are operating on borrowed time.

The captured Egyptian wells in the Sinai Peninsula, which Israel began to exploit immediately after the six-day war in 1967 and which provide 50 to 60 per cent of her annual requirements, are the centerpiece in the negotiations due to get under way between Israel and Egypt toward a second-stage Sinai agreement.

The future of the wells — and the possession of the vital Mitla and Gidi Passes in Sinai — are expected to be the issues that will decide whether a new agreement can be concluded. Egypt is demanding the return of the wells and the passes; Israel has refused so far.

The 400 Israeli oil men and workers who populate this former Egyptian boom town on the east coast of the Gulf of Suez are fatalistic about the outcome. One way or another, they believe, the wells will soon cease to be Israeli.

"I suppose you came to say good-bye," an oil worker said sarcastically when an American reporter walked into the canteen just outside the work camp. "Good thing you didn't wait until next month. There'll be Egyptians here by then."

Because of the uncertainty there is little inclination to start new projects or undertake ambitious building. The wells are still pumping and the tankers continue to call, but there is little other activity.

"We don't know where we stand," said Benjamin Edut, chief of security for Netivei Nepht, Ltd., the Israeli Government oil

company, which was established in 1967 to work the captured fields. "Everyone here is depressed. Will the politicians give all this back to Egypt? If so, when? In three months? Six? A year? We're all in a state of suspension."

Opinion in the Israeli Cabinet is reportedly divided over the desirability of retaining the fields as against the Sinai passes. Ideally, the Government would like to hold both, but American officials have expressed the view that Israel will have to relinquish one or the other if the negotiations are to succeed. They have also said that the United States is willing to consider guaranteeing that Israel will get the oil supplies she needs upon withdrawal from Abu Rudeis.

### Economic Gain Stressed

One who is convinced the economic benefits of the oil fields far outweigh the military value of the passes is Zvi Dinstein, former Deputy Finance Minister, who serves as the Government's chief adviser on oil and energy.

"I can't exaggerate the importance of Abu Rudeis," he said in an interview in Tel Aviv. "It is a secure and reliable source of oil at a time when such sources are hard to find."

It would be unthinkable, in Mr. Dinstein's opinion, for Israel to withdraw from the fields without securing a firm guarantee of a steady supply from either the producers or the United States.

"That means we have to open up the whole question of Arab economic belligerency against Israel," Mr. Dinstein said. "If we can negotiate a solution to that, fine. But to simply give up Abu Rudeis without any guarantee would be inconceivable."

The fields and the wells in the

Gulf produce 75,000 to 85,000 barrels a day, according to Israeli officials. Israel buys the rest of her annual requirement of about 160,000 barrels a day from Iran, which is also described abroad as a potential source of compensatory supplies.

### By Tanker to Elath

The Abu Rudeis oil is shipped by tanker around Sharm el Sheik to the southern port of Elath and pumped to refineries in Ashkelon and Haifa. A low-grade crude high in sulphur content, it nonetheless is suited to Israel's needs.

Because the Israelis depend almost totally upon oil for energy supplies, they are circumspect about disclosure of details. Newspaper articles about the oil situation, including this one, are subjected to rigorous censorship. In addition, request to enter the fields was denied.

The fields are worked in cooperation, with E.N.I., the Italian national hydrocarbon agency, which originally explored and developed them in partnership with Egypt in 1964.

### Exploration Being Pressed

When the Israeli Army seized the fields in 1967, Israel suddenly found herself with a major asset but without the necessary expertise to exploit it. An arrangement was worked out under which the Italians continued their participation and Israel simply replaced Egypt as partner. Israel continues paying 50 per cent royalties to Italy on all oil pumped.

Calculated at 1974 prices, production for last year was worth about \$250-million. The existing wells have a projected lifetime of eight to 10 years, according to Israeli officials.

## Government Explores Land In Israel In Hopes Of Finding Oil Sources

Perhaps with an eye toward the day when it will have to give up the fields, the Government recently committed itself to an intensive exploration effort in Israel. Under contracts still being negotiated with foreign companies, several of them American, exploratory drillings will be carried out in the next two years along the length of the Mediterranean coastline, in the waters near Sharm el Sheik and Ras Muhammad, in the Dead Sea vicinity and in the Plain of Jezreel. The effort is expected to cost nearly \$100-million.

The town of Abu Rudeis, about 12 miles north of the fields, has a faded Wild West flavor, rather like a mining town that has seen better days. It consists of about 100 flat-roofed single-story houses, a few shuttered shops, a small port and an airstrip. Most of the larger houses, built in the mid-nineteen-sixties from Italian workers and their families, stand empty.

The boom days came during the early years of the Israeli operation, from 1967 to 1972. The workers who arrived to take over the fields made huge salaries by Israeli standards and paid few taxes. There were several scandals, including one involving the unauthorized sale of surplus equipment, that rocked the country and led to a national inquiry commission.

The men who worked here had fun, according to Mr. Edut, a compact man who has been on the job since 1967. He reminisced about the good old days as he apologetically served a visitor a glass of Israeli brandy.

### No Time to Count Money

"We used to be accustomed to better things, including French cognac," he said with a rueful

smile. "We made so much money in those days we hardly had time to count it on the way to the bank."

Attracted by the starkly beautiful scenery the near-perfect climate and the sparkling blue waters of the gulf, many of the men brought their wives and children. They renamed the place Shalheret — "flame" in Hebrew — and tried to get it approved as a civilian settlement. A kindergarten and a school were opened and a supermarket was established.

"This was a place you could get excited about," said Giora Samovsky, a would-be settler. "We loved the climate. We used to go fishing and swimming in the gulf every Saturday and hiking in the hills behind the town. It was a beautiful place."

The October, 1973, war brought the good days to an abrupt end. Egyptian commandos crossed the gulf in helicopters on the first day and attacked the fields with napalm. The assault was repulsed,

### Israel's Shimon Peres Is A Poet, Lyricist

TEL AVIV: Moshe Dayan dug archaeological relics, and now it turns out that his successor, Defense Minister Shimon Peres, digs poetry, and even writes it. In fact, a poem written by Peres and recorded by the famous Israeli singer Yaffa Yarkoni is now moving up to the top in pop songs on Israel radio.

The public did not know that Peres wrote poetry until he disclosed it himself during an interview several weeks ago. Ms. Yarkoni then asked Peres to give her one of his poems for her to record as a song. The poem he gave her was written after the Six-Day War and was about Kalya, the

but the families had to be evacuated. When the war was over the Government refused to let them return.

Now the verve has gone out of Abu Rudeis. An all-male society once again, it is an apprehensive one because of the negotiations. The workers are gloomy about their prospects if Israel withdraws.

"If you are an oil worker in Israel," a man said somberly, "this is it. There is no other place to go."

### ON HUNGER STRIKE

JERUSALEM: The Most Rev. Hilarion Capucci, the Greek Catholic Archbishop of East Jerusalem, who is serving a 12-year prison sentence for smuggling arms for Arab guerrillas, was on a hunger strike for five days, prison authorities said. The Prison Commissioner, Ariyeh Nir, said the Syrian-born prelate had refused to accept solid food in his private prison cell in Jerusalem because he was protesting Israel's right to imprison him.

Jewish settlement near the Dead Sea and was destroyed in the War of Independence.

Ms. Yarkoni has now presented Peres with a record of the song, "In Praise of Kalya," adapted by Kobi Osharat from the Peres poem. It includes such verses as: "Behind the scenes Kalya is making ready—Painting herself Purple for the sunset—Grey in her meditation—Azure-blue trails her misty shores—Her depths full of airs ablaze—Her horizons far distant. A town of refuge—Where imagination if safe—Sheltered always...Her lovers strong but unwanted—Her perfumes speak of ancient days...Lovely as a woman yet shrouded in sadness..."

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### Eyeglasses vs. Contacts

Since my early teens, I have had to wear eyeglasses for distance, so when we dress to go out on gala evenings such as New Year's, I have my hair done, put on my newest gown — and then, I threaten whatever "look" I have achieved by putting on my glasses. For during a long evening, as I take off my glasses to see the person I'm dancing with or put them on to see who's across the room, I can (and frequently do) wreck even the best hairdo.

To offset this ego-destroyer, I have, over the years built up quite a wardrobe of rims of many colors, sizes and shapes.

How much have I invested in the past 10 years alone in frames and lenses (not to mention eye exams and prescriptions)? At least \$500, I would say, and possibly twice as much.

How much would I have spent if I had had the patience to learn how to wear contact lenses and to follow the simple instructions for applying and removing the lenses? Probably substantially less, if I assume — which for me, is a wild assumption — that I would not have regularly lost the contacts.

About half the people in this country wear framed eyeglasses. But an astounding total of more than 8 million of all ages have been fitted for contact lenses.

What's more, each year, more than 600,000 Americans start wearing contact lenses for the first time — with women accounting for approximately 65 per cent of these new wearers.

And in mounting numbers, some of America's leading public figures are wearing contacts. President Ford recently was fitted for the lenses. Among other famous people who wear them are: Nelson and David Rockefeller, Walter Cronkite, Arthur Ashe, Carol Channing, Kirk Douglas, Linda Blair, Dustin Hoffman, Hal Holbrook, Phyllis Diller, Bob Grant, Dr. Joyce Brothers.

What, then, about you? While I won't touch the cosmetic and other reasons for choosing or not choosing contacts, the economic aspects are very much in my field. So:

Regular glasses cost on average between \$40 and \$80 — including the eye exam, modern frames and a pair of plastic lenses. Until this year, eye physicians could prescribe either plastic or glass lenses, but on January 1, 1974, the Food & Drug Administration issued a regulation that all lenses must be made of an impact-resistant material (plastic, laminated or heat-treated glass) for safety reasons. This material is more expensive than ordinary glass and the average individual gets a new pair of glasses every two years. So over a six-year span, average costs of regular eyeglasses run between \$120 and \$240.

There are two types of contacts: hard lens, which the majority of people who wear contacts use, and soft lens, which was introduced two years ago. The hard-lens type usually runs between \$125 and \$200 and lasts approximately six years. According to Dr. Harry Hollander, an optometrist at New York's Sight Improvement Center, who has been fitting people with contacts for a quarter-century and estimates he has fitted 20,000 patients, 25 per cent wear the same contacts between eight and ten years and approximately 50 per cent wear them more than six years. In addition to the initial cost, the average contact lens wearer spends \$15 a year to check the lens and to obtain additional solution.

Soft lenses are considerably higher in price and range from \$250 to \$350 a pair. Since they are only two

years old, there are as yet no statistics on their durability.

For a six-year period, therefore, if you wear glasses, you will spend on average between \$120 and \$240, and if you wear hard contact lenses, you will spend between \$215 and \$290. And if you wear the same pair of hard lenses for more than six years, over a long period of time, you will spend less by wearing contacts.

Also, wearers of hard contact lenses usually can use the same prescription for years; new prescription contacts easily can be ground for a nominal lab charge of \$5 to \$10 — not practical for wearers of regular glasses; 90 per cent who wear contacts have only one pair; eyeglasses break and are lost more often than contacts are.

And you even can insure your contacts through most optometrists or ophthalmologists for about \$20 a year.

Now, having said it all, I'll put on my gold rims and wreck my hairdo. And can you guess what one of my first 1975 purchases will be? Right ... I don't have any pink ...

### MAPAM CAMPAIGN

LONDON: Mapam, the Socialist Zionist Party, has launched a campaign to help Jewish "prisoners of conscience" in South Africa. In a letter to its members, the Jews throughout the world have quite correctly protested about the treatment of Soviet Jewry, they have ignored the fact that Jews are rotting in South African jails because they believe in justice, freedom and equality."

### Report Iran To Compensate Israel For Oil Field Loss

BEIRUT, Lebanon: Two Lebanese publications reported from Cairo last week that Shah Mohammed Riza Pahlavi of Iran had offered to supply Israel with enough oil to compensate for oil that Israel would lose in return of the Abu Rudeis oilfields to Egypt.

The Shah, who is visiting Egypt, made such an offer to Secretary of State Kissinger to help in reaching a disengagement agreement in the Sinai Peninsula that would restore the oilfield to Egypt, according to the weekly magazine Al Hawadess and the daily newspaper An Nahr.

The Abu Rudeis field is said to produce about 140,000 barrels a day, supplying about half of Israel's requirements. Iran supplies Israel with a major part of the balance of her requirements.

JERUSALEM: A senior Israeli official said here that Israel had received no information on any offer of additional oil from Iran.

### POLICE LAX

NEW YORK: The Jewish Defense League said that police made seven arrests recently when demonstrators prevented a Soviet diplomat and his wife from entering the Soviet Mission to the United Nations. According to the JDL, 300 persons participated in the demonstration protesting the death sentence imposed on Mikhail Levyev, a Moscow Jew accused of economic crimes, and the abduction of 15-year-old Marina Tiemkin by the Soviet secret police to prevent her from joining her father in Israel. The Soviet UN Mission, meanwhile, has charged the New York City police with laxity in breaking up the demonstration which, it said, lasted five hours.

### NOT INFLUENCED

LONDON: The Soviet Union has informed Jewish activists that the USSR will not be influenced by foreign pressures to change her emigration policies.

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## Israelis, Americans Disagree On How To Move Toward Accord

(Continued from page 1)

But the Israelis and the Americans seem to disagree on how to move toward an accord.

Mr. Kissinger would like to receive from Mr. Allon when he visits Washington next Wednesday some new Israeli ideas, perhaps including a willingness to give up the passes, in return for Egyptian concessions. In advance of Mr. Allon's visit, however, the Israelis here and in Jerusalem have said that Mr. Allon would not be bringing new concessions.

In the Israeli view, it is up to Mr. Sadat to make a substantive response to Mr. Allon's last set of ideas; that it was not enough to scoff at them.

In fact, the Israelis said that Mr. Allon would not even have come to Washington except for the fact that he had already scheduled speeches on the West Coast and that had he gone home without seeing Mr. Kissinger it would have appeared to be a snub.

### Personal Contact Urged

Israelis also said that long-range exchanges of views were unproductive. They said earlier negotiations demonstrated that Mr. Sadat made all major decisions for Egypt and would only make concession personally to Mr. Kissinger. Thus, the Israelis

concluded, unless Mr. Kissinger went to the Middle East in the next few weeks, it would be impossible to break the impasse.

American officials regard the statements by the Israelis about a Kissinger trip as a delaying tactic until the Israeli Government can come up with new proposals.

A decision to go to the Middle East will be made, Kissinger aides said, when the Secretary feels reasonably confident that he can make significant progress toward an accord. He is reluctant to go simply on a probing operation, they said.

Mr. Kissinger and his top aides believe that a new Sinai accord is crucial to keeping the Middle East parties interested in a negotiated solution rather than a military one. Moreover, with Soviet-Egyptian relations apparently strained, Mr. Kissinger would like to use this period to increase the American presence in the area.

He has stated time and again that in his view Israel was short-sighted in not moving more rapidly toward agreement with her Arab neighbors. But the Israelis stress that they are against further step-by-step withdrawals unless these are accompanied by Arab political steps enhancing Israel's security.

## Jewish Leaders Raise Question Of Significance Of Israel

(Continued from page 1)

### Jewish Leaders Raise Question

A joint statement by the liaison committee, issued after the audience with Pope Paul, said that during the interfaith talks earlier the Jewish side raised question about the "failure" of the Vatican guidelines "to note the essential significance of peoplehood and land in Jewish faith."

In his address, Pope Paul recalled "all the regrettable elements" that he said had marked relations between Christians and Jews over the last 2,000 years. "This reminder has been salutary and indispensable," he said, clearly meaning that Christians all too often had forgotten Jewish sufferings.

### Efforts of Pius Recalled

The Pope declared that during World War II many members of the Catholic clergy and the laity had saved innocent Jews from persecution, often at the peril of their own lives. The Pontiff said that "we personally testify" that Pope Pius XII had a leading role in saving Jews.

The present Pope, then Msgr. Giovanni Battista Montini, was a close aide to Pope Pius. The late wartime Pontiff has been accused by some writers and historians of having kept silent although he knew early about the Nazi persecution of Jews.

Pope Paul directed attention to age-old links between Jewish and Christian thought. He mentioned the interfaith influence of two Jewish scholars, Philo of Alexandria and Maimonides, and of St. Thomas Aquinas.

The Pontiff said that Jews and Christians had "something to learn from one another," and voiced the hope that Catholic-Jewish dialogue would be conducted "with great mutual respect."

### Jewish Leaders Introduced

The Jewish participants in the audience were introduced to Pope Paul by Jan Cardinal Willebrands, the Dutch ecumenist who is president of the Vatican's 10-week-old Commission for Religious Relations with Judaism.

The vice president and the secretary of the new Vatican body participated in last week's conference of the liaison committee.

The Pope had also appointed four other churchmen for the interfaith debates, including two from the United States — the Most Rev. Francis J. Mugavero, Bishop of Brooklyn, and the Rev. Edward Flannery, secretary of the Secretariat for Jewish-Catholic Relations of the United States Bishops' Conference, former editor of the Providence Visitor.

Jewish participants in the talks, in addition to the secretary general of the World Jewish Congress, included officials and consultants of the Synagogue council of America, the American Jewish Committee, and the Anti-Defamation League of B'nai B'rith, as well as an Israeli official Shemaryahu Talmon, chairman of the council for Interreligious Contacts, Jerusalem.

In the audience in Pope Paul's private library in the Vatican's Apostolic Palace, the Pontiff spoke to all the Jewish participants individually and presented each

with a commemorative medal of his pontificate.

Liaison committee was established in 1971, and has held annual meetings in Paris, in Marseilles, France, in Antwerp, Belgium, and last week in the Vatican.

The joint statement by the liaison committee said the group had welcomed the creation of the Vatican Commission for Religious Relations With Judaism and its recent guidelines as "encouraging steps." The guidelines were described as a framework for the development of Catholic-Jewish relations "with due recognition of basic differences," which opened "new avenues for further clarifications of important and sometimes controversial issues."

The Jewish delegation, according to the statement, had expressed appreciation of the church's condemnation of anti-Semitism and other aspects of the new guidelines.

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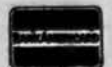
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### SIGN PETITION

NEW YORK: Eighty world renowned personalities in the field of music, dance and opera, have signed a petition declaring that they "refuse to participate" and "disassociate" themselves from all activities of UNESCO "until UNESCO rescinds its politicizing resolution directed against Israel." The action was announced in a press conference on the stage of Carnegie Hall, with many of the artists present, including Leonard Bernstein, Arthur Rubinstein and Isaac Stern.





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# THE MISHNAH AND ITS LAWS

(Continued from page 4)

our work on the soil.

If you wanted to write a Mishnah for the United States or Canada, you would begin with laws about factories, farms, schools, government, the conduct of a lawyer's or a doctor's office, of a store — the ways in which our society today makes its living. You would want to convey a sense of the wholeness, completeness, order and form of our economy. You would want to show the ways in which our work is, or can and should be, holy, whole.

These ways it should be clear, will include many matters we commonly regard as ethical: teachings about how one person should treat another. But you will not understand Judaism in its classical form if you think that all things come down to the practical question of relaxations between one person and the next. Ethics is a part of a much larger conception of reality. Ethics, just as much as ritual or "taboo," expresses that conception. But your Mishnah of the factory or the store will tell the worker or the storekeeper more than that he or she should be honest or considerate. That much is clear.

### The Second Section: "Seasons"

Let us go back to the Mishnah of the Rabbis of ancient times. What is their second topic?

We work, but we also rest. And we know we should rest because of the passage of time. After our interest in the economic, the material basis of life, we turn to the rhythm of time, of work and of rest, energy, fatigue. So the second division of the Mishnah is called "Seasons" or — again to use the language of the anthropologists — "taboos" about holy days. On this day, one does so and so, on that day one does not — the rites and rituals of dividing time into "holy" and "profane." Naturally, the Sabbath comes first, for it is the Sabbath which is The Holy Day. This topic is divided into two sides or aspects: (1) the meaning of Sabbath holiness for labor and (2) the meaning of

holiness of time for space. That last point is difficult. The Written Torah says that, on the Sabbath, we should stay home. ("Let no man leave his place on the seventh day." Exodus 16:29) The Mishnah, the Oral Torah, takes up this rule and asks, "How far away is still home?" What is the effect of the Sabbath upon the space we occupy? "Seasons" proceeds to various holy days, Passover, Sukkot, the Day of Atonement, the New Year, and other topics anyone familiar with the Jewish calendar could predict.

So, from the material basis of society, we proceed to the temporal or time basis. We make a living. We do it on one day, but not on another. We have something like a set of horizontals and verticals. The horizontals are the ongoing, everyday things we do to make a living. The vertical lines divide the horizontals, as I said, distinguishing "making a living" in material, economic terms from "making a life." If we ask ourselves how we should write the Mishnah of "time" or "seasons" in America, we might call our tractates "Labor Day," "New Year's Eve," "What are you doing Saturday night?" and so on. The point is clear.

### The Third Section: "Women"

We eat, we live from day to day. And we do this in society, with other people with families. So the natural third division concern the family. And here the Rabbis express a very simple conception of the family. They call the division of the Mishnah dealing with family affairs: "Women." Their idea is that women are the foundation of the home and family. Their deepest concern is to protect, define, and defend the rights of women. How does a family begin? It begins with a document which defines the rights and duties of women and of their husbands. How does a family end? It ends with a document which effects divorce, freeing the woman to build a new house and and new family, providing for her maintenance in the interval between the divorce and the (taken for granted) remarriage. If you wrote a Mishnah on women today, of course your specific tractates would be different for society is very different from what it was. Yet it is absolutely certain that, if you tried to put down on paper your conception of how "reality" is and should be, how "all of life" is organized, you would have to devote much of your thought to the meaning and role of being male and being female, to the way in which male and female become

one, one flesh, one family. Perhaps your tractates would include "Adolescence" and "The Torah of Dating." But in the center of the life of society is the woman, her role, her duties, her task: to build society.

(To be continued next week)

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## Rabin Challenges Sadat To Meet Face-To-Face

TEL AVIV: Premier Yitzhak Rabin of Israel challenged President Anwar el-Sadat of Egypt to meet him face-to-face "for the purpose of a peace" between the two countries.

Mr. Rabin said that Egypt would have to decide within the next few weeks whether she would seek progress toward a peace settlement or would return to prior conditions for talks and preparation for war.

Responding to an interview by Mr. Sadat with Howard K. Smith on ABC-TV in which the Egyptian leader said he wanted to reach a peace settlement with Israel, Mr. Rabin said at a businessmen's luncheon:

"I would phrase my question to him this way: 'If you really want peace, why do you just say so for propaganda purposes on American television?'"

"Why do you not rather take a real concrete step. Let us sit together, in the presence of others with the purpose of the meeting and the dialogue being a peace between Egypt and Israel. 'If you, President Sadat, are ready for that, I am ready — at any place and at any time.'"

### 'BALANCED' POLICY

BONN: The West German government is to continue to pursue its policy of "balanced relations to all Middle East states." Government spokesman Armin Gruenwald said here that Bonn did not feel recent criticism by Secretary of State Henry A. Kissinger that Europe was not cooperating sufficiently in Middle East détente efforts applied to West Germany.



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