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LISA LEZELL

## Lisa Lezell's Works Are Now On Display At JCC

By BARBARA WRONSKI

Neither esoteric and aloof, nor somber and studious, Lisa Lezell, whose art and textile works are currently on display at the Jewish Community Center Art Gallery through November 26, oversteps all bounds of the stereotypical artist. "I don't look for hidden meanings in things," she explains, adding that life has enough of its own hidden meanings without her adding to them. Each of her pieces is clearly labeled with such succinct titles as "Nantucket House," "Butterflies," or "Dead Fish." She giggles, "Maybe I should be taking a writing course, but that's what they are to me. I always draw what I see."

At 22 years old, Miss Lezell, a Michigan native who is currently completing the bachelor of fine arts program at Rhode Island School of Design, is a prolific artist. Working primarily in watercolors and ink, as well as black and white photography and textile design, she turns out easily 50 works a year. Does she cling to any favorites? "I used to be like that, but there are only so many walls you can fill in a house or an apartment," she said, adding "No, if a person is willing to pay the price I have set on any particular piece, I would sell it. I think it is important to share your works with others."

Asked how she approaches her work, she commented that "I am a spontaneous artist. I carry my paints and sketch pad with me wherever I go. I never know when I'll see something I want to paint. It is a joy to me to capture colors." (which she does vibrantly, you will agree upon viewing. Black and white newspaper photos can not pay them justice.-Ed.) She continued, "I see everything in patterns, as repetition. I guess you could say I view the world this way," saying that this apparently helps her work, creating themes and motifs.

Miss Lezell described how her work entitled "Nantucket House" was the result of negative motivation. She had been bicycling in Nantucket, Massachusetts, when she spotted the house. She received permission from the owners to paint a picture of it. "I spilled a bottle of ink all over my sketch pad. I blotted it up quickly and carefully — and this is the result. I liked it so I kept it." Asked if the homeowners liked it, she said "No. They thought it was too abstract. I don't label myself as belonging to any particular school of art, but a person might say that my work has an impressionistic air about it."

Self-proclaimed to be "a very excitable person," she is energetic

(Continued on page 15)

## Federation Campaign Receives 26% More In Pledges For '77

By CELIA ZUCKERBERG

The new Consul General of Israel in New England (this does not include Connecticut) Raanan Sivan is not only a very pleasant man, but what we would call a true diplomat. When asked whether the art of being a diplomat was to know when to lie, he demurred from answering. But Mr. Sivan did not lie; he simply answered "diplomatically."

A sixth generation Israeli, Mr. Sivan was born in Jerusalem in 1921. His ancestors, who settled in Tsfat (Safed) in 1832, brought with them the first Hebrew printing press to the Holy Land. His school days were divided between Jerusalem and Cambridge, England. His English accent and precise speech vouch for that.

He has moved to Boston (where he is still having problems finding proper housing) with his wife and one daughter who has just finished her army duty. He is awaiting his other daughter who is still in the air force. As Consul General, he does not know how long his tour of duty will continue, but it may be as long as four years.

Asked what his work as Consul General includes, he mentioned the major one which is determined by the Vienna Convention which is to watch out for the affairs of Israeli nationals in the United States. In the New England area, he says that there are 600 — these are the Israelis who have come to live and work in the country for at least two years or longer.

As a photographer came in to take pictures of Mr. Sivan as he was being interviewed, he said that he sometimes feels that the United States should be called a "photoocracy." Obviously, he has been the target for a good many photographers since his arrival in the States a month ago.

Mr. Sivan was the guest speaker at the Initial Gifts dinner of the Jewish Federation of Rhode Island on Wednesday, November 17, at Temple Emanu-El. The well-attended dinner brought an increase of 26% in pledges for the 1977 campaign of the Federation.

Mr. Sivan and Dr. Efraim Sneh (a doctor who participated in the rescue of the Jewish hostages being

held at Entebbe Airport in Uganda by Palestinians) were featured speakers at the dinner.

Mr. Sivan, in answer to a question about his feelings about that rescue, said he was elated, excited and delighted — as were most Jewish people.

At the time of the Entebbe rescue, Mr. Sivan was head of the consular division in the Ministry of Foreign Affairs in Israel. At the time, he says, he feared for the worst — that the Palestinians would kill the hostages. He says that he "knew that Israel would not deal with the terrorists," although this was implied in some of the news reports. He said that he knew that the Israeli government would do everything possible to prevent the deaths from happening. "We do not easily give up lives."

He was saddened by the fate of Mrs. Dora Bloch, the hostage who had been sent to a hospital and then disappeared. Mrs. Bloch was a personal friend of his mother's and the last that has been heard of her is from hospital attendants who say she was "dragged away screaming" from her bed. The Ugandan government has never accounted for her disappearance.

Mr. Sivan feels that this daring rescue of the Jewish hostages has made a difference in the world's treatment of terrorist attacks. An attempt in Syria recently ended with the execution of the terrorists the following day. In a recent attempt in Amman, four terrorists who attempted to hold hostages in a hotel were killed.

In his work in the United States as Consul General he has to deal with any problems with which Israelis are faced. He also works with men on campuses who may have an influence on politics and meets with them to discuss matters of Mid-East policy.

The change from President Ford to President-Elect Carter, Mr. Sivan did not think would make much of a change in the general policy of the United States towards Israel.

There has always been a special relationship between the American and the Israelis, he says — perhaps, because the "Americans still appreciate the ideas of democracy which America understands."

He is also occupied with talking with members of the general Jewish community, its organization heads, heads of temples and, of course, meeting with the press.

Asked about the recent entrance of Syria into Beirut, Lebanon, he said that the Israelis would be watchful and would not allow the situation which existed before to recur. According to Mr. Sivan, Lebanon, before its recent trouble, was unable (or unwilling) to restrain the terrorists who came across into Israel. Syria did make a much better attempt at restraining them.

Mr. Sivan insists that everyone is entitled to his own opinion and has the right to make it known. The Israelis, he says, welcome constructive criticism. Those who dissent should back up that dissent by

(Continued on page 15)



## Miriam Women To Present 'Trinkets and Treasures'

The Miriam Hospital Women's Association will hold its annual holiday fair, "Trinkets and Treasures," in The Miriam Hospital lobby, 164 Summit Avenue, on Sunday, November 21, from 10 a.m. to 8 p.m., and on Monday, November 22, from 10 a.m. to 5 p.m. The fair is open to the public.

Items available will include a white elephant table, old and new jewelry and bakery goods. Chairman for the fair is Mrs. Frederick Levinger and her co-chairman, Mrs. John Kershaw. Mrs. Henry Izeman is treasurer, Sue Orenstein is in charge of scheduling. Bake chairmen are Mrs. Leonard Goldman and Mrs. Stanley Grossman. Mrs. Edward Listengart and Mrs. Martin Felder are in charge of white elephants. Publicity is being handled by Mrs. Elliot A. Salter and Mrs. Melvin S. Fank.

There will be a mini-luncheon on

Monday, November 22, in conjunction with the holiday fair, in the Sopkin Auditorium at noon. This will be followed by an open meeting at 1 p.m. and will include a panel discussion on the topic of "Rape and its Problems." The moderator will be Cynthia Corbridge, Social Service Department, The Miriam Hospital. Among the outstanding authorities serving as panelists are Valerie Mitchell, MD, Women and Infants Hospital; Alfred Mintz, detective investigator, Providence Police Department; Henry Gemma Jr., assistant attorney general; Amy Leonard, Rape Crisis Center; and Maureen Sullivan, Rape Crisis Center. A question and answer period will follow.

Chairman of the open meeting is Mrs. Philip Torgan, and hospitality chairman is Mrs. Leonard Trieman. Mrs. Jason Siegal is president of The Miriam Hospital Women's Association.



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**DISCUSS INNOVATIVE TECHNIQUES:** On Monday evening, November 1, 35 teachers of high school students in the religious schools of Providence, Cranston and Warwick met in a conference to discuss "Innovative Techniques in the Jewish High School." Carol Ingall of Temple Emanu-El led a workshop on "Teaching Local Jewish History," Carl Feldman and Edith Grant of Temples Beth El and Sinai, respectively, conducted a seminar on "Teaching the Holocaust," Glee Schwartz of Temple Emanu-El led a workshop on "A Self-Directed Approach to Teaching Bible," and Ameya Yen of Temple Sinai demonstrated "Jewish Art in Teaching Judaic Subjects." Above is Carol Ingall's session and, below, Glee Schwartz's session.



**Entebbe Raid Physician To Address Federation**

Consolidating the "Entebbe Spirit" engendered by the July 4 rescue mission of the Israeli Army in Uganda has become a main target in the 1977 Jewish Federation of Rhode Island campaign.

In line with this goal, a physician who took part in the Entebbe raid will be visiting Rhode Island as a guest of the Federation on Sunday,

November 21. Dr. Daniel Bass will speak to the Woonsocket Men's Division in a brunch to be held at Congregation B'nai Israel. Chairmen of the Woonsocket Men's Division are Herb Stern and Larry Sadwin.

Dr. Bass was born and raised in the United States and emigrated to Israel in 1972. He is director of

gastro-enterology at Kaplan Hospital in Rehovot, and a visiting scientist at the Weizmann Institute.

Dr. Bass will share his experiences with the physicians of the Medical-Dental Division of the Jewish Federation of Rhode Island at a breakfast on Sunday, November 21. Host for the breakfast is Dr. Joseph A. Chazan. Co-chairmen of the division are Dr. Alden H. Blackman and Dr. Charles Mandell.

In the afternoon, Dr. Bass will be guest of a group of workers in the Providence area.

**Obituaries**

**SAMUEL BAKER**

Funeral services were conducted at Sugarman Memorial Chapel on Friday, November 12, for Samuel Baker, 87, formerly of Cranston, who died in St. Francis Hospital in Miami Beach, Florida, after an extended illness. He was the husband of the late Minnie (Heller) Baker, and of Ann (Rubin) Ulman-

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Baker. Burial was in Lincoln Park Cemetery.

Mr. Baker was the owner and operator of the Canal Wholesale Beef Company for 15 years, and also owned and operated the Empire Finance Company for 20 years. During this time he likewise operated Baker Auto Sales with his brothers for 30 years. He retired 40 years ago.

Born in Latvia, he was the son of the late Mr. and Mrs. Marcus Baker. He came to this country when he was nine years old. He lived in Cranston for 56 years before moving to Florida 19 years ago.

He was a member and former treasurer of Temple Beth Israel, a

member of the Roosevelt Masonic Lodge and a member of B'nai B'rith.

Besides his second wife, he is survived by a daughter, Seena Levine of Wickford; two step-daughters, Adelaide Berger of Delray, Florida, and Marcella Carver of Milton, Massachusetts; a brother, Louis Baker of East Providence; six grandchildren and four great-grandchildren.

**MINNIE SUGERMAN**

Funeral services were conducted at Mt. Sinai Memorial Chapel on Sunday, November 14, for Minnie Sugerman, 80, of 125 Beachmont Avenue, Cranston, who died November 13 at the Wayland Health Center. She was the widow of Hyman Sugerman. Burial was in Lincoln Park Cemetery. She was born in Lithuania on October 20, 1896, a daughter of the late Isaac and Rachel Raskin. She lived in Providence for 60 years before moving to Cranston three years ago. Mrs. Sugerman was a member of Congregation Shaare Zedek-Sons of Abraham and of the Jewish Home for the Aged.

Survivors are a daughter, Charlotte Eisenstadt of Cranston, two sons, Everett D. Sugerman of Pawtucket and Irving H. Sugerman of Charleston, South Carolina, and three grandchildren.

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**BRILLE FASHIONS:** Among participants in the Braille Group luncheon and fashion show at Temple Emanu-El on November 11 were, from left to right, Rosalie Goldsmith, Braille chairman; Barbara Sunderland of Barbara's Model Agency, commentator; Belle Frank, gift chairman; Harriet Horvitz, program chairman; and Marion Rosenberg, Braille co-chairman.

**1977 Jerusalem Prize  
Goes To Mexican Poet**

**JERUSALEM (JTA):** The Jerusalem Prize for 1977 will be awarded to the Mexican poet, essayist and former diplomat Octavio Paz, it was announced here Oct. 21. The presentation will be made by Mayor Teddy Kollek at the eighth Jerusalem International Book Fair next April 26.

The \$2000 award is made every two years by the Jerusalem municipality to an author whose works express the idea of "the freedom of the individual in society."

Paz, 62, is considered one of the leading contemporary writers in Spanish. In more than 30 published volumes of poetry and essays he has covered such subjects as literature, anthropology, art, psychology, philosophy and science. Much of his work has been translated into English and French.

Paz served as a member of Mexico's diplomatic corps in the U.S., France, Switzerland, Japan and as Ambassador to India. He resigned from the latter office in 1968. Since 1969 he taught Latin American literature at Cambridge and at various universities in North America. In 1962 he was elected an honorary member of the American Academy of Arts and Letters.

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**Braille Fashions  
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Some 150 blind men and women attended the Temple Emanu-El Braille Group fashion show and luncheon held November 11. Luncheon was prepared and served by members of the temple Sisterhood.

Belle Frank, gift chairman, gave every guest a gift. Jewelry, paper goods and candy were distributed.

Commentator Barbara Sunderland of the Barbara Model Agency described each fashion in detail, and adding a personal touch by describing each model as well. Models walked among the guests, encouraging them to touch the fabrics and answering questions.

During changes of costumes, guests enjoyed singing many old songs to the accompaniment of music by Florence Parmet. Clothing came from E/D's Limited, Mrs. Robinson's, Waldorph's

Men's Shop, Philip Wolfe and Susan's Children's Shop.

A moment of silence was observed in memory of Braille chairman Shirley Cramer. A check was presented by her son, Gary, to the Sisterhood, as a remembrance of her from the Cramer family.

Rosalie Goldsmith was chairman of the affair, assisted by Marion Rosenberg, co-chairman; Harriet Horvitz, program chairman and Belle Frank, gift chairman.

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# FROM FRIDAY TO FRIDAY

## The Ruins of Rouen, France

By BERYL SEGAL

On the morning of Wednesday, August 11, 1976, the city of Rouen, France, sent out a crew of workers with a bulldozer to the Palace of Justice to break up the ground in preparation for putting up a cement pavement in the courtyard. Although the Palace of Justice was built in the 16th century, that was the first time the ground was disturbed to pour cement on the spacious grounds.

When the bulldozer began its work eating into the black earth, the machine fell into a cavity as if the ground had opened its mouth to swallow the instrument and the workers. The crew ran in great alarm and told of their experience. The work was stopped and an investigation made of the strange phenomenon.

What was discovered astonished the archeologists of the Institute for the Study of Antiquities of Rouen and of the University of Rouen. They saw three walls of unusual thickness, built of white stone with spiral steps leading through vaulted ceilings to halls and rooms below.

The archeologists guessed that these were the remains of a Roman building built around the 11th or 12th centuries.

But as the digging progressed the investigators discovered old Hebrew inscriptions and an ornament of two lions with one head, a symbol used in many synagogues to this day.

It was further discovered that the fourth wall was under the steps leading up to the Palace of Justice. All this means that the bulldozer discovered an ancient House of Worship and of Study right in the heart of the City of Rouen, and that the Palace of Justice had been built on top of the ruins of a great monument to a glorious time in the history of the Jews of Rouen.

That theory was fortified by the fact that the Palace of Justice is built along the street named the

Street of the Jews, and nearby is a street named Massacre, in memory of the slaughter of men, women and children during the Crusades of the 11th century.

These revelations were made by the Yiddish journalist S.L. Shneiderman in a series of articles in the *Forward* published during October 1976.

The Crusaders who started out on foot from Germany, France and England to wage wars with the infidels who occupied Jerusalem and the holy places of Christianity, wreaked havoc with Jewish towns and villages on their way to the Holy Land. They raped, robbed, burned and forced Jews to convert to Christianity.

The stories of the atrocities of the Crusaders are well told in numerous books and documents. In the City of Rouen however, the population ran to a nearby church to seek shelter. They were surrounded and slaughtered. Their houses were destroyed and their wealth taken away, and their synagogue and famous Yeshiva were left in ruins. So much so that at the time the Palace of Justice was built in 1499, there was no trace of the once prosperous Jewish community.

Now a group of archeologists

are busy learning anew about the Jews of Rouen, in Normandy, France. They scrutinize every stone, every piece of tile, traverse every subterranean passage to the windowless ground floor, all that remains of the structure.

Will the archeologists also hear the voices of the little children at their studies in the Yeshiva? Will they listen again to the cries of the men and women of the Jews of Rouen in their synagogue?

It so happens that at the time the ruins of the greatness of the Jews of Rouen were discovered, a book by Professor Norman Golb, of the University of Chicago, appeared in Israel, in which he writes about the City of Rouen and its role in the life of the Jews of France. Professor Golb and his book are both used at the ruins serving as living guides to the strange discovery in the courtyard and on the steps of the Palace of Justice.

It is quite ironic to have the Palace of Justice stand on the very spot where a great injustice was done to the Jews of Rouen in the period known as the Crusades.

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

# Jewish Inventor Helped Perfect Bell Telephone

Now that we are celebrating 1976, perhaps it might be worth recalling that the telephone has the same birthday as the United States. The telephone invention was first exhibited at the centennial celebration of American independence at Philadelphia in 1876.

Inventions come about in strange ways. Alexander Graham Bell was a teacher of the deaf and he was working on a means to help educate the deaf, but deafness is a relative matter. All of us are deaf at a little distance. The telephone made it possible to surmount this deafness. Bell discovered that words could be turned into electrical waves and so carried in the air and finally these waves could be translated back into words at the other end.

The telephone invention at the Philadelphia Centennial celebration did not attract the attention one might have supposed. It was regarded as something of an oddity. Bell found it necessary to travel around the country trying to get people interested, but the thing which did most for it was an improvement by Emil Berliner, a young Jewish inventor, in 1877. Berliner's invention of the microphone receiver made for more clarity and made it possible to talk at greater distances. The Berliner invention was adopted by the Bell organization. Emil Berliner received many prize awards for his invention, but he deserved to be more popularly known. He was the inventor also of the gramophone and the modern

phonograph also incorporates his ideas.

Berliner had come from Germany not long after the Civil War. For a time he worked as a clerk in a dry goods store and also taught German. He got a job working in the laboratory of the man who invented saccharine and then Berliner turned to inventing. In his later years he became interested in Zionism and was especially devoted to the Hebrew University in Jerusalem.

Berliner would have been glad to know that the invention in which he had a part is so popular in Israel. The Hebrew daily *Maariv*, not long ago, wrote that Israel's "best seller" is the telephone directory.

According to *Maariv*, Israel has more telephones than Russia and some Israelis think that hello is really a Hebrew word which the Americans have adopted.

Mechanical inventions have been late on the scene. There was little machinery until about a hundred years ago. Little engineering. The basis of most of this engineering is mathematics. In a new book, "Adventures of Mathematics," by Prof. S.M. Ulam, himself one of the great mathematicians of the world, the author notes the prominence of Jews in this field. The *New York Times* reviewer writes: "What emerges from the book is the importance of being a Jewish mathematician."

What is it about mathematics (Continued on page 9)



# The Passover Seder in Hong Kong

By DR. JAY N. FISHBEIN  
(Continued from last week)

Balconies also run the entire length of the synagogue on both sides, where the women are seated, and which are ornamented with filagree panelling. When the synagogue was first erected, latticework covered much of the front of the balconies, so that the men at prayer below should not be distracted.

The pulpit is in the center according to Sephardi custom, flanked on either side by a huge Menorah. The synagogue was quite deep, well illuminated, bright and cheerful. The Ark was elaborately decorated, with the twin tablets and the Ten Commandments placed high above. The cases containing the Torah Scrolls were ornately designed in silver, many decorated with Moorish or Persian motif, and mounted with small tinkling bells. The floor is marble, set with alternate white and black squares. The pulpit and pews were of massive teak, ornamented with fine carvings. The extensive grounds of the synagogue were decorated with numerous flower beds.

When the women at the Social Hall learned of the large number planning to attend the Seder, they were quite dismayed. As every housewife knows, when unexpected company drops in, portions can be reduced and the soup watered with a bit of additional seasoning added. The problem here was a shortage of matzoh balls which are traditionally served with the chicken soup. Had the good ladies been informed earlier of the prospective number of guests, the balls could have been reduced in size, but they had already been prepared, with insufficient time to make up another batch.

Fortunately, one of the Chinese kitchen help blessed with a retentive memory suggested a solution. A number of years ago a shipment of matzoh arrived from London, but the matzoh balls coming on another ship arrived too late for the Seders. Preoccupied with holiday preparations they were hurriedly placed in the store room, and in time completely forgotten.

The sexton was a rather inquisitive soul with a tendency to poke about in the kitchen and store room when the mood seized him, to the annoyance of the ladies, who resented these unwarranted intrusions, and referred to him as "nosy Nahum" which bothered him not one whit. Nothing could deter him from his appointed rounds. In addition to possessing an inquisitive nature, he was also endowed with a fertile imagination.

On one of these irregular excursions, the sexton stumbled upon a number of cartons filled with the long forgotten matzoh balls, which over the intervening years had matured to perfection. Upon careful

inspection and due reflection, he suggested that in his considered opinion the matzoh balls might have a better use militarily than gastronomically. The women understandably annoyed with this unwelcome invasion of their domain, and eager to be rid of the obnoxious gentleman, told him pointedly what he could do with them. The sexton brushed aside this delicate suggestion unperturbed, absorbed as he was with the brilliant idea that had suddenly come to mind.

It was the custom in Hong Kong to fire a cannon from the fort daily at twelve noon. As powder alone was used without shot, this ceremonial gunfire was less than spectacular, but was continued as a matter of custom. The resulting boom was confined to the fort area chiefly, and very little could be heard above the din in the city. The sexton lost no time in bringing the potential of the matzoh balls to the attention of the Governor's Council, suggesting that they could be used as shot to good effect. After due deliberation it was decided to refer the matter to the ballistic division of the ordnance department for an opinion. These military experts finally agreed to try the matzoh balls, albeit reluctantly, as the British are conservative and traditionally reluctant to deviate in any way from normal procedure.

The first matzoh ball that was fired met with astounding success, but also with some unanticipated side effects. The unexpectedly loud boom abruptly brought all traffic to a sudden, grinding halt. Brakes squealed, cars collided, buses skidded and the walla walla water taxis veered wildly in confusion, as pandemonium reigned. Heads suddenly extended from cars, homes and office buildings as the occupants looked about bewildered. Drivers seemed more concerned with the cause of the tumult than the damage to their vehicles. Rumors spread rapidly.

Most seemed certain that it was the result of a massive landslide. As refugees poured in from the People's Democratic Republic of China they would scrounge scrap lumber from buildings being demolished, packing cases, any available bits and pieces of plywood, metal or tin from discarded oil cans, and built wretched, insecure shacks on the hillsides that were devoid of all utilities and amenities. Periodically, these flimsy structures weakened by time and the elements, would collapse. In falling they crushed the equally flimsy shacks beneath them. As the avalanche gathered momentum, continued its thunderous slide until it came to rest at the bottom of the hill, burying and injuring scores of occupants. Everyone anxiously scanned the hillsides searching for evidence of such a catastrophe.

(Continued on page 10)

### COMMUNITY CALENDAR

A SERVICE OF THE JEWISH FEDERATION OF RHODE ISLAND and the R.I. JEWISH HERALD

For Listing Call 421-4111

SUNDAY, NOVEMBER 21, 1976

9:00 a.m.

Temple Emanu-El Men's Club, Minyanaire Program

11:30 a.m.

Jewish Federation of Rhode Island, Woonsocket Division, Fund Raising Brunch

All Day

Miriam Hospital Women's Association, Holiday Fair

MONDAY, NOVEMBER 22, 1976

All Day

Miriam Hospital Women's Association, Holiday Fair

12:00 noon

Miriam Hospital Women's Association, Open Meeting

12:30 p.m.

Pioneer Women's Club #1, Paid Up Membership Tea

6:30 p.m.

Pawtucket-Central Falls Chapter of Hadasah, Paid Up Membership Supper

7:45 p.m.

Jewish Family & Children's Service, Board Meeting

TUESDAY, NOVEMBER 23, 1976

8:00 p.m.

Temple Beth Torah Sisterhood, Military Night

WEDNESDAY, NOVEMBER 24, 1976

8:00 p.m.

Temple Beth El, Interfaith Service

Spring Green Chapter, Women's American ORT, Board Meeting

THURSDAY, NOVEMBER 25, 1976

6:00 p.m.

Rhode Island-Southern Massachusetts Region, Women's American ORT, Bazaar

**RHODE ISLAND HERALD**  
THE ONLY ENGLISH JEWISH WEEKLY IN R.I. AND SOUTHEAST MASS.

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**AKERSTEIN - SUGERMAN**

Miss Claudia Beth Sugerman and Mordechai Akerstein were married on November 6 at Temple Emanu-El in Providence. Officiating were Rabbi Joel Zaiman and Cantor Ivan Perlman. A reception at the Temple followed the candlelight ceremony.

The bride is the daughter of Mr. and Mrs. Nathaniel Sugerman of Cranston. The bridegroom is the son of Mr. and Mrs. Shlomo Akerstein of Bat Yam, Israel.

The bride was given in marriage by her father. Maids of honor were Miss Betty Sugerman and Miss Ruth Ann Sugerman, sisters of the bride.

Chaim Borten served as best man with Richard Sugerman, brother of the bride, as junior best man.

The couple will make their home in New York City.

**Society**

**FIRST CHILD**

Mr. and Mrs. Howard R. Druker of Randolph, Massachusetts, announce the birth of their first child, a son, Lawrence Ira Druker, on October 3.

Mrs. Druker is the former Audrey Wunsch of Providence.

Maternal grandparents are Mr. and Mrs. William L. Wunsch of Providence. Paternal grandparents are Mr. and Mrs. Barbard Druker of Stoughton, Massachusetts.

Paternal great-grandparents are Mr. and Mrs. Samuel Leavitt of Stoughton.

**SNYDER-SHUSMAN**

Deborah Anne Shusman, daughter of Mr. and Mrs. Tevis Shusman of 10 Chestnut Street, Springfield, Massachusetts, formerly of Longmeadow, Massachusetts, became the bride of Jeffrey Stuart Snyder of Newton, Massachusetts, on Sunday, November 7, at the Marriott Inn in Providence. Mr. Snyder is the son of William Snyder of Worcester, Massachusetts, and Shirley Snyder of Framingham, Massachusetts.

Rabbi James Rosenberg of Temple Habonim, Barrington, performed the ceremony. Maid of honor was Simone Goldman and best man was Sumner Cohen.

The bride holds a bachelor's degree in English from the University of Hartford and has completed the accounting program at Bentley College in Waltham, Massachusetts. The bridegroom received a bachelor's degree in chemistry from Suffolk University, Boston, and a master's degree in education from Tufts University in Medford, Massachusetts. He is employed by the US Department of Labor, Environmental Protection Agency, in Harrisburg, Pennsylvania, where the couple will reside.

Guests present at the occasion came from Springfield, Massachusetts; Norfolk, Virginia; and New York.

**BERKOWITZ BAR MITZVAH**

On Saturday, November 27, James David Berkowitz, son of Mr. and Mrs. Morton Berkowitz, will become Bar Mitzvah at Temple Sinai at 11:15 a.m. morning services.

**SON BORN**

Mr. and Mrs. Herbert N. Katz of 22 Blue Bonnett Road, Cranston, announce the birth of their son, Matthew Joshua, on October 20.

Paternal grandparents are Mr. and Mrs. Jacob Katz of 15 Bevelin Road. Maternal grandparents are the late Mildred Gurwitz, and Mr. and Mrs. Abel Gurwitz of Freeman Parkway.

Paternal great grandmother is Mrs. Oscar Klemer of 905 Hope Street.

**50TH ANNIVERSARY**

A dinner was given for Mr. and Mrs. Irvin Mellion of Somerset, Massachusetts, on the celebration of their 50th wedding anniversary at Crestwood Country Club on Sunday, October 31, by their children, Mr. and Mrs. Melvin London of Longmeadow, Massachusetts, and Mr. and Mrs. Stephen Kaye of Tampa, Florida.

**JACOBSON BAR MITZVAH**

On Saturday, November 20, at the 11:15 a.m. morning service at Temple Sinai, David Lee Jacobson, son of Mr. and Mrs. Marvin Jacobson, will become Bar Mitzvah.

The Jacobsons live at 15 Randolph Street, Cranston. Grandparents are Mr. and Mrs. Jack Perler and Mr. and Mrs. Joseph Jacobson.

**JEFROYKIN PRIZE**

JERUSALEM: The 1976 Israel Jefroykin Prize, endowed by the Jewish National Fund, yesterday was awarded to Dr. Israel Gubman of the Hebrew University's Institute of Contemporary Jewry at a ceremony in the University's Senate Hall.

**Gamblers Anonymous**

JERUSALEM: Another settler from Britain, Dr. Gerald Cromer, criminology lecturer at Bar-Ilan University, has been a prime mover in founding the first "Gamblers Anonymous" group in Israel, seeking to cure compulsive gamblers. Except for the State lotteries and football pools organized gambling is illegal in Israel, but "underground" clubs operate in the main towns.

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**TO JOIN NRP**  
**JERUSALEM (JTA):** Rabbi Meir Kahane, founder of the Jewish Defense League, said that he would join the National Religious Party and move to Kiryat Arba, the Orthodox community adjacent to Hebron. Kahane said his purpose was to "spur on the religious-nationalist groupings to continuous settlement of the Land of Israel."

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**EASTERN PIONEER WOMEN**  
 Two local women — Shelley Alterman of Warwick and Rita Nash of Cranston — participated in a key leadership seminar for the eastern area of Pioneer Women, the Women's Labor Zionist organization.

**PIED PIPER CENTERS**  
 The Pied Piper Child Centers of 178 East Street, Pawtucket, will hold open house on Monday, November 22, from 7:15 to 9 p.m. The event is held annually for parents only, to acquaint each parent with his/her child's program at Pied Piper. Each teacher will explain the program and objectives of the class.

The four day seminar, held at Kutscher's Country Club in Monticello, New York, explored the involvement of the American Jewish woman in the international scene. Among prominent guest speakers were professor Nora Levin of Gratz College and Rabbi Israel Miller of Yeshiva University.

Mrs. Duane Brouillette, president of the Parent Advisory Council, will speak about the purpose and goals of the council. Parents will be greeted by Gertrude Hanley, director of the school, and by Ronald Gauthier, vice president of the Parent Advisory Council.

**MOSES BROWN OPEN HOUSE.**

Moses Brown School will conduct an open house on Sunday, November 21, between 2 and 4 p.m., for neighbors and friends throughout Rhode Island and surrounding communities. The event will take place at the 250 Lloyd Avenue, Providence, campus. Against a backdrop of jazz and choir concerts, a continuing slide show, athletic activities, entertainment and refreshments, student and faculty guides will greet visitors and tour special facilities of the Lower, Middle and Upper schools.

Chairwoman for the event is Suesalion Williams of the Pied Piper staff, who will coordinate the program.

**BETH TORAH SISTERHOOD**

The Sisterhood of Temple Beth Torah will hold a military whist on Tuesday, November 23, at 7:30 p.m. at the temple, 330 Park Avenue, Cranston. Prizes will be awarded and refreshments will be served. Instructions will be provided for all players. The public is invited to attend. Tickets will be available at the door. Chairwoman of the event is Natalie Gladstone.

**ROGER WILLIAMS BB**

Roger Williams Lodge No. 1184 of B'nai B'rith will have its monthly general membership meeting this Sunday, November 21, at Brown Hill House, 80 Brown Street, at 9:30 a.m. This will be a breakfast meeting.

**ONE-DAY WORKSHOP**

A one-day workshop entitled, "A Transactional Analysis Approach to Dialogue," will be held on Saturday, November 20, from 9:30 a.m. until 4 p.m. at the Central Congregational Church, 296 Angell Street, sponsored by the Metropolitan Cooperative Extension Service of the University of Rhode Island. Transactional analysis has been a popular model for understanding what is at the heart of our associations with other people. For more information, or to register, contact Sue Barker at 521-6443.

Guest speaker will be Norman G. Orodener, vice chairman of the Public Relations Council of the Federation of Rhode Island. Mr. Orodener will speak on "The Effect of the Arab Boycott of Israel. If there are any questions, please call Marvin William Lax, president of Roger Williams Lodge B'nai B'rith at 351-6565.

**TEMPLE BETH SHOLOM**

Late Friday evening services will be held at Temple Beth Sholom on Friday, November 19, at 8:15 p.m. Services will be conducted by Robert A. Starr. An Oneg Shabbat will follow in Rosenfield Hall. Guest speaker Judith Romney Wegner will speak on "Shamor B'zachor B'dibbur Echad" (Keep and Remember the Sabbath).

**RENAISSANCE TRILOGY**

On the weekend of November 19-21, the Fine Arts Committee of Salve Regina College, Newport, will present a "Renaissance Trilogy" on the college campus. The three day activity will include film, concerts, Renaissance dance and theatre plus other events.

Mrs. Wegner, wife of Professor Peter Wegner of Brown University, has lived in Providence for seven years. Born and raised in London, England, she is a graduate of the University of Cambridge and a member of both the English Bar and the Rhode Island Bar. She is currently head of the Appellate Division of the Attorney General's Department, representing the state in criminal appeals to the Rhode Island Supreme Court.

Tickets for the entire program are available Monday through Friday, 9 a.m. to 4 p.m., at the public information office, Salve Regina College and in O'Hare Academic Center lobby from 10 a.m. to 12 noon. Telephone and mail orders will be accepted, 847-6650, ext. 223. Single tickets, if available, will be sold at the door before the performance.

Her great love is Judaic studies. She speaks Hebrew fluently and has lived in Israel, where she did research for the Hebrew University Law School in Jerusalem. Locally, she has been active on committees of the Bureau of Jewish Education, Temple Emanu-El and the Providence Hebrew Day School. She is the mother of four sons.

**GYM DEMONSTRATION**

The Cranston School Department will be hosting the Rhode Island Gymnastic Team on Friday evening, November 19, from 7:30 p.m. to 10 p.m. at Cranston West Gymnasium. The team, composed of 14 boys and girls, will demonstrate skills on the balance beam, uneven parallel bars, tumbling, vaulting, floor exercise, modern and artistic gymnastics.

**ORT SABBATH**

ORT Sabbath will be held on Friday evening, November 19, at Temple Beth Am in Warwick. The service will begin at 8 p.m. and will be conducted by Rabbi Bernard Rotman and Cantor Natan Subar, assisted by members of Providence, Narragansett and Spring Green Chapters of Women's American ORT. An Oneg Shabbat sponsored by ORT will follow the service.

Participating in the event which will be open to the public are Dave Da Rocha, Andy Tallmadge, Sandy Lipsky, Lori Perry, Debbie Scarpelli and Christine Jernquist.

**NEW MUSIC ENSEMBLE**

The New Music Ensemble will give a Sunday afternoon concert on November 21 at 3 p.m. at the Museum of Art, Rhode Island School of Design. Works by Arnold Schoenberg and George Crumb will be performed.

**WATER COLOR CLUB**

The Providence Water Color Club will hold an exhibit of works by new club members at the Club Gallery, 6 Thomas Street, from November 21 through December 3. A new members party will be held on November 28 from 3 to 5 p.m. Gallery hours thereafter are Tuesday through Saturday, 12:30 to 3:30 p.m. and Sundays 3 to 5 p.m.

**THANKSGIVING SERVICE**

In the manner of last year, Temple Beth El will again conduct a combined Thanksgiving Eve service with neighbors at St. Martin's Church. The service is at 8 p.m., Wednesday, November 24.

**BE AWARE** of the events in your community. Subscribe to the Herald.

**WATER SHORTAGE**

TEL AVIV: A critical water shortage, aggravated by this winter's scant rainfall, may lead to drastic cuts in water supplies this summer, and Israelis may have their water rationed. Lake Kinneret's water level is the lowest ever recorded in the month of January. The lake surface now stands at minus 211.450 metres below sea level, which is 1.5 metres less than it should be at this time of year. All of the reservoirs in other parts of the country are dry.

**BRIDGE**



By Robert E. Starr

Today's hand is another showing how correct analysis and technique at trick one will enable to

hand to be made whereas what would seem to be normal to many Declarers will cause defeat if the Defenders take advantage of their chance. It also shows a situation that comes up quite often for which there is almost an automatic handling. One of the inequities of Bridge is that often one is not penalized for an error when either the cards are not in the right place to do it or the opponents fail to capitalize on an opportunity.

North  
 ♠ Q 3  
 ♥ J 4  
 ♦ A J 6 5 4  
 ♣ 8 7 6 5

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

South  
 ♠ K J 10 9 8 4  
 ♥ A 7 2  
 ♦ Q 2  
 ♣ A K

East was Dealer, North and South vulnerable with this bidding:

E	S	W	N
1♥	Dbl	P	3♦
P	3♠	P	4♣

The bidding didn't go as shown at all tables. Some Norths bid Two Diamonds in response to South's Double, showing nothing. When South now bid Spades they should have jumped at their reprieve and gone right to game. A Double followed by a bid in one's own suit shows a very good hand and a very good suit. South has both. That Queen in North's hand is a fantastic card yet some North and South pairs didn't reach game. Some also didn't make it.

Honoring East's bid, a Heart is led and many things can happen here. I watched as most Declarers couldn't wait to win the first trick. Now some of them were sorry they had for they had belatedly seen what was in store for them. The bidding indicated that the (Continued on page 9)

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**December 13-December 20**—Fourth World Congress of Engineers and Architects

**Dec. 18-Jan. 2**—Temple Shalom of Newton, led by Rabbi Murray Rothman

**December 20-December 23**—International Conference on Pedestrian Safety

**December 20-December 27**—First International Conference on Cycling

**Dec. 20-Jan. 3**—Third Annual Family Tour of Israel, led by Rabbi Arthur Chiel

**January 4-January 18**—Anshe Kol Israel, led by Rabbi Milton Steinberg

**Jan. 9-Jan. 19**—Fourth Annual Interfaith Mission, led by Rabbi Murray Rothman, Rev. Joseph Bullock, Rev. Alvin Porteous

**Jan. 12-Jan. 26**—Temple Israel, led by Rabbi Oscar Rosenbaum

**Jan. 18-Jan. 28**—First Congregational Church, led by Rev. James Williams

**January 24-February 7**—Beth Emeth Assoc., led by Dr. Burt Novitsky

**January 30-February 9**—Adath Yeshurun, led by Mr. Harold Hoffman

**January 31-February 10** — Diaspora Yeshiva Toras Yisrael

**January 31-February 21** — Fairwood Group, led by Rev. Victor Abram

**February 14-February 24** — First Jerusalem Conf. of Christians and Israelis, led by Rev. Malcolm Boyd

**February 15-February 25**—Temple Isaiah, led by Rabbi Cary David Yales

**February 17-February 27**—Tour of the Holy Land & Rome, led by Father J.J. Valenti

**February 20-February 25**—Opportunity '77 Israel American Business Week, led by Mr. Max Ratner

**February 20-March 1**—Combined Veterans Pilgrimage—VFW, American Legion, Disabled Amvets, Amvets, led by Commanders J. Burnett, J. Comer, M. Hurley, L. Cordeiro

**February 21-March 7**—Temple Beth El/Norwalk, led by Rabbi Jonas Goldberg

**February 23-March 9**—Temple Beth El/Portland, led by Cantor Kurt Messerschmidt

**February 23-March 9** — Mass. and Conn. Visits Israel, led by Mr. and Mrs. Mel Lepow

**February 28-March 10**—JWV Robert F. Kennedy Post No. 668, led by Past National Commander Albert Schlossberg

**March 1-March 15** —Temple Sinai and Temple Beth Israel Purim Tour, led by Dorothy Jacobson

**March 1-March 15** — BBN Jewish Community Center, led by Mr. Joel Krensky

**March 6-March 12** — Jerusalem Jewelry and Arts & Crafts Fair

**March 7-March 21** — Temple Ner Tamid, led by Rabbi Abraham Morhaim

**March 27-April 1** — International Symposium on Drug Activity

**April 4-April 18** — Easter in the Holy Land, led by Father Robert Shannon

**April 6-April 20** — First International Meeting on Clinical Lab Management

**April 12-April 26** — Union Congregational Church, led by Rev. Alan Bedford

**April 18-May 2** — Annual Spring Tour led by Mr. & Mrs. S. Heller

**April 20-May 11** — Brith Kodesh Center, led by Rabbi Abraham Sharfman

**April 26-May 2** — Jerusalem International Book Fair

**May 4-May 19** — American Physicians Fellowship Tour to Israel — Seminar on Recent Advances in Diagnosis & treatment of Neurological Disorders, led by Dr. Manuel Glazier

**May 8-May 13** — Jerusalem Conference on Impaired Vision in Childhood

**May 11-May 25** — Friendship Evangelizing Mission, led by Rev. Louis Callahan

**May 12-May 26** — Darchy Noam Sisterhood, led by Mrs. Esther Woods

**May 16-May 26** — Adath Yeshurun Club, led by Mr. and Mrs. Milton Silverman

**May 28-June 2** — 8th Internatl. Congress-World Confederation for Physical Therapy

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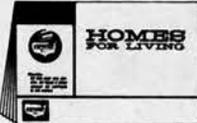
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## US Post Office Mailing Sched.

This year, because of the United Parcel Service strike, the U.S. Post Office will be dealing with a particularly heavy amount of mail during the holiday season. Package delivery may run a few days behind schedule and residents are urged to mail early.

International mail deadlines have been announced. For air greeting cards, air parcels, surface cards and surface parcels, the deadlines set by the U.S. Post Office for countries in order are as follows: Canada and Mexico, Dec. 20, Dec. 15, Dec. 8 and Dec. 2; South and Central America and Europe, Dec. 16, Dec. 11, Africa and the Near East, Dec. 14, Dec. 9, and Far East, Dec. 14, Dec. 9.

Overseas military mail deadlines, for priority, letters, parcel airlift, surface mail and space available are, in order, as follows: Azores, Canada, Arctic-Greenland, Labrador and Newfoundland, Dec. 9, Dec. 7, Dec. 1, Nov. 25; South and Central America, Europe-Belgium, Denmark, England, Finland, France, Germany, Greece, Italy, Netherlands, Norway, Portugal and Spain, Dec. 11, Dec. 9, Nov. 27 and Nov. 20 and Africa (excluding Ethiopia), Congo and Liberia, Dec. 9, Dec. 7.

Also, Near East — Ethiopia, Iran, Israel, Saudi Arabia and Turkey, Dec. 2, Nov. 30; Far East — Antarctica, Australia, Burma, Indonesia, Japan, Korea, New Zealand, Okinawa, Philippines, Taiwan and Thailand, Dec. 2, Nov. 30, Nov. 27.

## USY Alumni Association

The United Synagogue Youth is striving to establish an alumni association and wants to locate former USY members. The alumni association will have immediate and long term goals. Hopefully, by locating former members, they will be able to rejuvenate old friendships, encourage former active members to assist in congregational work, in stimulating participation among today's USYers and in today's USY programs.

It is hoped that former members will be able to assist advisors in program development by serving as research people in their chosen fields.

The alumni association will provide a brochure and periodic newsletter at no fee or obligation. Former members of USY are encouraged to contact USY Alumni Association, 155 Fifth Avenue, 3rd. floor, New York, New York 10010.

### Performance Cancelled for Thanksgiving Day

Trinity Square Repertory Company has announced that the November 25 performance, Thanksgiving Day, of John Steinbeck's "Of Mice and Men" has been cancelled. That particular performance has been rescheduled and purchased by a private party, the theatre said.

"Of Mice and Men" begins this evening, November 19, in the upstairs theatre at the Trinity Square Theatre, 201 Washington Street, in Providence. Performances are scheduled Tuesday through Sunday evenings at 8 p.m. with selected matinees available during the run of the play at 2 p.m. The play is scheduled to close on December 19.

Trinity's downstairs playhouse will be the site for Jules Feiffer's Broadway comedy hit of last season, "Knock Knock," which begins on November 26. Performances will run Tuesday through Sunday as well.

For reservations or additional information for either show, please call the Box Office at 351-4242.

To place a Herald Classified, call 724-0200.



**ENGAGED:** Mr. and Mrs. Ira Nulman of 22 Barbour Drive announce the engagement of their daughter, Lisa Joan Nulman, to Burton Alpert. He is the son of Mr. and Mrs. Samuel Alpert of Rockaway, New Jersey.

Miss Nulman is a graduate of Hope High School and Northeastern University. Mr. Alpert is a graduate of Morris Hills High School and Northeastern University, and attended Seton Hall University Graduate School of Business. The couple plans a spring wedding.

Miss Nulman is the granddaughter of the late Mr. and Mrs. Abraham Nulman and the late Mr. and Mrs. Morris Bernon.

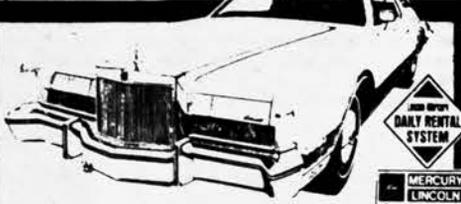
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1977 CAMPAIGN KICK-OFF: Gerda Klein addressing the audience at the Barrington fund-raising meeting for the 1977 campaign of the Jewish Federation of Rhode Island. The trend of substantial increases in the JFRI Barrington campaign that started two years ago is reported to be showing new vigor this year. The campaign is being organized under the direction of co-chairmen Brenda Bedrick and George Miller, with the assistance of a group of captains.

## Women's Rights Are Discussed By Religious, Secular Leaders

By MAIDA HOROVITZ

Following is an interview by Maida Horovitz with Susan Schneider, editor of the new New York publication *Lilith Magazine*, geared to Jewish women, and with Rosalea Cohn, first woman president of the congregation of Temple Beth El. The interview explores the Jewish woman's world, and women's rights in general.

**Question:** What in your background has influenced you to embark upon your particular approach to women's rights?

**Mrs. Schneider:** A growing consciousness of myself as Jewish and wanting to contribute. I began identifying with goals. I came from a family full of *Yiddishkeit*. My mother was an actress on the Yiddish stage. My background was a coalition between the Jewish Renaissance and the Women's Movement.

**Mrs. Cohn:** My family was involved always in the temple and in our family we always cared about religion.

**Question:** Why couldn't you accept the "status quo;" accept things as they were?

**Mrs. Schneider:** At our peril; if we close out more than 50% of Jews from any meaningful involvement in Jewish life, it is a terrible loss. I have as much to offer as any man. I am no less talented and capable because I have a uterus.

**Mrs. Cohn:** Your question is unfair. I didn't try to change things. I'm a person trying to be president of a congregation. I had experience in leadership through Sisterhood and it was just a natural involvement.

**Question:** How would you change such things as minyans, cantors, rabbis, aliyahs and mitzvot?

**Mrs. Schneider:** Women have to have a certain amount of growing room in Judaism. Equal facilities if they are separate. Religious separations carry through into Jewish organizational life. Men have decision-making capacities in organized Jewish life. The women raise the money while the men decide how it is going to be spent. Women extend their roles in the home into organizations. They're making coffee, not policy.

**Mrs. Cohn:** The things I would like to see changed have nothing to do with the sex of the people. We need more people participating, men and women. If a woman cantor or rabbi was the best applicant for the post, we'd want her.

**Question:** What are the changing concepts of Jewish women's sexuality?

**Mrs. Schneider:** I can only speak for myself. There is no difference — just what the culture's expectations are. The Victorian Era felt there should be no "sex urges." Jewish women never had to deal with the "madonna syndrome" — the elevation of women who give birth without intercourse. In Jewish law, it's a man's duty to satisfy his wife

sexually. In practice, things may be different from this elevated view. What threatens men so much that they have all these jokes about Jewish women's sexuality, i.e., the headache jokes? The whole issue of virginity has been treated as a stereotype by male Jewish authors. (For example) "if Marjorie Morningstar lost her virginity, the House of Israel would crumble" type of theory.

**Mrs. Cohn:** The change is not one just applying to Jewish women but to all women in our society. Our society is coming of age.

**Question:** Do you see yourself as a new head in the Women's Movement? Would you be interested in joining forces with Gloria Steinem or Betty Friedan?

**Mrs. Schneider:** One of the strengths of the movement is that it has yet to produce any "superstars." It is a grass-roots movement. We can be effective Jews and modern women at the same time. A lot of the goals are the same. A landmark interview with Betty Friedan in *Lilith Magazine* showed how her Jewishness changed her thinking and inspired her passion for justice — but joining forces? No. *Lilith* wants to appeal to feminists and to a feminist's analysis of Jewish life.

**Mrs. Cohn:** I see myself as a woman doing my job. I perceive of myself as a reflection of that person who knows what he or she can do and is doing it.

**Question:** Don't you think women deserve a special place; some special honor?

**Mrs. Schneider:** Why women? It's taking a facile view. If a woman feels comfortable chanting or performing rituals, she should. If not, or she has had no training, of course not.

**Mrs. Cohn:** No, nothing special. There are certain traditions. When women did not have equal opportunities for religious education, that

## Jewish Inventor

(Continued from page 4)

that especially appeals to Jews? Perhaps it is the fact that it does not require any capital or equipment. As the reviewer of the Times points out, all that is necessary is pencil and paper or blackboard and chalk.

Perhaps also, it seems to me, it is the appeal of the invisible. There is nothing visible about mathematics. You cannot take the number three or five and put it on the mantle piece or in the refrigerator. Jews, it seems to me, from the days of Abraham have been attracted by the invisible. The most powerful things are the invisible — electricity, love, truth.

One of the Talmud sages said that Heaven rewards even more the man who says a kind word to a fellow in distress than one who gives him a monetary contribution. The kind word is invisible but as the telephone invention shows it can be turned into an electrical wave.

was different. In our temple, there is equal opportunity. Women should participate to the best of their abilities and talents.

**Question:** What do you think affects women's thinking the most? How do you think you can change people's thinking?

**Mrs. Schneider:** Women move beyond tradition if there are role models. In every generation there are some women who are role breakers or role stretchers. "Are you qualified?" is the key. For the majority of women, they need this role model before they can accept change. Today, we look to one another.

**Mrs. Cohn:** Their background, experience and education affects

(Continued on page 13)

## Bridge

Continued from Page 7

Diamond finesse would lose so that meant losing a trick there plus the Trump Ace and one or two Hearts, two if there were no Trumps in Dummy to use to ruff Declarer's third Heart. So a Heart was returned, East winning. I can't see how anyone could fail to now lead the Ace and a small Trump to stop that ruff, yet two Easts switched to Clubs allowing Declarer to ruff that Heart to make the hand.

You might say that East has to get in before any Heart can be ruffed and at that time he can still extract Trumps. True, but see how a good Declarer thinks. If he ducks the opening lead he will still have control of the hand and can offset anything the Defense does. A Heart continuation enables him to win and ruff right away. But East is much more apt to do as above, lead two rounds of Trumps. That does kill the ruff but remember, Declarer still has the Heart Ace. And he has lost only one Heart so far.

Next the last Trump is drawn and the Diamond finesse taken and lost. Now what can the Defenders do? Nothing. Declarer wins any return and can pitch that losing Heart on the two good Diamonds still left in Dummy. Somewhere, sometime a devious East, trying to still set the contract and not caring about losing an over-trick, might smoothly duck the Diamond finesse. If the Declarer now gets hoggish and repeats it he will go down as he has no entry to Dummy for the discard. But any Declarer who does this deserves that fate. He must figure East for the King on the bidding plus West would cover if he had it. So proper play at trick one makes the hand.

Moral: Whenever you have a suit exactly as Hearts above, especially with no direct entry to your own hand to obtain your ruff, ducking the first trick will give you that transportation.

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## The Passover Seder in Hong Kong

(Continued from page 4)

Even women tourists ceased their shopping and came out to learn the cause of the loud noise and the unnatural silence that followed. Anyone who has witnessed the intense absorption of lady tourists engaged in serious bargaining at a jewelry counter, would realize that only some extremely extraordinary event could possibly have distracted them from this all consuming ritual.

The gun crew at the fort was quite overcome with its unexpected and spectacular success. Photographers soon appeared anxious to take pictures of the cannoneers and the gun that won such sudden fame. While the event was not as historically important as the shot fired at Lexington, that began the American Revolution, and while not heard around the world, it generated enough excitement, and was the chief topic of conversation at afternoon teas and cocktail parties for weeks on end. Its effect was felt not only locally, but also caused considerable concern in certain Chancellories who feared the British might be experimenting with a new atomic weapon.

Eric Sevareid, television news commentator, once stated that the chief cause of problems were solutions, and the solution suggested by the sexton, created a serious problem. The first matzoh ball fired was also the last. Its very success proved its undoing. It created such turmoil that the Council was pressured to abandon

it as too devastating a weapon to be used for a routine, daily, ceremonial salute.

The sonic boom it created was unquestionably more than satisfactory. It even registered impressively on the Richter scale. Ship-owners however became concerned that a matzoh ball might strike the surface of the water, ricochet and hit one of the many ships or junks in the harbor. A hurried search by attorneys revealed the disturbing fact that marine insurance did not cover damage resulting from matzoh balls.

As a result, they were replaced in the ammo dump deep within the fort and forgotten, until the old Chinese kitchen helper remembered where they were stored and brought them to the attention of these worried women. For a moment their faces brightened with the hope their problem might be solved, but on reflection unanimously agreed that the matzoh balls having achieved such distinction, should be permitted to rest on their laurels, and not be demeaned by being put to such menial use.

One should not imagine for a moment that these good women would think of showing any disrespect for their guests. In a country where, hundred-year-old eggs are a great delicacy, a mere quarter-of-a-century matzoh ball would be considered a mere upstart. It must also be remembered that the health requirements of the Colony are not quite as rigid as ours. In

(Continued on page 11)

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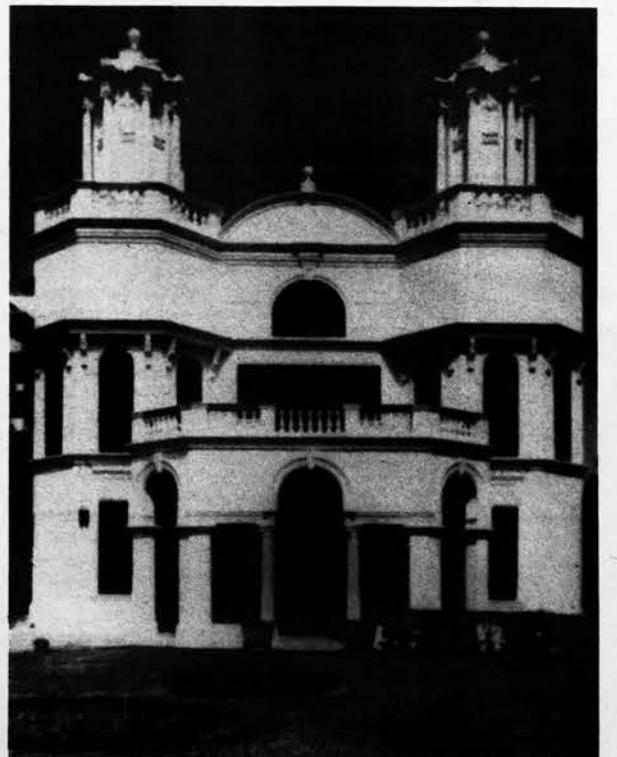
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**BETH TORAH BOOK BURIAL:** Following Tradition, Ira Zaidman, education director at Temple Beth Torah in Cranston, casts the first shovel of dirt in the ceremonial burial of religious books and artifacts, as Rabbi Gerald Zelermyer and some 200 guests look on.

## An Honorary Burial In The Name Of Education

For the first time in its 25 year history, Temple Beth Torah, Cranston, conducted the traditional burial of holy books and other religious artifacts this past Sunday, November 14, on the temple grounds. The formal ceremony was conducted as an educational exercise, primarily to instruct the young in the century-old Jewish custom of honoring the sacred word.

learning, anything containing God's name, is something sacred," Rabbi Gerald Zelermyer explained, "and it is considered disrespectful to keep it on the shelf after it has outlived its purpose." Citing prayer books, the mezuzah on door posts, tephilin (or phylacteries) and the tallis (or tassels) on prayer shawls which serve as reminders of the 613 commandments in the Torah, Rabbi Zelermyer explained that when

## The Passover Seder in Hong Kong

(Continued from page 10)

the states it would have been necessary for them to carry a distinctive sign with the warning: "The Surgeon General has determined that these matzoh balls could be harmful to your health."

Taking all these matters in consideration, the women regretfully decided against the use of these well seasoned matzoh balls, in deference to the standards set by our Surgeon General and feeling that the western palate being less sophisticated than the oriental, would fail to appreciate their full, tangy flavor.

In addition to the head table which was reserved for the rabbi, his family and synagogue officers, the social hall also had four tables running the length of the room for the guests and some of the local residents. Most of course, were at home attending the Seders with their families. Numerous boxes of matzoh were generously distributed on the tables, carrying the markings of a London company. The bottles of wine, also freely distributed, were a fine Carmel Chateau Richon Rouge D'Israel. Services were conducted by the rabbi, with each male participating and reading a portion of the Haggadah in turn, either in Hebrew or English.

The service followed the same order we are accustomed to: the kiddush, washing of the hands, dipping the parsley in salt water, breaking the middle matzoh and hiding the afikoman and eating of the bitter herbs. As the reading of the Haggadah progressed, we drank the third cup and poured the cup for Elijah. The fourth cup was also filled and duly emptied.

We praised the Lord, King of

such an item "is irreparable, it must be buried as you would bury any such treasure, in the mystical hope that it will be recycled in the generations."

Before a gathering of some 200, including many young members of the temple's religious school, Rabbi Zelermyer recalled the scribes, the only working group mentioned in daily prayer, explaining that the products of today's scribes, also, must not be treated with disrespect — "as a discard, or as rubbish."

Following the service, Rabbi Zelermyer told reporters that the children who attended the ceremony received a month's sensitivity training to prepare them for the experience. "We performed it on the temple grounds because we wanted to draw a distinction. This was not a funeral; it was a burial to honor knowledge and learning." The rabbi further pointed out that most temples customarily bury their worn religious articles in an open cemetery grave, not bothering to hold a regular religious service. The service at Beth Torah was conducted for instructional purposes.

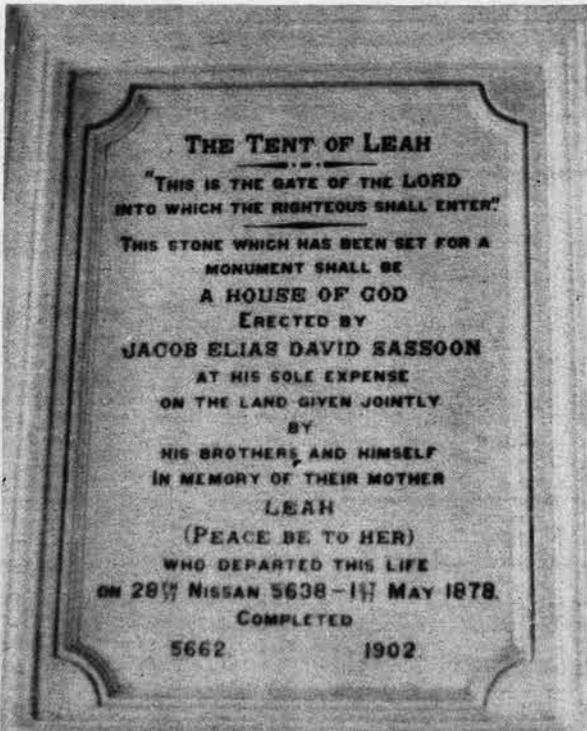
Technical assistance and equipment for the burial were provided by Sugarman Memorial Chapels. Administration was handled by the Chesed Shel Amess group.

The first two tables were served chicken soup with a matzoh ball gently floating in the bowl, but the other tables were served the steaming golden liquid without the traditional matzoh ball. The delicious chicken we were served, prepared in Cantonese style, would have put Colonel Sanders to shame. The gefilte fish was different from what we are accustomed to, but quite tasty. Although the atmosphere was strange, with the nuns present, and the Chinese waiters, the service itself was familiar. It was certainly a memorable evening, and the hour late when we finally arrived back at our hotel.

In ancient times Jews of the Mideast would have headed for the Temple at Jerusalem. Those were the days of Pilgrimage, and every year on the three great holidays, crowds as large as three million would flock into the Holy City—as many people as now populate all of Israel. The most important was Passover, which was both a religious and national day, as after the Exodus from Egypt, Israel met its God and became a nation. It was during this celebration that the Pascal lamb was sacrificed, the most ancient of the sacrifices the Israelites made to their God.

The second feast of pilgrimage was Pentecost (Shavuoth), which came seven weeks after Passover

(Continued on page 15)



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# Judaic Component Of Western Civilization

(Continued from last week)

Let us begin with the biblical heritage itself. One principal component of the biblical world-view is Israel, the people brought into existence not by natural processes of history, but by supernatural intervention. The participants in the exodus from Egypt are described as a mixed multitude, a non-people, a mass of diverse people. At Sinai they become Israel. And what makes them Israel is that the revelation of the Lord to Moses, the Torah, is addressed, in particular, to their group. The content of revelation is not new in its historical context. The moral rules of the Torah will not have surprised a passing Egyptian, who also knew that one should not murder, steal, or commit adultery.

What is new at Sinai is that the law is addressed to Israel, an entire group. And the coming-into-being of the group, now the people, is tied to the revelation itself. This is new: the nation is bound together as a group through its covenant with God. Rewards and punishments are communal, not solely individual. The entire community suffers for the moral failures of individuals. Not everyone sells the poor for silver, but the entire nation suffers if the poor are oppressed in its midst.

Israel is not a natural, ethnic community, but a creation of revelation: Israel becomes a nation through covenant, and its existence and history depend upon its adherence to that covenant. Morality is not a private affair, and the fate of the nation depends upon the behavior of individuals.

A second important component of the biblical heritage is the idea of the kingdom of God, a people ruled by God's will. The monarchy is called into being—that is to say, government exists—by the grace of God, and not through natural evolution. The monarchy to begin with is a national institution and is the work of prophecy, beginning with Saul, a prophet who became king. The king is not the center of the religious life and is not deified. He is anointed of the Lord, a messiah in the simple, old sense.

The third and last component of importance here is the conception that morality determines the fate of the people. What God wants of the people, the criterion by which he judges the people, is not rite but right, not cult but the shape of society and culture: Seek justice, relieve the oppressed, judge the fatherless, plead for the widow. What the prophets reject is not the cultic act of the individual who is wicked, but the cult of the nation Israel as a whole.

History is decided by morality. Accordingly, Israel's history is the principal arena for the working out of morality and the condition and character of the people determine its fate. The history of the people is central, because what that history reveals—the intersection between the moral law and the society which is to keep that law—tells us about what is significant in what happens, and because we know the reason for what is

significant.

Israel's history, moreover, is represented as the center and focus of world history. World history is moving not aimlessly but toward the end of days: "It shall come to pass in the end of days that the mountain of the Lord's house shall be established at the top of the mountains and exalted above the hills, and all nations shall look to it. And many peoples shall go and say: Come yet, and let us go up to the mountain of the Lord, to the house of the God of Jacob. And he will teach us of his ways and we shall walk in his paths. For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations and decide for many peoples, so that they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." With this vision Israelite religion enters universal history.

These three elements, the conception that Israel is not a natural thing but a matter of choice, divine choice and human response, the idea of the kingdom of God, and, finally, the principle that the moral condition of the people as a whole is determinative of its fate—these three conceptions of the meaning of 'bring a group,' or, to state matters more elegantly, of the vocation of nationhood, are entirely familiar to us.

The reason is that diverse Western theories of society (in secular terms) invoke them. The issue, moreover, of who is Israel—who is that unnatural, supernatural people called into being a covenant and called upon to conform, in their collective being, to the revealed will of God (in theological terms)—is vexed.

From the formation of biblical Israel to the creation of the State of Israel, diverse groups, taking up the biblical legacy, have declared themselves to be the True Israel, the Israel after the spirit, the saving remnant of Israel, and the like. Here is a biblical legacy, therefore, contained within a single word, Israel, which links the historical phenomena of Western thought about the nature and the calling of society. There is no point in the formation of the nations of the West and the formulation of nationalism as the definitive character of society in the West at which the biblical legacy, for good or ill, is absent.

People is made to define the limits of society. Being of the people places one within the frontiers, and not being one of the people sets him or her outside the bounds. So far as Israel's heritage is claimed by the church and by diverse churches, moreover, the old theological conception of peoplehood was given a still further interesting nuance. The conception of the nation-church, defined by a common heritage and moving toward a common fate defined by faithfulness to a covenant, stands behind the institutional forms of Western religion, on the one side, and the ideological constructs of Western nationalism, on the other. This is a massive component of Western civilization—one which, to be sure, may in the

end turn out to destroy that very civilization which it defines.

But for the present purpose, we must return to the issue, What is the distinctive Jewish component as expressed in Western civilization and its appropriation of the notion of the holy, covenanted people? What of Israel after the flesh, the Jewish people? What has the West learned from its distinctive notion of peoplehood?

The first thing to establish is that the West has learned not solely from the Scriptures, but from the living example of Israel after the flesh, the Jewish people.

The presence of the Jews in the Western countries is a relatively recent phenomenon, as I said earlier. But the Jews lived in the Western countries in their formative years, and the world of the West knew full well that there were Jews in the world. What they learned from that fact is that there was and always would be an alternative to the dominant mode of religiosity, Catholic Christianity. The appeal of Judaism, through its Scriptures to its living being, never wholly escaped Christian eyes. "Judaizers" in the church were feared specifically because they could, and in some interesting instances, did become Jews. While conversion to Judaism is not a major social fact, the possibility and potential of conversion occupies Christian minds, and not only in a negative way. The persistence of Israel after the flesh thus is a well known fact.

And conclusions drawn from that fact were not wholly adverse. For the reformers within the Church and the Reformation, when it came, beyond its walls saw and grasped the possibility of a community formed of God and sustained against the majority by faith.

Israel after the flesh proved an inspiration to the Reformation, even leading to the admission of living Jews to England and the extension of human rights to Jews in Holland. New England, our own homeland, was shaped by a vision of a city upon the hill, and Israel among the nations, deriving not solely from the Scripture but from the fact of the persistence of that old, stubborn, and enduring Israel.

Yet the old, the Catholic Church, in its insistence upon a moral law among human society, a bond, joining society, consisting of more than this-worldly accidents, cannot be thought to have departed from the biblical ideal. In its relationship to Israel after the flesh, moreover, the 'official church' insisted that the Jewish people must endure, for theological purposes to be sure, and made possible Israel's persistence in Europe, while also making miserable Israel's life in Europe. What is important in the history of the West and its consciousness is the recognition, accorded by the Church, to the importance of the persistence of Israel after the flesh. That fact underlined the original, biblical conviction in its then-contemporary mode. It further made possible the very persistence of the alternative to Christianity, the example of loyalty to an alien and unpopular ideal and way of life, constituted

by the Jewish people. What, above all, the West learned from the extraordinary life of Israel is that what is unpopular and alien, what stands against the will of the majority, can survive and will endure. And the attitudes toward Israel in the West, furthermore, formed the paradigm for the restraint of the diverse majorities of the West in the face of unpopular minorities.

The rights of individuals and of dissenting groups, by reference to the continuing toleration of Israel in Europe, could be no less than those of Israel. The reason such rights had to be extended was to be spelled out. But I am inclined to think that beyond all reason was hidden the small doubt that perhaps the dissenting group had something to contribute, and possibly Israel, bearer of salvation in the ancient dispensation, had yet a role to play in the coming salvation.

Israel in the West, for its part, had to account for its condition of toleration but subjugation. How can the people of God take a place among the least and most despised of the peoples? This question, asked by Judah Halevi, found its answer in the conception that Israel, while despised, was to serve as the heart of humanity, just as the Scriptures had said, and that worldly power and glory bear no relationship to supernatural truth. On the face of it, this is the other side of the coin of toleration on the part of the Church—even against the state—in the formative centuries of Western civilization. And, as I said, it also served to inspire the Reformers, particularly of the left, and to legitimate and justify their dissent.

I leave matters at the end of the Reformation, because not much new happened thereafter. The West had taken shape. Its conceptions of the individual and the group, the nation and society, were formed. The most current ideas of the higher calling of society and the importance of attaining justice and morality in the community are to be traced back in a continuous line to the Scriptures and to the Roman Catholic Church and the Reformation.

The respect accorded to dissent, the toleration of the alien, the capacity to accord rights and respect to the opposition, and the restraint exercised by the majority in the protection of the minority—these distinctive and precious commitments of Western civilization in its confrontation with its own disagreeable varieties of opinion and belief, to begin with were worked out, not with invariably happy results and commonly with truly dreadful ones, in the encounter with Israel in the West.

But, it must be said, the problematic of the encounter—the issue of coping with diversity and dissent, begins in the conception, born in ancient Israel and nurtured within the Jewish people thereafter, that the character and conscience of society as a whole do make a difference. It will follow that the community cannot be indifferent to the conduct and beliefs of its constituents. And the balance between concern for the character of society as a whole—the need to find that balance begins in the presence of enduring, dogged and terribly stubborn Israel. That is why I offer you, as the principal and most interesting Judaic component of Western civilization, the Jewish people itself.

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## Women's Rights Are Discussed By Religious, Secular Leaders

(Continued from page 9)

them. If they never get beyond the point of enriched education and experience, they'll be traditionalists. When you are exposed to new ideas, you can make judgements — a choice.

**Question:** If women reflect 52% of the congregation, is there a sex

determinant opinion?

**Mrs. Schneider:** Women are becoming more a group to contend with.

**Mrs. Cohn:** No, I don't think so. I think women working in Sisterhood and in the congregation itself have been influential but haven't worked as a political bloc.

**Question:** Do you think they can be organized and influenced in a bloc, or are they individualists?

**Mrs. Schneider:** No, they are individuals but they can wield influence as a bloc. Banding together for social change; people whose goals are shared.

**Mrs. Cohn:** Like any other group of society, they can be organized — but there is always the independent thinker that stands out as an individual.

**Question:** Rosalie, do you have to bend over backwards not to show partiality to women congregants?

**Mrs. Cohn:** I try to work with the person who is most capable of filling a particular job in the congregation. Women have made themselves available and they have great qualities for leadership. Also, they have more time.

**Question:** What are your priority issues, aims and future goals?

**Mrs. Schneider:** *Lilith* is my editorialized view of my hopes and the answer would take pages and pages — but "involvement" is a good start.

**Mrs. Cohn:** Yes, involvement. Involve as many people as we can in the life of the congregation.

**Question:** Why do you think women have waited so long to voice their rights in religion?

**Mrs. Schneider:** First of all, women have not been respected as full participants in Jewish life until recently. The Rabbinical Assembly in 1973 gave women the right to be counted in a minyan. Traditional Jewish modesty and the general Women's Movement have given Jewish women an impetus to seek change and to question and see what choices are available to them in Jewish life.

**Mrs. Cohn:** They are voicing their rights in many areas and demanding expression. This is just another area of concern.

**Question:** Do you think women are more cautious in the area of religion, in contrast to their strongly-liberated feelings for equal pay, equal rights and equal standards?

**Mrs. Schneider:** They (the attitudes) go hand in hand; attitudes that lead women to seek change. In the United Jewish Appeal elite cabinet, women are banned. These same motives will have women seeking change in every area. Religious life is a much more entrenched anti-woman position. Forces opposing change are stronger in secular areas, but some change will come about.

(Continued on page 14)

## New New England Regional Director

The B'nai B'rith Youth Organization announces Ian Sher as its new New England Regional Director. Mr. Sher was born in Glasgow, Scotland, and was raised and educated in Dublin, Ireland. He received his BA degree in history at Dublin Trinity College, then migrated to Israel where he spent four years as a high school teacher.

While in Israel, he did service as a paratrooper, participating in the Six Day War. His B'nai B'rith credentials include membership director, coordinating the whole of England, and directing the British B'nai B'rith Youth Organization for the past five years.

For information on membership in BBYO, contact the NE Region B'nai B'rith YO office at 325 Harvard Street, Brookline, Massachusetts 02146 or, locally, call Mrs. B. Bram, Warwick, 781-5523.

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a survey recently completed, it was announced by Rabbi Stanley Rabinowitz of Washington, D.C., president of the Rabbinical Assembly.

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## Notices

### BETH TORAH

Friday evening Oneg Shabbat on November 19 will be tendered by the children of Frank and Her-mione Goldman honoring their 45th wedding anniversary.

Services begin at 8 p.m. Rabbi Gerald B. Zelmeyer and Cantor Jack Smith will officiate. All are cordially invited.

### CAMP YOUNG JUDAEA

Camp Young Judaea will conduct an annual open house and reunion for old and prospective campers, parents and staff on Sunday, November 28, from 1:30 to 4 p.m. at Temple Emanuel, 385 Ward Street, Newton, Massachusetts.

Information, brochures, camper and staff applications may be obtained by calling or writing Dr. Charles B. Rotman, director, Camp Young Judaea, 81 Kingsbury Street, Wellesley, Massachusetts 02181, (617)237-9410.

### CRANSTON SENIOR GUILD

The Cranston Senior Guild is planning an annual party and luncheon at the Venus de Milo, Swansea, Massachusetts, on Wednesday, December 1, at 12 noon.

Buses for transportation will be available at Temple Beth Torah at 11 a.m. on that day. All paid-up members are invited by reservation only.

Lee Kaplan and Ethel Ballon are co-chairmen in charge of entertainment. Betty Bochner is program chairman for the event. Louis Deluty will give the prayer.

### PIONEER WOMEN CLUB I

Pioneer Women will hold its annual paid-up membership tea on Monday, November 22, at 12:30 p.m. at the Jewish Community Center.

Esther Sholes Harris is membership chairwoman and Mrs. Abraham Grebstein is life membership chairwoman.

Mrs. Leonard Sholes will be guest speaker and her topic will be "To Japan and the Far East."

Serving on the committee are Mrs. Harry Uffer and Mrs. Saul Sonion, dues secretaries; Mrs. Samuel Goldman, mailing secretary; Mrs. Sydney Backman, treasurer; Mrs.

Raymond Cohen, program chairwoman; Mrs. Maurice Schwartz, publicity; and Mrs. Jack Melamat, ex-officio.

Hospitality chairwoman is Mrs. Leonard Bornstein and her committee includes Mrs. Samuel Black, Mrs. Abraham Diner, Mrs. Leo Rappaport, Mrs. Benjamin Matusow and Mrs. Beryl Segal.

### CLUB EM

Club EM of Temple Emeth, a non-profit social group, invites singles, between the ages of 24 and 39, to a "Disco Night" with a live disc jockey.

The event will be held on Sunday, December 5, at 8 p.m. at Temple Emeth, South and Grove Streets, Chestnut Hill, Massachusetts. There will be refreshments. For further information, call (617)695-7735.

### PHOTOGRAPHY SHOW

"New Directions in Color Photography," featuring the works of Jim Henkel, William Larson, Stephen Shore, Michael Bishop and David Robinson, will be on display at the Suzette Schochet Gallery, 227 Goddard Row, Brick Market Place, Newport, through December 10. Opening was November 13. Gallery hours are Tuesday through Saturday, 10 to 5, and Sunday, noon to 5. The gallery is closed on Mondays. For further information, call 846-5100.

### CAMP PEMBROKE REUNION

Camp Pembroke will hold its annual reunion on Sunday, November 28, at 2:30 p.m. at Temple Ohabei Shalom, 1187 Beacon Street, Brookline, Massachusetts. Unique to Camp Pembroke are the activities led by Israeli counselors who help forge the strong bonds which unite Pembroke campers with their Israeli counterparts.

Camp Pembroke is sponsored by the Eli and Bessie Cohen Foundation, which also sponsors Camps Tel Noar and Teyvah. Pembroke is under the direction of Mrs. Benjamin Blocker, assisted by Lois Alpert. For information and brochures, contact Mrs. Blocker at 344 Kenrick Street, Newton, Massachusetts 02158.

## Women's Rights Are Discussed By Religious, Secular Leaders

**Mrs. Cohn:** The women who are concerned about their freedom to move in society are as adamant in this area as in any other. There has been a terrible apathy among both men and women.

**Question:** What is the traditional role of Jewish women and what responsibilities will come with new roles?

**Mrs. Schneider:** Wanting more people to be involved. There is a terrible brain drain. Jewish life cannot afford to lose the talents of more than half of its people. The brain drain is what will push men who are in leadership positions to allow women greater participation. If they want more involvement, that's where they will get it from.

**Mrs. Cohn:** In a period of social development that we have passed through, women were very influential because their influence was on their children. They saw to it that they were educated religiously and participated in youth groups. They filled leadership roles in Sisterhood and this is a good training ground. What will come as they are involved is that they will be freer to make choices and be involved in all aspects of religious and communal life.

**Question:** Have we reached the stage where it is no longer a handicap to be a woman?

**Mrs. Schneider:** It may be an advantage to be a woman. I don't think any other time would have been as ripe for the existence of an independent magazine such as *Lilith* which is a forum for all Jewish women regardless of age or background to discuss their shared conflicts and concerns. The goals of

*Lilith* are not to construct rigid dogma, but to foster discussion of Jewish women's issues and put them on the agenda of the Jewish community with a view to giving women greater choices in Jewish life.

**Mrs. Cohn:** I never felt it was a handicap to be a woman.

**Question:** If we are looking for trends, in what direction do you think we are going?

**Mrs. Schneider:** I am not a seer, nor can I predict. Some of what we publish and some of the material we use will hopefully incite change. For example, in our second issue, we run an article by Amy Stone which will examine the systematic exclusion of women from the UJA's leadership cabinet. Hopefully, this article and others like it will permit Jewish women to expand their roles and assume greater responsibility for policy in Jewish life.

**Mrs. Cohn:** There is a time in our lives for everything. When my generation was young, we were educated for something to fall back on, "in case." Our children are not concerned with materialistic things. They are being educated for professions and can't imagine being stifled. What they don't realize is that there are different things and different times in your life. There is a time for mothering and a time for professional life, and a time when you can do both. When your children are very young, they need your time. As they grow and spend time in school and in outside activities, you are free to pursue your own profession or career. Our children don't realize that there is a time for everything.

### 'SEXUAL ALTERNATIVES'

The Single Adult Club of the Jewish Community Center of Rhode Island invites singles 35 and over to a lecture/social on Sunday, November 21, from 2 to 5 p.m. at the JCC. Guest speakers Linda and Mike Miller, counsellors, will discuss "Sexual Alternatives." A wine and cheese buffet will follow the event.

### 'BATTERED WOMEN'

On Wednesday evening, December 8, at 8 p.m., the Single Adult Club will hear a lecture on "Battered Women" by Linda Kramer and Cathy Lewis of Soujourner House. Refreshments will be served after the lecture.

### CHAI LAMED HEY

The Jewish Community Center's club for singles aged 18 to 35, Chai Lamed Hey, will host an Israel Night on Sunday, November 21, from 7:30 to 10 p.m. Members and friends are invited to enjoy Israeli food and entertainment at the JCC.

On Saturday night, November 27, the group will sponsor a house party. Call Bobbie Carichner at 861-8800 or Alan Tempkin at 725-2576 for information.

### WOMEN'S RAP GROUP

On Wednesday evening, November 23, at 8 p.m. the JCC's Women's Rap Group will hold a session on resume writing for women interested in employment opportunities and/or the self-discovery made possible by putting your talents into writing. Coffee will be served.

### BETH ISRAEL MEN'S CLUB

The Men's Club of Temple Beth Israel will hold a breakfast meeting on Sunday, November 21, preceded by a Minyan service in the temple chapel at 9 a.m.

The breakfast is planned for 9:30 a.m., followed by the business meeting at 10:15 a.m. Guest lecturer, Rev. Henry McRae, will show slides and talk about his recent trip to Trinidad.

Ira Stone will preside at the meeting.

### LECTURE ON YIDDISH

David Carey, guest lecturer from New York, will be speaking at the University of Rhode Island Fine Arts Center on Friday evening, November 19, at 8:30 p.m. His topic will be the Yiddish language. Admission is free.

### HADASSAH SUPPER

The Pawtucket-Central Falls Chapter of Hadassah will sponsor a paid-up membership supper on Monday, November 22, at 6:30 p.m. at the Jewish Community Center.

Supper will be prepared by the membership committee including Mrs. Mathew Preiss, chairman; Mrs. Sheldon Blustein, Mrs. Morris Goldstein, Mrs. Burton Markoff and Mrs. William Melzer.

The program will be an original Hadassah skit directed by Mrs. Charles Woolf and acted by Mrs. Jerome Berry, Mrs. Jacob Cokin, Mrs. Jeanne Eisenberg, Mrs. Robert Friedman, Mrs. James Jenkin, Mrs. Herbert Katz, Mrs. Jacob Komros and Mrs. Daniel Saltzman. Piano accompaniment will be provided by Mrs. Harold Schwartz.

### BROWNBROKERS

The annual traditional Brown-brokers show at Brown University is, this year, an original student musical. The production, "The Impartial Spectator, or Adam, Can You Spare a Dime?" will be performed at Faunce House Theatre, Waterman and Brown Streets, on December 3-5 and 9-12 at 8 p.m. with a cast of 25 under the direction of Mickey Rolfe.

The musical, which is based loosely on the life of the Scottish philosopher-economist, Adam Smith, and his indoctrination into the social world, was written by Steve Puopolo. Music and lyrics are by John Andrews and Alfred Kohn. Tickets are now available at the theatre box office. For telephone reservations, call 863-2838.

## NE Consul General Speaks At Dinner

(Continued from page 1)

responsibility and should do it within the family. That, perhaps, is the major point of Mr. Sivan's words — to do it within the family, without turning it over to the Washington Post or the Providence Journal.

According to Mr. Sivan, the only predictable thing about the Middle East is "that it is not predictable."

In his speech before the Federation, Mr. Sivan mentioned that the Arabs "pretend" to want peace and insist that the Israelis are the intransigent ones.

In the Israeli and Arab lexicon, according to Mr. Sivan, the meaning of peace differs. "Salaam" in Arabic means the ending of war — or a rift. "Sulchan" (we are not certain of the spelling) is the complete healing of war and goes on to friendship, trade, cultural exchanges, etc. This, says Mr. Sivan is the word the Israelis are still waiting for.

Israel is anxious for peace but any peace must be based on defensible borders. According to Mr. Sivan the Israelis are willing to "pay a substantial price" to formally and officially end the state of war.

A strong Israel is basic to America, Mr. Sivan feels. He continued "Every aspect of strength is not only necessary to make Israel survive but in everything — in every aspect of our life is essential to life."

Going back to King David, the psalmist, he quoted, "The Lord shall give his people strength. Then he will give his people peace."



## Lise Lezell's Works Are Now On Display At JCC

(Continued from page 1)

and talkative. Communication is a very important aspect of life to her. It is no wonder that she combines her work with teaching, currently instructing classes in drawing and painting for 12 and 13 year olds with the Pawtucket YWCA Model Cities Program, as well as for first through fifth graders at the First Unitarian Church in Providence. "I was surprised to see how open the Unitarians are to Judaism," she told us, pointing out that she assisted in conducting an art-oriented Hannukah service there. "It is nice to see that they can involve different religions in their own."

She has taught art in Cape Cod and in the Newton, Massachusetts, school system and finds that her preference runs toward "small classes or workshops. And teaching helps my work. It is a diversion from my own work and (by way of serving as a yardstick) makes me realize my own potential."

Miss Lezell received her BA degree from Simmons College in early childhood education, completing her student teaching in art education. Among her recognitions and honors, she has been a speaker on WBZ-FM "I am Woman Talk Show," had an article on the "Position of the Cultural Arts" published in *Newton Graphic* and *Newton Times* and received several textile awards. She has spent the past two summers as assistant cultural arts coordinator for the Newton Recreation Department in Newton, Massachusetts.

Miss Lezell will assert, "I am a good artist," because she knows she is. "It has always been reinforced for me. My sister is the scientist and I am the artist in the family. Our parents always encouraged these pursuits in us." Never serving as a barrier to prevent communication, her self-confidence instead serves as a springboard to encourage that personable exchange she finds so important in her life and in her work.

## Seder

(Continued from page 11)

and commemorated the great gift of the Torah which God gave to Israel, through Moses. The third was the Feast of Tabernacles (Sukkoth) commemorating the wanderings of the people of Israel. It occurred in Autumn and the last fruits were offered to the Almighty in gratitude.

Our flying time to Hong Kong was about nineteen hours. The return flight was shorter, which the stewardess explained as being due to our coming upon a favorable air current. What really transpired was that the pilot had been induced to drop a matzoh ball into the fuel tank and this added power evidently provided the additional thrust.

In our quest for a solution to the energy crisis, the question is whether seasoned matzoh balls might not be the answer. Jewish chicken soup has been the universal panacea for illness until the discovery of penicillin by Dr. Fleming in 1928. As the country strives to find a substitute for oil and is experimenting with solar energy, fearful of the possible dangers from atomic power plants, the matzoh ball should be considered. Hopefully, the Jewish matzoh ball may yet solve the energy problem, and free us from OPEC domination.

### \$4 BILLION IN ARMS

WASHINGTON: In less than a year — since September 1975 — Saudi Arabia has purchased arms from the United States to the tune of 4 billion, 437 million dollars. The military hardware included the most sophisticated of modern missiles, newest tank models and anti-aircraft cannon. What's more, this oil-rich country did not rely only upon American suppliers but supplemented its stock by purchases from other countries. From all indications Saudi Arabia — one of Israel's bitterest foes — will be armed to the teeth.

The obvious question is why Israel sounded an alarm only with respect to the Egyptian arms issue. Does this mean that they regard Saudi Arabia as less of a threat? Is it not to be expected that this arsenal obtained from the United States would not be put to use in the event of a war against Israel?

## Notices

### HOLOCAUST CONFERENCE

Area primary and secondary school teachers are invited to attend the Greater Boston Council for the Social Studies Conference on "Teaching the Holocaust, Part II: Methodology and Materials," on Thursday, December 2, at Pope John XXIII Seminary in Weston, Massachusetts.

Registration for the conference includes lunch and coffee. Reservations may be placed by contacting conference coordinators Tamar Shelkan Knoff at the Jewish Community Council of Metropolitan Boston at (617)542-7525, or Martin Goldman at the Anti-Defamation League of B'nai B'rith at (617)542-4977.

### BOWLING CHAMPIONSHIP

The tenth annual Rhode Island mixed ten pin bowling championship will be held at Lincoln Lanes, 5 Higginson Avenue, Lincoln, Rhode Island, on November 28, December 4 and 5.

The tournament is open to any member of the Greater Providence Bowling Association, The Greater Providence Women's Bowling Association, or the Narragansett Bay Women's Bowling Association, and will be conducted on an individual handicap basis with 80% of the difference between a bowler's average and 200.

For further information, contact any Ten Pin Bowling Center, or Manny Pimental, tournament director, 30 John Street, East Providence, 02914.

### RI CHAMBER MUSIC

Rhode Island Chamber Music Concerts will present the Aulos Ensemble on Tuesday, November 30, at 8:30 p.m. in Alumnae Hall, Brown University. The group will play selections from Handel, Bach, Telemann and Scarlatti. Tickets are available at Alumnae Hall on the evening of the concert.

### LEVIN APPOINTED

The Department of Corrections announces the addition of Barry S. Levin, 24, of Pawtucket, to the department's Public Relations Office.

Mr. Levin is a 1974 graduate of the University of Rhode Island having majored in both English and Psychology. He has also done extensive study in Communications and Criminology. He has worked with the Department of Corrections since 1974 as a member of the Youth Service Bureau, the department's diversionary program for young offenders.

The major emphasis of Mr. Levin's work will be with the media, departmental affairs and the legislative process.

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### 3-Volume Series Entitled: 'American Jewish Landmarks'

NEW YORK: Fleet Press Corporation announces the forthcoming publication of the first book in a three-volume series entitled, 'American Jewish Landmarks: A Travel Guide And History,' described by Dr. Jacob R. Marcus, the eminent American Jewish historian and director of the American Jewish Archives as "in a way the only complete history of the American Jews."

Written by Bernard Postal, associate editor of 'The Jewish Week,' and Lionel Koppman, director of public information for the National Jewish Welfare Board, 'American Jewish Landmarks' identifies and describes every place of Jewish interest, historical importance, and cultural value in all of the 50 states, the District of Columbia, Puerto Rico, and the Virgin Islands.

Each of the 53 chapters contains a history of Jewish life of the area covered. Designed as both a guide book for the tourist and as good reading for the armchair traveler, the three volumes constitute a major reference work for teachers, schools, and libraries.

The American Jewish press is singled out for special praise as a major source of information among the hundreds of persons and organizations credited by the authors with enabling them to track down date about 5,000 sites, landmarks, shrines, memorials, museums, synagogues, monuments, institutions, and other places that are the embodiment of American Jewish history. It bears witness to the inspired contributions the Jews have made to their country since their arrival in New Amsterdam in 1654. Among the places included are the many memorials to the 6,000,000 Jewish victims of the Holocaust.

Volume I of 'American Jewish Landmarks,' covering the East Coast, is organized alphabetically by state, city, and town — wherever American Jews have left their imprint. The largest chapter in Volume I — New York City and its major suburbs — will also be published separately under the title, 'Jewish Landmarks Of New York.' Volume II will cover the South and Southwest; Volume III the Middle West and the West.

### Warner Cancels Entebbe Movie

JERUSALEM: Warner Bros. pictures has abandoned plans to make a movie about the Israeli

rescue of hostages at Entebbe Airport in Uganda last July 3. The Ministry of Commerce and

Industry announced that it had received notice of the cancellation from Hollywood. Warner Bros. had been selected by the Israeli government from more than a dozen other studios to receive official cooperation in the project.

The change of mind was attributed to the government's refusal to provide more detailed information about the rescue which was a top secret military operation.

Warner apparently lost interest also because two American television companies have produced films on the same subject to be released in January, months before the Warner version would be ready for distribution.



### The Treasure Chest

Of Outstanding Offers and Opportunities

By Alan Shawn Feinstein

#### New Way To Make Money:

Stamp dealers advertising some stamps at such low prices, you can immediately sell them at a profit to other dealers!

For example, Foothill Stamp Company, 7728 Foothill Boulevard, Tujunga, California, is selling plate blocks of No. C-38 (the New York Jubilee issue) in very fine condition for \$6.00 each. While Charles Mello Company, 88 Albert Avenue, Edgewood, Rhode Island, will pay \$7.00 apiece for them!

Great opportunity to pick up some fast money this way. We'll be watching dealer buy and sell offers to bring you the best profit opportunities here we find.

Don't worry about dealing through the mail. Stamp companies are very reputable. Just be sure when buying stamps you always request "in very fine condition." This means no wrinkles, stains, bad perforations (cutting into the stamp design) missing ends, rips or missing glue spots on the back. Any you get this way return for a refund. And when shipping stamps always use registered mail, packing them well to avoid any damage in transit.

Buy only stamps you can immediately re-sell or want to keep for future sales or investment. Remember, dealers offering stamps at very low prices do so to attract business for their other items. Be prepared for a deluge of offers from these companies once you buy anything from them. Buy only those items you either know you can re-sell or want to hold onto.

Whenever we find such buy-sell profit situations, if either the buyer or seller is near you, go there in person. You'll not only 'get there first' but develop contacts in this field that could lead to a good business. When ordering through the mail use money orders to expedite processing of your order.

Now, something exceptionally valuable: Two violins, a Stradivarius and the other almost equally valuable ... Supposedly worth \$40 to \$50 each. Owner needs to sell. Could be a BIG profit here for someone after verifying their worth. Owner lives in DeBary, Florida. Irene Mikalaisyk, 127 Valencia Road.

Free for you — metric conversion slide chart. With the shiftover to metric measuring dead ahead, this instant conversion chart is a boon!

To get this one, write Slide Chart Corporation, 24 West Barnard Street, P.O. Box 527, West Chester, Pennsylvania 19380. Write for it on company stationery or use your company name in your letter.

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The Treasure Chest is a syndicated column appearing in

#### AGAIN REFUSED

NEW YORK (JTA): The National Conference on Soviet Jewry has learned that Mikhail Eidelman of Riga, who has been applying to emigrate since March, 1971, has again been refused an exit visa. His only daughter and grandchildren are now living in Israel.

newspapers and magazines through the United States and overseas. It is written by Alan Shawn Feinstein, financial advisor and author.

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