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# HERALD

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## Woonsocket Lodge To Honor A Third Woman, Mrs. Wittes

By Edward Berman

For the second consecutive year, the all-male Woonsocket Lodge, B'nai B'rith, has reached into the ranks of females to honor a person of utmost distinction.

Mrs. Edythe M. Wittes, former president and now treasurer of the Sadwin Curtain Manufacturing Company in Woonsocket, will be honored at a testimonial and dinner-dance on November 8 in B'nai Israel Synagogue.

The Woonsocket Lodge, B'nai B'rith, honored outstanding men of the Jewish community for 22 years. Then, last year, a break was made in the tradition. Two outstanding women, Mrs. Frances Darman, the wife of Arthur I. Darman, and Mrs. Rebecca Levine, the widow of Robert Levine, were paid tribute in a joint ceremony.

Now again this year, the Lodge will honor a woman, Mrs. Wittes, for her outstanding industrial, religious, civic and philanthropic contributions.

Mrs. Wittes, at 53, continues to lead a most active and fruitful life. She was president of a large business long before the women's movement got off the ground.

It was with a heavy heart that she took over as president of Sadwin Curtain Manufacturing after the death of her first husband, the late Sherwood Sadwin. That was in 1964. Son Lawrence was a senior at the University of Rhode Island and daughter Darlene was a senior at Woonsocket High School.

Edythe (Stutman) Sadwin knew what she had to do. "Sherwood worked hard setting up the business, and I knew he would want me to carry on," she recalls.

So the girl who had been born in



Mrs. Edythe Wittes

Franklin, Mass., married to Sherwood while she was a student at Framingham State Teachers College, took over a bustling manufacturing plant with no managerial experience.

"It was difficult at the beginning, but everyone was so helpful. I gradually gained the confidence I needed. The plant foreman, the office manager, the buyers all gave me assistance until I could get over the sorrow of Sherwood's death," she said.

She served as president for eight years, and then turned over the reins to her son, Larry. She still remains as treasurer, however, "so I'll know what comes in and what goes out."

The company, with 125 employees, is an unusual one. The firm sells all its curtains to the

Woolworth-Woolco chain, its only customer. But that customer has 2,500 stores in the United States and foreign lands.

In 1965, Edythe married Dr. Saul A. Wittes. With all her activity, and his busy medical practice, they manage to spend a good deal of time together. "We have lunch at home every single day," Edythe says.

For many, the business and a husband and home would be enough. But not for Mrs. Wittes. She has served as president of both Woonsocket Chapter of Hadassah and the Sisterhood of Congregation B'nai Israel. She currently is an active member of the congregation's Board of Directors, and is involved with most of the Synagogue's activities.

She has also been in the forefront in fund-raising for social service agencies, has been active with the Woonsocket Hospital Aid Association and Red Cross. She even found time to be president of the Woonsocket Junior High PTA.

Four big stars in her life are her grandchildren, all in Woonsocket. Son Larry and his wife Joan have two children, as have daughter Darlene and her husband Edward Goryl.

Although she is "only" the treasurer now, Edythe still watches curtain styles and fabrics, and changes in color preferences. "You don't sell what you like, you try to sell what other people like," she notes.

Edythe Wittes is a leader in the curtain field, in family life, in her religious and civic work. That is why Woonsocket Lodge, B'nai B'rith, is paying her a deserved tribute on November 8.

## More American Jews In Military Service

WASHINGTON: The slump in the American economy has been listed as one of the factors which has led Jewish men and women to choose careers in military service, a field generally shunned by Jews in the past.

Another factor cited by Mrs. Diana B. Coran, director of Women's Organizations Services of the National Jewish Welfare Board, was the "sense of pride in military achievements" given Jews everywhere by Israel's military prowess.

A third factor, she declared, has been the change in the nature of military service brought about by a high degree of mechanization which has created a need for a variety of well educated and highly skilled technical specialists.

In asserting that military service provides an area in which college graduates can earn a living during a time of economic stress, Mrs. Coran reported that "many of the Jewish men now in military service—doctors, lawyers, hospital administrators, engineers, technicians of all kinds—would probably be working in a civilian community were the economy different. However, they find today they can pursue their careers and support their families adequately only in the

military."

Mrs. Coran, asked if the JWB had data on the number of Jews currently in military service careers, said figures were not available. She said it was known that hospital managers in the military now include many Jews, which was not the situation previously, and that there are more Jewish doctors and more Jewish lawyers in the military. She said there are also more Jewish engineers and electrical experts, "probably because of fewer openings in civilian life."

Mrs. Coran described the Jewish professional soldiers as "a well educated young man, often with one or more graduate degrees. He is married and has a wife and children living with him at the military installation. He earns a reasonably good living" and he and his family "live in attractive quarters despite the fact that they move from post to post every few years."

While information on numbers is unavailable, the JWB said it was known that few of the Jewish professional military men are singles. As many as 75 to 80 percent are believed to have families.

As Jews, Mrs. Coran reported, they have the need for a Jewish atmosphere in their homes, facilities for worship, Jewish education for themselves and their children, contact with established Jewish communities, and a sense of being part of the mainstream of Jewish life.

She said these needs are generally met at posts where there is a full-time Jewish chaplain but the number of such chaplains is small—only 60, according to Robert L. Adler, director of the JWB Armed Forces and Veterans Service. Most Jewish military personnel "must depend for advice and leadership on a part-time Jewish chaplain," who is usually the rabbi of a nearby civilian community, and a Jewish lay leader "who volunteers to help coordinate Jewish activities in his free time," Mrs. Coran said.

Because the rabbi can give only a limited amount of time and the lay leader's Jewish knowledge is usually limited, most Jewish military families need help "in maintaining even a semblance of Jewish com-

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## Ramsey Clark Sinai Speaker

Former U.S. Attorney General Ramsey Clark will speak at Temple Sinai in Cranston on Sunday night, November 2 at 8 p.m. Mr. Clark replaces Professor Hans J. Morgenthau, the scheduled speaker who became ill and is hospitalized in Chicago. Mr. Clark was a candidate in 1974 for a U.S. Senate seat from the state of New York, and is said to be considering another campaign for a Senate seat. He was U.S. Attorney General under President Lyndon B. Johnson.

Tickets and information can be obtained by contacting Mrs. Robert Brodie at 943-2220 or the Temple Sinai office at 942-8350.

## Temple Judea in Warwick—An Eclectic Suburban Shul

By Frances Segerson

Asked what denomination her temple is, one of the members of Temple Judea in Warwick last week answered without hesitation, "Unorthodox." She most certainly was right.

What else could you call a temple which magically appears from a storage area each Friday night to be set up in the basement of an Episcopal church, where a student from Brown University, wearing a tallis, leads the congregation, where the children light the candles and perform kiddush, and all the men and boys wear yarmulkes?

Other members of the congregation like to call it "conservatively reform," "traditionally reform," and, perhaps the most accurate description, "eclectic."

Sherwin Zaidman, President of Temple Judea, explained that the group was organized three years ago to serve certain Jewish families in the Warwick, Cranston, and Providence area. "We felt we would start a temple to encourage families to join if money was not the problem." By his own estimation, there were some 500 to 600 unaffiliated Jewish families in the Warwick and Cranston area at that

time.

By renting facilities from the Church of the Resurrection on Norwood Avenue in Warwick, having a lay leader rather than a rabbi, and having members of the congregation pitch in to do the work, the temple has been able to keep family memberships at \$100 per year, including Sunday school for the children. While the temple has not reached anywhere near the 500 to 600 families, the 35 member families have found Temple Judea becoming an important part of their lives, and most are highly enthusiastic about it.

According to Donald Jacobs, a member, "Some Jews might be turned off by the way we operate but we're oblivious to it." If the church choir is practicing upstairs during the service on a particular Friday night, he said, "We simply daven a little louder."

Each year the temple gets a new lay leader through the Judaic Studies program at Brown University. Both graduate and undergraduate students have served as lay leaders, and some came to the task with more background than others. Members of the congregation say it is a pleasure to watch

each of the lay leaders grow in confidence as he leads the service from week to week. "All the students say they've learned as much from the congregation as they have taught us," said Rhoda Zaidman.

Henry Asher, the new lay leader at the temple, confirmed that leading the congregation is a growing experience for him as well. An undergraduate student at Brown, Mr. Asher said he is beginning to feel more comfortable as the leader, and believes it will be a good experience.

Last Friday night, Mr. Asher spoke to the congregation on the propriety of a Reform rabbi denying the existence of God. Doubt and denial among members of a congregation, he said, are to be expected, but the denial of God by a rabbi, he said, he finds offensive.

The congregation uses the Union Prayerbook with a mimeographed supplement of prayers in Hebrew. When the temple was first organized, the group used the term "reform" to describe itself, meaning "modern." They found, however that to use the term they would have to join the national reform movement. The group instead chose

(Continued on page 14)



EVEN THE SMALLEST CHILD takes part in the kiddush at Temple Judea in Warwick. It gives them the opportunity, temple leaders say, "to practice being Jews."

**LUNCH PROGRAM**

NEW YORK: The Board of Jewish Education of Greater New York, through its Division of School Food Services, served over 8 million nutritionally balanced lunches last year. BJE is now the sole distribution source for USDA

Government Donated Kosher meat, poultry and cheese to all of the Jewish schools in Greater New York, as well as senior citizen and day care centers. For many children in Jewish schools, the lunches they receive represent their only hot meal of the day.

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November 10-November 20—New England Region Women's American ORT, led by Mr. Sid Heller.

November 10-21—Histadrut Solidarity Conference.

November 10-November 24—Beth Israel Congregation, led by Rabbi and Mrs. Baruch Goldstein.

November 29-December 7—Chanukah Week in Israel with Cape Cod Community.

December 4-December 18—Sharon Community Tours Israel and Amsterdam.

December 8-December 22—Framingham Area Trip to Israel and Athens.

December 22-January 1—Temple Emanuel of Worcester, led by Rabbi Peter Tarlow.

December 23-January 2—Family Vacation in Israel, led by Mr. Harvey Kirstein.

December 25-January 4—Temple Shalom of Newton, led by Rabbi Murray Rothman.

January 4-January 14—Seattle Pilgrimage Tour, led by Dr. Walter E. Pilgrim and Rev. M. E. Nesse.

January 8-January 18—Quincy Citizens Vacation in Eilat.

January 15-January 23—Journey to Jerusalem, led by Father S. Riley.

January 18-January 23—Third Israel Food Week—N. E. Mission.

January 18-January 26—Gastronomical Congress—Eastern Region, Del.

January 18-January 27—Temple Beth Israel, led by Rabbi Jacob Handler.

January 25-January 30—World Assembly of Jewish War Veterans.

January 26-February 4—Third Interfaith Mission, led by Rev. Bullock and Rev. Bartlett.

February 5-February 19—Adventure Vacation in Israel and Rome—Fall River.

February 9-February 18—United Methodist Church, led by Rev. John H. Pressey.

February 12-February 22—Holy Family Church to Israel and Rome, led by Father Trepanier.

February 12-February 22—Temple Emunah, led by Rabbi Joel Myers.

February 14-February 24—Interfaith Group of Springfield, led by Rev. Ronald Whitney.

February 11-February 20—Bethany Lutheran Church to the Holyland.

February 16-March 1—Temple Beth El of Norwalk, led by Rabbi Jonas Goldberg.

February 23-February 28—First International Congress on Family Therapy.

March 1-March 18—Chelsea-Revere Jewish Community Center to Israel and Rome, led by Mr. Alex Morochnick.

March 8-March 17—United Church of Shirley, led by Rev. Leonard W. Silvester.

March 8-March 17—Tri-Parish Community Church, led by Rev. James A. Ewen.

March 8-March 17—Golden Tour to Israel and Athens, led by Mr. Ben Porter.

March 8-March 22—South Area JCC, led by Mrs. Eleanor Landa.

March 8-March 17—Pilgrim Congregation Church, led by Rev. V. Venator.

March 11-March 21—Temple Emanuel, led by Mr. and Mrs. Elgart.

March 11-March 25—Hartford Annual Tour to Israel (for first and second timers), led by Clara and Mickey Sowolsky.

March 11-March 21—Congregation Tifereth Israel, led by Rabbi Nathan Polen.

March 13-March 21—Second International Conference on Calcified Tissue (3 return dates).

March 15-March 31—Temple Emanuel of Lawrence, led by Rabbi Harry A. Roth.

March 31-April 12—Bi-National Conference on Applied Metallurgy (2 return dates).

This is a partial listing of homogeneous groups.  
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**Obituaries****Louis Bloom**

Funeral services were held Tuesday for Louis Bloom, 51, at Levine's Memorial Chapel in Brookline, Mass. An accountant, he lived in Brookline, and was a veteran of World War II in Europe. He was born in Boston, a son of the late Samuel and Rebecca Bloom.

He is survived by a daughter, Rhonda Bloom of New York, four sisters, Dorothy Jepsy and Janet Press of Swampscott, Mass. Mildred Plotkin of Worcester, Mass., and Shirley Hozid of Cranston; and two brothers, Charles Bloom of Newton, Mass., and Jack Bloom of Los Angeles, Calif.

**Daniel Solomon**

Funeral services were held this week for Daniel Solomon, 81, of 25 Pond Street, West Warwick. He was the husband of Lee (Mendelsohn) Solomon.

Mr. Solomon was a member of Avath Shalom of West Warwick. He was born in New York City, a son of the late Harry and Esther (Solomon) Solomon. He had been a resident of West Warwick for 23 years.

**Harold Biller**

Funeral services were held October 19 for Harold Biller, 67, at the Sugarman Memorial Chapel, with burial in Sons of Israel and David Cemetery. He was the husband of Ruth (Jagoliner) Biller, and lived at 300 East Shore Circle, East Providence.

Born in Massachusetts, he was the son of the late Joseph and Bessie Biller. A self-employed jeweler in Pawtucket for 25 years, he had lived there prior to moving to East Providence three years ago.

He was a member of Temple Beth El and Roosevelt Lodge No. 42, F&AM.

He is also survived by a son, Dr. Bruce Biller of Brookline, Massachusetts.

**David Shapiro**

Funeral services were held last week in West Palm Beach, Florida, for David Shapiro, formerly of

Pawtucket. He was the husband of Fannie Berstein Shapiro.

He is also survived by two daughters, Rose Singer of West Palm Beach, and Sophie Stein of Framingham, Mass.; and two sons, Jack Shapiro of Dallas, Texas, and Nathan Shapiro of Providence.

Contributions in his memory may be made to Temple Beth El or to a charity.

**Shirley White**

Funeral services were held Thursday for Mrs. Shirley "Sadie" White, 69, at the Sugarman Memorial Chapel, 458 Hope St., with burial in Lincoln Park Cemetery. She was the widow of Jack White, and lived at 1403 Warwick Ave., Warwick.

She was a graduate of the Hans Schneider Piano School and taught in Providence for a number of years. She was a member of the Sisterhood of Temple Beth Am.

Born in Providence, a daughter of the late Jacob and Rose (Botvin) Botvin, she had been a resident of Providence most of her life until moving to Warwick three years ago.

She is survived by two daughters, Mrs. Lenore Cerel of Cranston and Mr. Zina Goldsmith of Philadelphia; one sister, Mrs. Edward Blackman of Providence, and four grandchildren.

**Norman Antokol**

Funeral services were held Monday for Norman Antokol at the Sugarman Memorial Chapel, with burial in Lincoln Park Cemetery. He was the husband of Bertha (Oberman) Antokol, and lived at 218 Calla Street, Providence.

For the past 13 years he had been employed as a machine operator for Rhode Island Insulated Wire Co. He was a member of Congregation Shaare Zedek-Sons of Abraham, and a member of the International Brotherhood of Electrical Workers' and was an Army veteran of World War II.

He was born in New York, a son of Edith Kaminsky of New York, and the late Samuel Antokol.

Along with his wife and mother, he is survived by a son Arnold Antokol, and a daughter, Joan An-

tokol, both of Providence; two sisters, Esther Nagelberg and Frances Birnbaum, both of New York.

**Pioneer Women  
Honor President**

Pioneer Women, Club I, will honor its immediate past president, Mrs. Maurice Schwartz, at an Oneg Shabbat on Friday, November 7 at Temple Beth Israel, Providence. Rabbi Jacob Handler, assisted by Cantor Kritz will conduct the service. Mrs. Beryl Segal will be chairwoman of the evening.

Mrs. Schwartz served as president for six years, and also as chairwoman of the Presidium for four years. Currently, she is vice-president of the Rhode Island Council of Pioneer Women, which consists of three chapters.

During her administration she formed a new group of Pioneer Women, the Shalom Chapter. She was responsible for saving the organization a substantial amount of money by acquiring a non-profit organization stamp procured from the post office.

Mrs. Warren Foster will be the guest speaker of the evening, and her topic will be "Twenty-Seven years later."

Representatives of all three chapters will participate in the service: Mrs. Anne Cohen and Mrs. Dorothy Sokolow of Club I, Mrs. Seil Krieger and Mrs. Jacqueline Teverow of Dvorah-Dayon Club, and Mrs. Jo-Anna Perlow and Mrs. Shelly Alterman of Shalom Club.

The arrangement committee is chaired by Mrs. Chaya Segal, and includes Hilda Ackerman, Mildred Backman, Essie Einstein, Sarah Friedman, Rose Goldman, Edith Grebstein, Anne Melamut, Ex-officio, Esther Sholes Harris, Rose Lappin, Lee Millman, Dianne Silk, Molly Sklut, Bessie Solkoff, and Dora Bornstein.

**THEOLOGIAN DIES  
1926**

This year marks the death of Kaufmann Kohler, president emeritus of the Hebrew Union College and an eminent theologian. He opened the Pittsburgh Conference in 1885.

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## Tax Comptrollers Are Needed

Israel needs tax comptrollers. The country is in the process of reforming its entire tax structure.

Following the Ben-Shachar Commission, the Minister of Finance, Yehousha Rabinovitz, decided to implement the commission's recommendations and has termed the changes that will take place as "revolutionary." Because of the drastic changes, there is an immediate need in Israel for new manpower to carry out the reform.

In addition to an immediate demand for accountants, there will also be a long range requirement in business, where more extensive accounting procedures will be necessary.

The Israel Aliyah Center, therefore, has decided to embark on a program of recruitment among potential immigrants to find candidates for the Israeli Internal Revenue Service. Naftali Birkinfeld, Israel's Deputy Commissioner for Income and Property Tax, will come to the United States in early November to interview applicants. He will be authorized to guarantee employment and in-service training for suitable candidates.

Candidates must have knowledge and experience in accounting, a medium level course in bookkeeping or practical experience, or background and experience in business administration or

*Society*

### Bat Mitzvah

The Bat Mitzvah of Robyn Factor, the daughter of Mr. and Mrs. Alfred Factor and Susan Cohen, the daughter of Mr. and Mrs. Carl Cohen, will be held at the Morning Service 11:15 a.m. on Saturday, November 1 at Temple Sinai in Cranston.

economics. Potential immigrants accepted into this program will be required to undergo individualized training including Hebrew Ulpan (intensive language course) in one of the Jewish Agency ulpanim for 5-6 months.

Auditors will not have to go through extensive training programs, but will be permitted to commence work after having taken a short 1-2 month retraining course, after ulpan studies if necessary.

For further information, contact David Roizenblit, Director, Israel Aliyah Center, 31 St. James Ave., Park Square Building, Suite 450, Boston, Mass; telephone, (617) 423-0868.



DAVID L. HALDEAN has been appointed Director of Fiscal Services for the Miriam Hospital, and will be responsible for the Business Office, Data Processing, and other duties. He most recently was Director of Fiscal Services at Shadyside Hospital in Pittsburgh, Pennsylvania. A Business Administration graduate of Pennsylvania State University, he also has substantial experience in public accounting with Peat, Marwick, Mitchell & Co.

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## Editorial

## A Spurious Decision

The so-called Social, Humanitarian and Cultural Committee of the United Nations General Assembly has declared that Zionism is the equivalent of racism. This illegitimate judgement lacks even the slightest element of social, humanitarian, cultural or any other kind of justification.

As it is a representative assembly, members of the United Nations are entitled to criticize the policies of Israel, or even to raise historical questions about the wisdom of that state's creation by an earlier General Assembly. But to single out and twist one national ideology for propagandistic purposes, masking it all as a solemn act of diplomacy goes far beyond the proper bounds of international discourse.

The United Nations is assuming increasingly crucial functions in maintaining armistice and disengagement accords in the Middle East. Now a majority of that organization's membership has gone on record in a crude denunciation of one party to those accords. Past weeks of General Assembly debates had shown, to this point, a growing sense of community responsibility, of seeking constructive consensus positions instead of engaging in the futile propaganda gestures which had brought recent Assemblies into disrepute.

There are, to be sure, some signs that the committee's support for the draft resolution may yet decline in the full Assembly. Significant defections among African and other Third World countries that once could be counted on have been seen by the radical Arab sponsors of the measure.

Wavering members should listen well to the critical arguments of Barbados or Sierra Leone or Zambia, countries where sensitivities to true racism are merely increased by the false comparison with the political ideology of Zionism.

The ultimate danger caused by final passage of the resolution would not fall solely on Israel—rather the victims would be the United Nations itself and all those countries which have a stake in the Assembly's viability.



## FROM FRIDAY TO FRIDAY

Fresh Grapes And Old Wine

By BERYL SEGAL

The speaker was holding forth on Individual Differences and how this principle applies to the education of the child. The teacher must not make the mistake of assuming that the classroom of children are all of the same cloth. Each child is a world by itself and each child sees and hears and does things in its own way according to the capabilities he or she has been endowed with at birth.

We cannot teach each individual child by itself, but we should be aware that not every child understands what we teach, but in his or her way according to the capabilities God has endowed him or her at birth.

Then I remembered what we learned in Heder when I was a child.

"There are four qualities among those who are sitting before the wise:

- A Sponge
- A Funnel
- A Strainer
- A Sieve."

The student who is likened to a sponge sucks up everything. The true and the false. The essential and the trivial. A sponge. Everything goes in without his being able to differentiate between one and the other. That student absorbs and retains everything he learns.

The student whose mind is like a funnel lets in everything but forgets all he has learned. He does not retain any knowledge. He learns readily but does not remember

anything he has learned. A good child but a poor student.

The student who is like a strainer, how does he learn? The strainer loses all the good wine and retains nothing but the sediments. That student takes in the worst of what he learns and rejects what is good. He might perhaps do it out of spite, but in that too he follows urges that lead him to do it. The teacher ought to recognize it.

The sieve retains the fine flour and rejects the bran. The sieve that we use now is not the same as the sieve called Nafah. It was a special sieve with a receptacle attached so that the coarse flour passes through at the one end and the fine flour stays in the machine. That pupil retains the best of what he hears and lets go of that which is worthless. The student is picking the fruit and partaking of all that is edible and throws away the husks.

Now these characteristics of the four kinds of students can be found in Pirke Aboth, the Sayings of the Fathers, written hundreds of years ago before the rise of formal Psychology which recognizes individual differences in learning.

Or the Youth Oriented Society. We bow and scrape before youth. We endow it with all the virtues in the world and worship young people.

In that same Pirke Aboth, in chapter four, we find:

Rabbi Yose, the son of Jüdah of Kefar Babli said: "He who learns from the young, to what is he like?

To one who eats unripe grapes and drinks wine from the vat. And he who learns from the old, to what is he like? To one who eats ripe grapes and drinks old wine."

What does Reb Yose mean? He means to say that the young is immature, inexact and might lead to error, just as unripe grapes may not be good for your digestion and wine from a vat may lead to intoxication. Only the experience of age, like the maturing of wine, makes for good advice and sound judgement.

Now these "Sayings" are very old and were written by mature men, and they hold true in our own days just as they did when they were said. We will do well to remember them when we talk of "Individual Differences" in learning and of "Youth Culture."

Rabbi Emanuel Lazar, of the Orthodox Congregation Mishkan Tfilah, once said to me:

"Our present day scholars and teachers are forever searching for principles and values in books that are written just now. The newer a book is the more "modern" it is. If they were only to open a page of Talmud and read in it, instead of about it, they would find every principle and value that we are looking for in the conduct of our lives, in the attitudes towards our children, and in relationships of man to man, in the old pages of the Talmud.

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



WELL REPRESENTED at the New England Friends of the Jewish Theological Seminary of America's leadership meeting held recently in Boston was Temple Emanu-El of Providence. Attending were, left to right, Harold Schwartz, Chairman of the Rhode Island Friends of the Seminary, Herman Selya, Temple Trustee, Jacob N. Temkin, Temple Vice-President, Max Alperin, Honorary President of the Temple and a Founder of the Greater Seminary, Manfred Weil, Temple President, and Albert Samperil, Temple Trustee. Plans were made for the Eleventh Annual National Community Service Award dinner meeting to be held Sunday, November 23 in Boston.

## ADL Is Opposed To 'Restrictive' Bill

The Anti-Defamation League of B'nai B'rith and the Massachusetts Catholic Conference have agreed to urge the defeat of the U.S. House of Representative "illegal alien" bill (H.R. 8713) "because it is a restrictive proposal which is out of step with American tradition."

ADL's national law committee has passed a resolution saying that passage of the bill could cause deportations of many aliens with American citizen children.

The proposed bill places sanctions on employers who knowingly hire illegal aliens, and includes criminal penalties for persons found guilty of hiring or referring illegal aliens for employment. The bill would make it illegal to hire or continue to employ any alien who has not been certified by the government to be eligible for employment.

According to Sol Kolack, Executive Director of the New England Regional Office of the ADL, "the bill thus improperly places the burden of enforcement on employers rather than on the government where it belongs."

A spokesman for the Massachusetts Catholic Conference pointed out that the bill would create a situation which will inevitably lead to serious job discrimination against Hispanic people and other minority groups whose legal status might be called into question.

The bill, which would amend the Immigration and Nationality Act, has already been approved by the House Judiciary Committee and is now awaiting a vote by the full House.

Citing ADL's long-standing

## SOCIALIST DIES

1926  
This year marks the death of Meyer London, the Socialist member of Congress from New York City. He was the first Socialist congressman to be seated, and a founder of the Socialist Party of America.

## COMMUNITY CALENDAR

A SERVICE OF THE  
JEWISH FEDERATION  
OF RHODE ISLAND

and the  
R.I. JEWISH HERALD  
For Listing Call 421-4111

SUNDAY, NOVEMBER 2, 1975

10:00 a.m.

Temple Sinai Sisterhood, Bazaar

10:30 a.m.

South Providence Hebrew Free Loan Association,

Regular Meeting

8:00 p.m.

Temple Sinai, Author's Lecture Series

MONDAY, NOVEMBER 3, 1975

12:30 p.m.

Temple Beth El Sisterhood, Business Meeting and

Program

1:00 p.m.

Temple Emanu-El Sisterhood, Regular Meeting

8:00 p.m.

Temple Beth El, Board Meeting

Temple Emanu-El, Education Committee Meeting

TUESDAY, NOVEMBER 4, 1975

1:00 p.m.

Pioneer Women, Club #1, Board Meeting

6:00 p.m.

Jewish Federation of Rhode Island, Initial Gifts

Dinner

8:00 p.m.

Temple Habetzaim, Barrington Jewish Center, Se-

hulard, Board Meeting

Temple Emanu-El, Institute of Jewish Studies

Temple Habetzaim, Barrington Jewish Center, Edu-

cation Committee Meeting

9:10 p.m.

Temple Emanu-El, Institute of Jewish Studies

WEDNESDAY, NOVEMBER 5, 1975

9:30 a.m.

Women's American ORT, Rhode Island-Southern

Massachusetts Region, Executive Board Meeting

1:00 p.m.

Ladies' Association, Jewish Home for the Aged,

Unes Event

7:30 p.m.

Gemiluth Chessed, Hebrew Free Loan, Board

Meeting

8:00 p.m.

Bureau of Jewish Education, Adult Lecture Series

Congregation Mishkan Tfilah Sisterhood, Regular

Meeting

Temple Beth Torah Sisterhood, Regular Meeting

8:15 p.m.

Temple Habetzaim, Barrington Jewish Center,

Adult Education Series

THURSDAY, NOVEMBER 6, 1975

8:00 p.m.

Bureau of Jewish Education, Corallion-Warwick

Adult Institute

Providence Chapter, Women's American ORT,

Board Meeting

# HERALD

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CEZIA ZUCKERBERG

FRANCES SEGALSON

Managing Editor

Editor

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FRIDAY, OCTOBER 31, 1975

## Tomb is Center of Dispute

HEBRON: Jews pray outside the walls of the Ibrahimi Mosque in Hebron in Israeli-occupied Jordan. The mosque, a shrine for Jews, Muslims and Christians, has become involved in an international dispute involving Jordan, Israel and the United Nations.

Dispute over access to the Hebron shrine has simmered for a long time. During the British mandate over the Palestine, Jews were allowed only to the first seven steps leading to the caves, and under Jordanian rule, Jews were not permitted on the site at all.

Since the 1967 Arab-Israeli war, Jews and Muslims have shared access to the sacred tombs on a complicated timetable but sometimes the two groups confronted each other and scuffles ensued.

In early August, Israel proposed a plan under which Muslims would

be restricted to use one of the caves containing the tombs of Isaac and Rebecca, while Jews will use the cave where Abraham and Sarah and Jacob and Leah are buried.

This brought complaints from Muslims and religious Jews and from the Jordanian Prime Minister, who cabled U.N. Secretary General Kurt Waldheim about "serious Israeli measures taken against the sanctity and physical integrity" of the mosque.

Israel rejected as "completely baseless" the Jordanian charges alleging violation of Muslim religious rights and said that Jordan's record of forbidding Jewish access to the shrine and other Holy Places for 19 years "surely denies the Jordanian government any moral standing in such issues."



MRS. JOSEPH KATZ is chairman of the Annual Linen and Equipment Event of the Ladies' Association of the Jewish Home for the Aged. The event will be held Wednesday, November 5 at Temple Emanu-El Meeting House, with a coffee hour at 12:30 p.m. and a Family Fashion Show at 1 p.m. Mrs. Meyer Saval is Co-Chairman, and on the committee are Mrs. Milton Blazar, Mrs. Abraham Lippman, Mrs. George Tuck, Mrs. George Ludman, Mrs. Irving Abrams, Mrs. Aaron Caslowitz, Mrs. Marney Goldberg, Mrs. Leo Greenberg, Mrs. Edward Lavine, Mrs. David Litchman, Mrs. Eli Winkler, Mrs. Abraham Schwartz, Mrs. Harold Kelman, Mrs. Perry Summer, Mrs. Albert Alter, Mrs. Harry Halpern, Mrs. Maxwell Lopatin, Mrs. Ben Poulton, and Mrs. Sheppie Dressler.

### HELPING HAND 1876

Thomas A. Edison this year invented the mimeograph device. This machine would prove to be a boon to Jewish congregations.

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OUR YOUNGER SET: Brian Andrew, age 4, and Rachael Allyson, 1, are the children of Mr. and Mrs. Stanley Allan Schwartz of Brockton, Mass. Their maternal grandparents are Mr. and Mrs. Nathan Price of Providence, and paternal grandparents are Mr. and Mrs. Morris E. Schwartz, also of Brockton. Their great grandmother is Mrs. Rose Pearlmuter, of Boston.

## Arabs still critical Of Sinai agreement

BEIRUT, LEBANON: Many Arab diplomats, scholars and journalists outside Egypt, believing that the Sinai agreement has crucially weakened the Arab side, are convinced that the pact will prove an obstacle to peace rather than a step toward it.

Despite disclaimers by Anwar el-Sadat, the Egyptian President, these critics—Syrians, Palestinians and Lebanese—contend that Egypt, the most populous and militarily powerful Arab country, has been broken out of the Arab front against Israel. They assert that, with American encouragement a psychological and political demobilization will take place in Egypt, with the result that the average Egyptian will become inward-looking and no longer concerned with the fate of the Palestinians, which is at the heart of the Arab conflict with Israel. It will take another war to reverse this trend, the critics of the Sinai agreement say.

The critics in Damascus and Beirut also charge that neither American nor Israeli attitudes have changed as a result of the agreement. They insist that the publication of the secret American-Israeli understanding revealed that the United States remained totally committed to Israel, to the point of having given Israel veto power over any contacts between Washington and the Palestinians.

For President Sadat the most important reason for wanting the Sinai agreement was that he thought—and still thinks—that it will lead to direct American involvement in the Middle East, on the Arab side as well as the Israeli.

The Egyptian leader had come to the conclusion that the Arab-Israeli conflict could not be solved and that Israel could not be induced to evacuate the territories she occupied in 1967 as long as one of the two superpowers—the United States—remained committed to the exclusive support of Israel while the other—the Soviet Union—gave more half-hearted backing to the Arabs.

It is also hoped that the mood resulting from the agreement will bring investors and industrialists from the West and the Arab countries into Egypt to help salvage her ailing economy.

Mr. Sadat's critics concede that their contention is based on the expectation that Mr. Kissinger will be unable to bring about another disengagement on the Syrian front.

Syrian, Palestinian and Lebanese critics fear that the agreement has isolated Egypt, neutralized President Sadat and muted the most effective moderate voice in the Arab world for the time being.

### Assad's Role Weakened

Egypt, this reasoning goes, could be an effective leader toward a peace settlement only if she maintained her credentials as a confrontation state, along with Syria, and if she remained in a position to influence policies within the Palestine liberation movement.

The critics further say that the Sinai agreement has weakened the position of President Hafez al-Assad of Syria in face of more unyielding officials in Damascus. This, in turn, has reduced his ability to enter into a disengagement agreement of his own, the critics add.

Arab critics of the agreement contend that American motives have once more become suspect among Arab nationalists. Extremists accuse Mr. Kissinger of deliberately seeking to split Egypt from the rest of the Arab world. Moderates say that whatever his intentions, this is the result by which the American action has to be judged.

A Syrian diplomat recalled that Mr. Kissinger, on his last visit after the agreement had been signed, told President Assad that the United States would try to "get something" for Syria before the American election but that "he could not promise."

"What kind of step-by-step is that?" the diplomat asked.

West European diplomats in the area moreover express fear that the United States will not be able to meet the hopes of economic assistance and investment in Egypt that have been created by the agreement.

The needs of Egypt are astronomical. And if President Sadat fails to solve his economic problem because the Arab oil producers are not willing to give the money that the United States cannot provide, then the agreement would lose its justification even in the eyes of many Egyptians, these diplomats say.

They point out that the only Arab leader who has publicly endorsed the Sinai agreement so far is President Gaafar al-Nimeiry of the Sudan. King Khalid of Saudi Arabia was quoted by Mr. Kissinger as being in favor but has not said so himself, and others have been cautiously silent.

### Alternative Suggested

A better approach to peace that the Sinai agreement, almost all critics say, would have been for the United States to start pushing for a final settlement, including Israeli withdrawal to the pre-1967 lines, in return for a real peace accord.

Informed diplomats here report that this actually was the approach chosen by Arabists in the United States Government earlier this summer, but that it was dropped as politically unfeasible because of expected opposition from Israel's supporters in Congress.

Criticism of the agreement is admittedly based on the assumption that Mr. Kissinger will not be able to bring about another disengagement on the Syrian front. If he did—and the chances seem slim—the great first obstacle would be surmounted and momentum toward peace would be achieved, even his critics concede.

STAY INFORMED. Read the Herald

# BRIDGE



By Robert E. Starr

Today's hand, at first appearances, looked too easy. Even the lead was favorable in most cases. Yet, if the Defenders cooperated and the Declarer became too complacent he would go down even though the first impression a Declarer gets on examining his Dummy is that with that lead he might even make an overtrick. Actually, there are two pitfalls in this hand and most of the Declarers fell into both.

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

South was Dealer, all vulnerable with this bidding:

S	W	N	E
1♠	P	4♣	End

I would say the bidding as shown is quite normal and did go that way at almost every table. West, rather than lead from anything decided to lead a Diamond which gave Declarer a free finesse against the Queen right off the bat. I could visualize most of the Declarers now saying to themselves that now, with Trumps breaking only one trick will be lost there, no Diamonds can be lost now and if there is time and the Defenders either fail to lead a Heart soon enough or the wrong hand has to lead it, no Hearts will be lost, making a total of eleven tricks.

With that all but one South let the first lead come around to his own hand as the Queen forced his Ace. Naturally, he played low from Dummy. But now both of Dummy's Diamonds are higher than Declarer's. Now, most of the

Declarers can't resist getting those two Trumps out, after all they have eleven. But East won the first as West showed out and led back a Heart. Declarer played the Queen hoping East had led from the King but West had it so now there was a loser there. Still to be lost was another high Trump and the Club Ace, down one.

Two Declarers somewhat foresaw their problem and did worry about a 2-0 Trump break. They decided that they had better establish a Club discard for their possible losing Heart, another foreseeable problem. So, before leading Trumps, they played a low Club to the Jack. But West didn't take his Ace then but instead took it on the next trick. Now he led another Diamond, Declarer winning and now what? Where did he win? In Dummy. He cannot get back to his hand now. Now comes a Trump lead but East wins and returns that Heart. That would be all right had the Trumps all been gone. Another Trump lead will enable Declarer to return to his own hand to use the good Club but Trumps didn't break and as one is still out there is no way Declarer can get back for that discard. He has to lose the Heart trick and not one Declarer failing to make the hand saw how he could have made it.

Here is how: A good Declarer prepares himself against as much as he can. In this hand he might expect both Trumps to be in one hand and for the Heart to be wrong and led as soon as the Defenders get in. He also cannot expect his opponents to cooperate and take the Club Ace on the first trick so he has to guard himself against all that if he can. The card he plays from Dummy on the first trick is the key. Watch what happens if he plays the Diamond Jack at trick one. If West has led from the Queen it will win and the Ace is still intact for the entry to the Club discard. But if East has that Queen, as he does, Declarer's 10 is now high. The little 4 in Dum-

my can be played to it after the Defense takes the Club Ace. If that bit of foresight is used the Defense is helpless. But all these possibilities must be considered.

Moral: Never be too complacent. Consider everything that you can guard against costlessly.

## RAISES \$162 MILLION

JERUSALEM: The Keren Hayesod-United Israel Appeal has raised \$162 million in cash for Israel during the current fiscal year, its world chairman, Ezra Shapiro, reported at the opening session of the Jewish Agency's fourth annual Assembly here. The KH-UIA raises funds all over the world except in the United States. Shapiro noted that this year's sum exceeded the amount raised after the 1967 Six-Day War and is more than half the record sums raised following the Yom Kippur War in 1973. According to Shapiro all signs indicate even better results by the end of the fiscal year, despite economic recessions in many countries resulting from the Arab oil embargo.

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## Auschwitz Survivor Murdered in New York

NEW YORK: Police have charged a 23-year-old man with the murder Friday Sept. 26 of an Orthodox Jew who was shot to death after he told a holdup man he did not have any money on him because it was Sabbath.

The victim, Israel Turner, 54, was killed in front of his home in the Crown Heights section of Brooklyn, a mixed Jewish-Black neighborhood, after returning home from Sukkot celebrations at the nearby headquarters of the Lubavitcher movement.

Mr. Turner's wife, Shifra, had been babysitting with her grandchild, when her husband, who carried no keys because of Sabbath, called to her. Mrs. Turner looked out of the window of her ground floor apartment and saw a robber

confronting her husband.

"Leave him alone, he has no money," she cried. The robber fired two shots into Mr. Turner's chest and fled.

A passing car rushed Mr. Turner to the Kings County Hospital where he was pronounced dead on arrival. Mr. Turner and his wife were survivors of Auschwitz.

Minutes after the shooting, a man identified as Larry Pilgrim, of Brooklyn, was observed by two policemen as he tried to conceal a 25 caliber automatic in shrubbery just two blocks from the scene of the murder.

Police said he was charged with homicide after a ballistics report showed that the gun allegedly found in his possession matched the murder weapon.

## Ford May Meet With Assad

WASHINGTON: The White House left open a possibility today that President Ford might meet with President Hafez al-Assad of Syria in Europe next month.

The meeting apparently would be held after Mr. Ford attended a seven-nation economic gathering in France in mid-November.

A report that Mr. Ford and Mr. Assad might meet came from Egypt's Foreign Minister, Ismail Fahmy, who told a Cairo newspaper that arrangements were under way.

Asked whether the Cairo report was accurate, a White House aide replied: "we have nothing to give you at this time."

One answer was thought to indicate that Mr. Ford was trying to arrange such a meeting.

President Assad made a surprise flight to Moscow Thursday night for talks with the Soviet leaders. He returned to Damascus last night. A communique on the talks stressed Soviet-Syrian agreement on Middle East issues.

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- A continued effort to provide better transportation for the elderly
- A continued effort to provide better health care for all our citizens

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Committee to Elect Leon A. Mathieu  
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## Labush - Kortick

Temple Beth Israel in Providence was the setting Saturday evening for the wedding of Tamara Pearl Labush and Stuart Jay Kortick. Rabbi Jacob Handler and Cantor Karl Kriz officiated at the 7 p.m. candlelight ceremony, which was followed by a reception in the social hall.

The bride is the daughter of Mr. and Mrs. Bernard Labush of 105 Woodcrest Road, Warwick. Mr. Kortick, of Cranston, is the son of Mr. and Mrs. Douglas Kortick,

also of Cranston.

The bride was given in marriage by her parents, and her sister, Iris Labush, served as maid of honor. Sheryl Labush, a sister of the bride, and Marilyn Kortick, a sister of the bridegroom, were bridesmaids.

Nelson Kaplan served as best man, and Stevan Labush, a brother of the bride, and Stewe Ambrosino, served as ushers.

The couple will live in Cranston after a wedding trip to Bermuda.

## Austrian leader accused Of Nazi role in WWII

VIENNA: Friedrich Peter, leader of Austria's right-wing Freedom party, has been accused of membership in a World War II special SS brigade involved in the murder of more than 10,000 civilians, including 8,000 Jews.

The accusation was made in a news conference this week by Simon Wiesenthal, an Austrian Jew who has devoted his life to hunting down former Nazis. Mr. Wiesenthal said he had come across a document proving that Mr. Peter was a member of a special infantry SS brigade operating in the occupied Russian hinterland. He said

his material did not link Mr. Peter to any specific crime.

Mr. Peter was an unsuccessful candidate for chancellor in the Austrian elections last Sunday. Although Bruno Kreisky won a majority for the Social Democrats, the campaign was close enough for his party to have considered forming a coalition with Mr. Peter's party.

Mr. Peter acknowledged that he was an SS officer but denied any connection with the mass murders. Chancellor Bruno Kreisky described the charges against Friedrich Peter as "pure character assassination."

## Czech Rabbi, Torah Together in Britain

NEW YORK: A 200-year-old torah, one of 1,564 scrolls desecrated during the Nazi occupation of Czechoslovakia and lost for nearly a quarter of a century, has again been carried by a 70-year-old Orthodox rabbi who had lovingly handled it in the pre-war Czechoslovak village of Nachod.

The scrolls were rescued, stored away and eventually forgotten. They were discovered several years ago and shipped to London where they were refurbished for distribution to synagogues.

The Nachod torah, scroll number 66, was sent to Temple Israel, a Reform congregation in West Brighton, S.I. Rabbi Milton J. Rosenfeld thought that it would be fitting to find a former Czech rabbi to attend the reconsecration service. The Society for the History of

Czechoslovak Jews, Inc., said that it would try to find one. It did, in the person of Rabbi Hugo Stransky, the one-time spiritual leader of the Nachod synagogue who for the last 20 years has been serving Congregation Beth Hillel in the Washington Heights section of Manhattan.

"It was like a miracle," Rabbi Rosenfeld said. "A scroll uprooted, a man uprooted, both victims of the Holocaust. The two have now come together in the same city. It's an impossibility, it's a miracle that symbolizes the indestructibility of Judaism."

As white-bearded Rabbi Stransky held the torah before a congregation of more than 250, he noted that the scroll completed "the cycle of my rabbinic career." He said he would retire at the end of this year.

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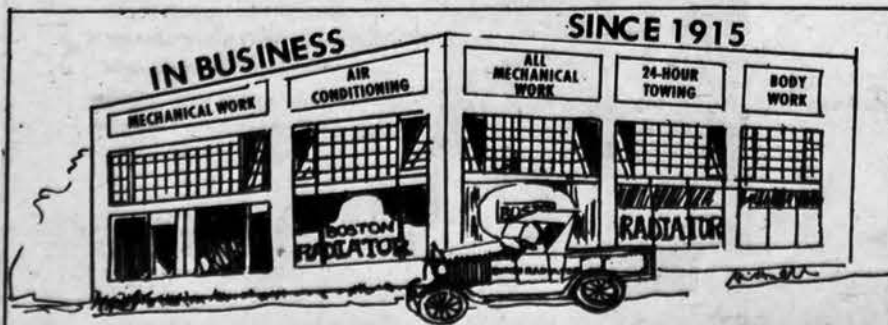
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## Wisconsin wedding shows Real ecumenical spirit

HAYWARD, WISCONSIN: Attention all movie directors. If you're planning to film a wedding scene ala 1975, against a woodland backdrop, produced with unlimited imagination, you missed a rare opportunity. The one that took place here recently was laced with drama, creative inspiration and beauty.

The bride and bridegroom are Catholic. The minister, a Protestant, and the stand-in parents, Jewish, along with all the guests, represented all faiths.

To Lou and Renee Rosenblum, who live in Whitefish Bay and operate Camp North Star, the wedding on Friday evening was just another way for them to "practice what they preach" to the more than 150 boys who come to camp each summer. And, to the many post campers who flock there after the boys leave for home, it was a chance to participate in an unforgettable Friday night service.

It all fits together like this.

When the summer began, one of the counselors, a young teacher from Manitowoc, announced his intention to be married soon to the girl he left behind. As the summer progressed, the spirit of the Friday night services held in the open on the lakefront so moved him that he asked if his wedding could be held there.

"We said we'd be happy to have it here," said Mrs. Rosenblum. But that statement hardly settled the matter.

Because the service was being held outdoors, the Catholic priest who was asked to perform it felt he couldn't.

Another clergyman was found who would, but he wasn't Catholic. There were difficult circumstances which prevented the bride's family from being there, so it was the Rosenblums who received the bride's farewell kiss on her way to the altar.

She had dressed in the camp infirmary, hastily made into a bride's room; the groom dressed in the back of his pickup truck.

Evening approached and guests and campers strolled across the

baseball field to the council ring. The sun was setting as they were shown to seats about the ring—family and camp staff to the left, campers to the right.

Over the crest of the hill came the couple, arm in arm. Like an usher, the groom's Irish setter romped before them. A guitar strummed a folk song.

That's how she looked, the bride, dressed in white eyelet, carrying a bouquet of wild flowers, face lit from within. She looked like a folk song. At her side stood a tall, handsome, bearded man who sang to her

as the ceremony ended.

What is ecumenical? That night it was the kippa on the head of a boy in the first row, the cross on the mother of the groom. It was the breaking of a glass by the groom, who insisted he wanted to include that Jewish custom in his wedding rites.

What is beauty? It was the sight of the bride kissing the ring she placed on her husband's finger. It was the hushed presence of the woods, water and sky. It was the sight of a canoe gliding by on the lake as the sun set and the service ended.

From the outdoor chapel people came back to the lodge for cake and ice cream, no longer strangers. They had shared a Friday night service.

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### RE-ELECT

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Campaign Coordinator

### CHAPLAIN LAUDED

NEW YORK: The Legion of Merit has been awarded to Chaplain (Captain) Samuel Sobel, the first rabbi to serve as The Chaplain, U.S. Marine Corps—a title

equivalent to the Chief of Chaplains—the National Jewish Welfare Board relates. Chaplain Sobel is responsible for the supervision of 200 chaplains of all faiths in the Marines.

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### RE-ELECT

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## Women want Sinai Patrol

WASHINGTON: Rep. Bella S. Abzug (D.N.Y.) says that she has received inquiries from women who want to volunteer to serve as technicians at the early warning posts in the Sinai. The Congresswoman stated: "It might be a good idea to include women technicians in the group because their presence would underscore the peaceful goals of this mission."

She said that among those seeking to volunteer was a young New York woman with an engineering degree who speaks Hebrew and Arabic and is a student of Middle Eastern affairs. In a letter to Rep. Abzug, the applicant said:

"I have friends in both Israel and Egypt and I hope that by taking an assignment in the Sinai I could help all of them to lead a more peaceful life. I have been in the Negev and I know how bleak and desolate the land can be, but I will volunteer for one to two years' service."

Congresswoman Abzug said she was referring inquiries about the volunteer force to the State Department.

### TORONTO CONVENTION

HOUSTON: B'nai B'rith's board of governors, in an 'appreciative response' to the Canadian government's cancellation of a UN conference in Toronto which would have included representatives of the PLO, have voted to convene its own 1978 convention in that city.

In 1973, charging Great Britain with a "pro-Arab tilt" by its embargo of arms to Israel during the Yom Kippur War, B'nai B'rith shifted its 1974 convention from London to Jerusalem and Tel Aviv.



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## SCULPTURE UNVEILED

1876

The Independent Order of B'nai B'rith unveiled Moses Jacob Ezekiel's monumental sculpture "Religious Liberty" this year in Fairmount Park, Philadelphia, as its contribution to the centennial of the Declaration of Independence.

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## Your Money's Worth

By Sylvia Porter



### SLASHING YOUR HOSPITAL COSTS

Walk-In Surgery

In an era of fast-food outlets and drive-in banking, why not walk-in surgery? Why not, indeed—and this has become one of the fastest growing phenomena in the medical field. With walk-in surgery—or in-and-out or same-day surgery—you enter a hospital in the morning, have your operation, go home before the day ends. Ordinarily, the operation might have kept you in the hospital at least two or three days.

You save time. You save money. By eliminating the need to occupy expensive bed space and many customary expenses that go with hospitalization, this quick procedure may cost you one-third to one-half of what the same operation done the traditional way would cost.

Pioneered in 1961 at Butterworth Hospital in Grand Rapids, Mich., walk-in surgery grew slowly at first, then took off—today, more than 2,000 hospitals offer this type of care.

In addition, a new form of free-standing health facility (with names such as "surgicenter") has come into being to provide walk-in surgery exclusively. There are about two dozen of these facilities in existence now, with as many as 100 more said to be in the planning stage.

Of the more than 40 types of operations that can be done on a one-day outpatient basis, the most frequently performed is the dilation and curettage (D & C).

Others include tonsillectomies and adenoidectomies, hernia repairs, removal of cysts and other growths, hemorrhoidectomies, biopsies, skin grafts, therapeutic abortions, vasectomies, cataract removals, and various kinds of plastic and orthopedic surgery.

Generally, patients selected must be in reasonably good health and not too old—in order to minimize the possibility of complications which could come in the absence of the prolonged observation that follows conventional surgery.

With this precautionary pre-admission screening, the record for walk-in surgery has been impressive. For instance, of the 26,500 operations performed over a five-year period by the Phoenix Surgicenter, one of the oldest and best-known of the free-standing facilities, not one resulted in a fatality or required an emergency transfer to a regular hospital.

You, the patient, are watched closely immediately after the operation and you may be kept in the recovery room for, say, an hour or two. Patients undergoing some operations, however, have been able to check in and out of the hospital or clinic in as little as three and a half hours. Walk-in surgery is particularly beneficial for children, for it eliminates the psychological trauma that is often triggered by an overnight stay in the hospital.

What about the possible dollar savings?

To illustrate a D & C that costs \$121 in the facilities of the Phoenix Surgicenter would cost \$265 and involve a two-day stay if done on an inpatient basis at a hospital in the same city. (None of the figures include the surgeon's or anesthesiologist's fees.)

At the walk-in surgery unit at Watts Hospital in Durham, N. C., savings of \$120 were reported for an operation to excise a breast tumor, and of \$170 for treating a broken arm.

Verticare, Blue Cross of Southwest Ohio's same-day surgery program, estimated savings of \$250,000 during its first 24 months of operation. In addition, the 1,273 patients receiving treatment under the program saved an estimated 4,

121 hospital days.

As walk-in surgery proves itself, increasing numbers of health insurance plans from coast to coast are providing coverage for it. Right now, more than half the nation's Blue Cross Plans offer this benefit. In New York City alone last year, 100,000 Blue Cross Plan subscribers received benefits for same-day surgery. In Boston, 25,000 subscribers did. In Phoenix, the number also was 25,000.

"It cuts costs because it eliminates the hotel part of the expense, such as room, board and meals," says a Blue Cross official in Rhode Island, on the basis of his state's experience.

"The hospital can then also be used more effectively, for beds go only to those patients requiring full hospitalization."

And there is much, much more that hospitals themselves can do—and many are doing—to curb the cost up-spiral.

(a) In California, for instance, a program called CASH (Commission for Administrative Services in Hospitals) tries to apply the same time-saving procedures used by industry to hospitals.

Along the same lines, in Pittsburgh, 27 hospitals are using the Blue Cross Plans' management engineering staff to get help in such areas as nurse staffing, dietary, laundry, housekeeping and business operations. Computers also are being increasingly used as time and money savers for everything from streamlining admissions to monitoring cardiac patients to screening charges.

(2) "Utilization Review" committees are becoming commonplace in hospitals to make sure hospital stays are kept at a minimum and services rendered to patients are necessary and medically proper.

(3) Also significant is a movement among Blue Cross Plans to monitor claims through a computerized PUR (Plan Utilization Review) procedure which evaluates the appropriateness of lengths of stay and such service charges as X-rays, lab fees, drugs, biopsies, physical therapy. Claims are screened on the basis of 100 different diagnoses accounting for 70 per cent of all claims.

If there is a marked deviation from certain standards, based on previous experiences, the claim is automatically flagged and reviewed. PUR is clearly a response to consumer demands for a lid on skyrocketing health care and insurance costs.

(4) Possibly most important is the technique by which hospitals are sharing services so they can buy more economically and make more efficient use of their equipment and personnel.

The American Hospital Assn. estimates joint purchasing arrangements now exist among more than 2,000, or nearly one-third of the nation's hospitals—permitting hospital purchasing agents to buy goods and materials at quantity discounts saving millions.

(5) Finally, there are encouraging signs of a cooperative effort to control hospital building costs via state health planning councils which review applications for all new health facilities.

This problem of duplication of facilities is our problem because we pay for the surplus—as taxpayers, patients, health insurance subscribers, employers, etc.

We cannot hope to reverse the trend of health costs—but we can and we must fight to flatten out the spiral.

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## ORGANIZATION NEWS

### Men's Club Event

The monthly Service-Kiddush Program sponsored by the Men's Club of Temple Sinai, Cranston, on the Sabbath linked with Rosh Hodesh, the beginning of the Hebrew month of Kislev, which takes place on Wednesday, November 5, will be held on Saturday, November 1. Sabbath Afternoon Service begins at 4:30 p.m. followed by refreshments at 5:15 p.m. Entertainment will be provided by the senior citizens.

### Sisterhood to Meet

The next meeting of the Sisterhood of Temple Beth-El will be held on Monday, November 3 at the Temple Meeting Hall. A petite luncheon will be served at 12 noon in honor of all new members. The members of Temple Habonim Sisterhood will also be guests. Following a short meeting, guest speaker Rita Michaelson, wife of Atty. Gen. Julius Michaelson, will present a survey of Twentieth Century Jewish Art entitled, "After Chagall-What?"

### Dinner Meeting

The Touro Fraternal Association will hold a half-price Dinner

Meeting on Wednesday, November 12 at the Ramada Inn in Seekonk, Mass at 6:30 p.m. The dinner is for members only, and reservations must be made by November 5. The Association's headquarters will be closed on November 12.

### Discuss Handbook

"Women in Transition," a handbook for women with special emphasis on single, divorced or widowed women in society, will be discussed by one of its co-editors, Judith Brigham, at a meeting to be held Sunday, November 9, at 12 noon at the Jewish Community Center. Brunch at 11 a.m. will precede the meeting, which is the first in a series sponsored by the Providence Section, National Council of Jewish Women. Marilyn Woronov is Chairman of the study series.

### Membership Tea

Mishkon Tfiloh Sisterhood will hold its annual Membership Tea this Sunday, November 2, at 3 p.m. at the home of Rabbi and Mrs. Emanuel Lazar, 4 Lorimer Ave., Providence. The program, to be presented by the Program Chairman, Mrs. Robert Berlinsky, will feature Jeannette E. (Shoham) Resnik, the Balfour Day speaker, whose talk is entitled "A Day to Remember." Miss Dorothy Berry, president of the Sisterhood since its beginning 12 years ago, has appointed Mrs. Jessie Connis as Membership Chairman, and will preside at the meeting.

### Sisterhood Meeting

"Health, Welfare and Our Government," a panel, is the program planned for the Temple Emanu-El Sisterhood paid-up membership meeting on Monday, November 3, in the Temple Meeting House. The panelists, all local authorities, are Dr. Seebert Goldowsky, of Blue Cross, Blue Shield; Mrs. Marilyn Schlossberg of the Miriam Hospital; Paul Segal, executive director of Jewish Family and Children's Service; and Lewis Treistman, a supervisor from the Department of Social and Rehabilitative Agency Services of Rhode Island. Irving Kronenberg, executive director of the Rhode Island Jewish Home for the Aged, will act as moderator. Mrs. Beryl Meyer is program chairwoman, with Mrs. Evelyn Bresnick and Mrs. Helen Chermick as co-ordinators. Dessert and coffee hour begin at 12:30 p.m., with the meeting starting promptly at 1 p.m. Mrs. Beverly Loebenberg and Mrs. Shirley Neidorf are in charge of hospitality.

### Bicentennial Walk

The Cranston Chapter of Hadassah will take a Bicentennial Walk called a "Mile of History" through the historic East Side of Providence under the leadership of a guide from the Providence Preservation Society, on Monday, November 3. Raindate is Thursday, November 6, and the meeting place is the First Baptist Church at the foot of College Hill at 1 p.m. The walk will take about one and one-half hours or a bit longer. Fee is \$1.50, and comfortable shoes are recommended. For more information, call Betty Adler at 781-3263.

### Yiddish Readings

Dr. Leo Stern, pediatrician in chief at Rhode Island Hospital, and professor and chairman of pediatrics at Brown University, will present a Yiddish reading of stories and poetry of I.L. Perez at the Jewish Home for the Aged of Rhode Island on Tuesday, November 4, at 1:30 p.m. in the Home's auditorium. The public is invited.

### Annual Dinner Dance

The Rhode Island Jewish Fraternal Association will hold its Annual Dinner Dance, observing the 70th year of its existence on Saturday, November 1 at the Venus de Milo, Swansea, Mass. Cocktail hour is

from 7 to 8 p.m., with dinner at 8 p.m. The Committee is Samuel Jamnick, Chairman, Jack Gordon, Aaron Siegal, Ira Bazar, Samuel Kaufman, Bernard Schneider, Dr. M.K. Bornstein, and Louis Sacarovitz.

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## Re-Elect

## Column 6

RICHARD F.

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# A Basic Structure For The Laws Of Kashruth

By **RABBI EMANUEL LAZAR**  
of Congregation  
Mishkon Tfiloh

"And you shall be holy unto Me; therefore you shall not eat any flesh that is torn of beasts in the field; you shall cast it to the dogs" (Exodus 22,30). The Hebrew word *trefah* is used in this verse in connection with the word *sadeh*, which means field; hence the usual translation "torn of beasts of the field." The Talmud tells us that the word *trefah* refers not only to the meat of an animal that was mortally injured by beasts in the field, but also to the meat of an animal which has suffered an external or internal injury which would in the end prove fatal. The Mishnah (Hulin 111,1) gives the following rule: "If an animal with a similar defect could not continue to live, it is *trefah*." According to our Sages, such an injury leads to death of an animal within a year (Hulin 57b). In the case of fowl, if there is a doubt as to whether it is *kosher* or *trefah*, if after 21 days it should lay an egg then it is *kosher*, otherwise it is *trefah*.

The designation of *trefah* applied in the Written Law to the animal injured by a beast in the field only describes what *usually* happens. In reality, however, the word *trefah* applies equally to other injuries or imperfections of the animal body. Eighteen such injuries or organic defects which render an animal *trefah*, or unfit for consumption, are enumerated in the third chapter of the Mishnah Hulin. The Talmud explains them in great detail. On the basis of the Talmudic exposition, the Rambam in Hichos Maachalos Assuros, chapter 4 and 5, systematically sets 70 categories of *trefah*.

We have a general rule as laid down by our sages in the Talmud that *trefah* means that the animal is so diseased that it cannot live out the year. Our body is harmed by eating diseased meat and our sages hold that man's soul should not be infected by a disease of the body, which can be prevented by eating *kosher* food only.

*Trefah* may be given to the dog, to whose health such meat is not detrimental. The dog is purposely mentioned for two reasons: because of its faithfulness to its master, and second, because as the Talmud put it "G-d does not deny to any creature its reward." Because the dogs did not bark when the Jews left Egypt, they are rewarded with the meat that becomes *trefah*.

The fundamental laws of slaughtering (*shechitah*) are handed down by Sinaitic oral law and hinted at in the Torah by the following words: "Thou shalt slaughter of thy herd and of thy flock which the L-rd hath given thee as I have commanded thee (Deuteronomy XII, 21). Since such a commandment is nowhere mentioned in the Torah, it must have been communicated orally to Moses by the Divine Lawgiver. Here we have a good example of the inseparable unity and revelation of the Written Law (Torah) and Oral Law (Talmud) which are both of Sinaitic origin and are equally binding on the Jew.

There are five rules which must be scrupulously observed during the slaughtering process in a manner which is designed to secure a quick and painless death as well as the fullest draining of blood. The slaughtering must be done:

1. Without any interruption — *Shehitah*.
2. Cutting only by way of movement to and fro and not by pressure — *Derassah*.
3. With an uncovered knife, that is, it must be visible from the beginning of slaughtering to the end and it must not be covered by the

hide of cattle, the wool of sheep or the feathers of birds — *Chaladah*.

4. Within the space designed for cutting, without any deviation from the space — *Hagramah*.

5. Without any tearing loose of the windpipe and gullet before or during the cutting — *Ikkur*. Hence also not with a knife which has even the slightest notch (*Pegimah*) and has not a perfect edge.

**Slaughtering (Shehitah)**  
We are commanded in Leviticus, Chapter 17, verses 3 and 4, "That a man of the House of Israel who slaughtered an ox or a lamb or a goat outside of the Holy Place in Jerusalem, hath shed blood and that man shall be cut off from among his people." The sacrifices had to be offered in one central place. It was feared that the offering of sacrifices outside of the Divinely selected shrine might lead to disruption, end in disintegration and cause the breaking up of the unity of Israel. He who brought a sacrifice outside of the proper place is as if he spilt or shed unnecessary blood. To slaughter an animal, unless for a higher purpose as for atonement or for food or health, is according to the Torah, shedding blood and destruction. Therefore, it is apparent that the Jewish Law is opposed to hunting as a pastime. It is inhuman, cruel and painful. For that reason, he who violated this law was punished by excision from Heaven as we read "And that man shall be cut off from among his people."

According to Rabbi Ishmael (Hulin 16b,17) (and most authorities agree with him) the slaughtering of animals for ordinary meat consumption was forbidden during the whole period of Israel's sojourn in the wilderness, unless they had been consecrated as peace offerings (*Shelamim*). Consumption of meat without offering it first as a sacrifice was permitted only after the entry in the Holy Land, when the sanctuary was no longer near and the distance of the journey to Jerusalem made it impracticable first to offer up the animal whose meat was meant for private consumption.

The almost hesitant way in which the Torah gives permission for such meat consumption caused our sages to remark: "The Torah teaches here a rule of conduct that a person should not eat meat unless he has a special appetite for it (Hulin 84a). It almost seems that permission to take animal life for human food was given as a divine "Concession" to human needs. Perhaps only with the increasing weakness of the human constitution that the daily consumption of meat became necessary.

## The Kosher Signs To Look For!

Concerning cattle and beast the Torah provides the following rule: "Whatsoever parteth the hoof and is wholly cloven footed and cheweth the cud among the beasts that you may eat." The clean cattle and the clean beasts are enumerated in Deuteronomy XIV,5.

As far as birds are concerned, the Torah does not specify signs of identification but simply lists 24 types of birds as being forbidden, with all others permitted (Leviticus XI,13; Deuteronomy XIV,11,12).

Among the fishes everything that has fins and scales is permitted, everything else not (Leviticus XI, 9,10; Deuteronomy XIV,9).

The Torah divides the forbidden "Swarming Things" (*Sheratzim*) into three categories:

1. Swarming things that live in the water.
2. Swarming things that creep upon the ground.
3. Winged swarming things that fly in the air.

Forbidden swarming things are described in the Torah as especially detestable and as having a particularly damaging influence on the character of the Jew who consumes them (Leviticus XI, 10,20,29,1 and Deuteronomy XIV,19).

**Slaughtering**  
*Shechitah* in accordance with Jewish law is the most humane method of slaughtering. The sharp, faultless and movable knife cutting in a manner which is designed to secure a quick and painless death as well as the fullest draining of blood is a most humane way of taking an animal's life. Reverence for animal life is also shown in the fact that a special blessing is pronounced before the act of *shechitah*. The right to take an animal's life for food is restricted to specially selected and appointed religious people called *Shochetim*.

**Salughterer (Shochet)**  
Although a *shochet* is given a license (*Kabalah*) to practice his profession only after careful training and a thorough examination in the theory and practice of the laws of *shechitah* (slaughtering) — and all this after his religious character has been testified for by a reliable rabbi — much of his activity must be carried out unobserved by others and remains a matter between him and his Maker. The religious responsibility which is connected with the calling of a *shochet* is very great indeed. The slightest mistake in the act of *shechitah* (slaughtering) makes the animal *Nevelah* — unfit for Jewish consumption. Only skill and conscientiousness on the part of the *shochet* stands alone before G-d and his conscience. He has to examine the knife before and after the act of *shechitah* to find out whether it is faultless, sharp and free of notches. After an animal is slaughtered it is especially investigated as to its lungs, whether it is tubercular, or whether its lobes are missing or in improper order, because in most cases the animal disease is generally lodged in the lung. All these are discussed in the Talmud Hulin and in the Jewish Code, Yoreh Deah.

**Nikkur (Purging)**  
The removal of the forbidden parts, such as forbidden fat — *Chelev* itself, veins prohibited because they contain blood, the technical term for which is purging, is carried out not by the *shochet* but by the butcher. This, too, is a very responsible task. The butcher who purveys kosher meat is expected to have the required knowledge, experience and conscientiousness. He has to remove the forbidden parts of the meat before handing it over to his customers for kosherization and consumption. Hence a license by the religious authorities is required for a *kosher* butcher so that the Jewish public know they can rely on him. If the butcher himself is not entirely trustworthy or does not possess the necessary knowledge and skill, a religious supervisor or *Mashgiach* is often appointed for licensed Jewish butcher shops.

**Chelev — Fat and Blood**  
"All fat and blood ye shall not eat in all your dwelling places" (Leviticus VII,8). "Strengthen yourselves that ye may not eat the blood, for the blood is life" (Deuteronomy XII,23). "Thou shalt not eat it in order that it may be good to thee and thy children after thee, if thou shalt do that which is right in the eyes of the L-rd" (Deuteronomy XII,25).

Blood is the essence of the animal existence, whereas *chelev* is the aim of its activity, especially its process of nutrition. Both substances are considered as damaging in their effect upon the personality structure of the Jew as a

(Continued on page 13)

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# The Laws Of Kashruth

(Continued from page 12)

servant of G-d. They must therefore not enter his physical frame. By transferring these substances into his body a Jew would disable himself from fulfilling his life's task as a servant of G-d.

According to some authorities the Torah wants us to know that we are what we eat. The observant Jew becomes a better man by virtue of his observance of the Dietary Laws. We are made up of body and soul. When we cannot restrain ourselves from the forbidden food then the body cannot do the good work that the soul yearns to do. We all know from our experience that when the lusts are low the spirit is high. Therefore we ought to be grateful to G-d for His laws of diet which tend to uplift and ennoble us.

Blood is the very life of the animal, therefore, if we drink or eat its blood we take on the animal instincts. After slaughtering, the blood of fowl and beasts must be covered according to the Torah in Leviticus, chapter 17, verse 13: "He shall pour out the blood therefrom and cover it with dust" (not hard earth). The purpose of this commandment according to the Chinuch is to impress upon us that blood is the symbol of life and is to be treated in the same reverent way as we do a dead body. The covering of the blood is similar to the burial of a corpse.

## Soaking Prior to Salting

Rabbenu Missim (to Hulin 113a) thinks that the chief object is to soften the meat so that the blood will be easily drawn out.

2. Mordecai (to Hulin, chapter VIII) states that the purpose is to wash off the blood which adheres to the surface lest the salt become drenched with this surface blood and failed to draw out the inner blood.

3. A third opinion by the Sefer Mitzvoth Gadol (Smag) (in the negative Precepts 134) is that unless the meat is washed, salting the meat will produce an opposite effect from the one desired. Instead of ridding the meat of its inner blood, it will cause the surface blood to be absorbed. A number of other reasons for soaking before salting are mentioned in the introduction of Pri Megadim to Hilchos Melichah.

The meat should soak for about a half hour. Meat soaked 24 hours is considered as pickled with its blood and becomes inedible. It is customary to set aside a special vessel for the soaking of the meat, and that pail is used for no other purpose. Meat should be soaked not later than three days after its slaughter. Meat should be salted in a vessel with perforated bottom, on a lattice work, or on inclined surface, so that the blood may flow away with ease. Care should be taken not to salt meat in a closed vessel, for the pieces immersed in the bloody salt water which gathers at the bottom may not be eaten. Meat should not be cut or tampered with during the process of salting. Neither very fine nor very coarse salt should be used. The length of the salting process is fixed as approximately an hour. After salting, the meat should be rinsed off three times.

The best practice is to hold the meat in one hand and pour water over it with the other before putting it in a vessel full of water. Care must be taken not to cook the meat without first washing off the salt. The Torah is very insistent in its demand that no blood whatsoever should be eaten.

Liver, which owing to its high blood content cannot be *kashered* by salting, is *kashered* by roasting spit, for, knife or a grate held over the fire. It may neither be held on a spoon or in any other receptacle nor may it be wrapped in anything, e.g. tin foil or paper, in order that the blood may drain off freely.

## A Few Words of the General Concepts of the Law of Mixture

According to the talmudical interpretation of verse Numbers VI,3 "He (the Nazarite) shall . . . not drink any liquor of grapes," we have derived the law of "the flavour of a substance is considered like the substance itself." In other words, if one soaks grapes in water and as a result the liquid has a taste of wine it is regarded as wine and the Nazarite is prohibited from drinking it. This is true in regard to all forbidden food and liquids — that the taste is as the food itself. So, also, if a forbidden food should be mixed up with permitted food, and it transmits into the permitted food the taste of the forbidden food, it is forbidden. So, also, the mixture of *Milchig* and *Fleishig* substances, tastes and dishes become a serious matter and a *Sheilah* must be asked of a rabbi.

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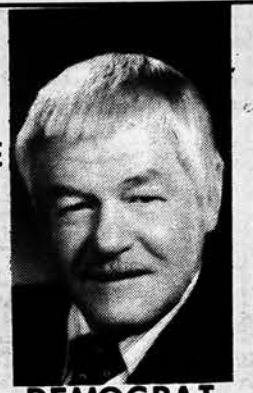
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## Last post ready For UN takeover

OUTPOST BUDAPEST: Viewed through the shimmering heat waves rising off the salt flats, the outpost has the low, hulking shape of a Mayan temple. Its zigzag profile bristles with slowly twirling radar antennas and thick coils of barbed wire. In the distance, the apartment towers of Port Fuad and Port Said poke into the midday haze.

Two years ago this week, this heavily fortified position near the northern entrance of the Suez Canal was the only one of the chain of Israeli outposts known as the Bar Lev line that held out against the surprise Egyptian assault across the canal. Its defenders, led by a controversial reserve captain who later spearheaded the postwar protest movement in Israel, beat back two determined Egyptian attacks.

Beyond its obvious strategic value, Budapest has become a symbol in Israel of both the ultimately successful resistance to the Egyptian assault and the protest movements that led to the political downfall of former Defense Minister Moshe Dayan and the Government of former Premier Golda Meir.

## Post to Be Relinquished

Now, as part of the new interim agreement between Israel and Egypt, the outpost—code-named Budapest—is to be given up. It will be turned over to the United Nations and incorporated into the new, expanded buffer zone in the Sinai. In the process, Israel will lose its last remaining outpost within sight of the Suez Canal.

"It's been silent here since the agreement," an Israeli lieutenant told visitors. "Not a shot, not a sound. Our main enemy is boredom."

It was Capt. Motti Ashkenazi, the commander of Budapest, who marched in lonely vigil outside the Premier's office in early 1974 protesting the way the war had been handled.

Eventually he was joined by thousands of others and finally the Government was forced to step down. In the minds of many

Israelis, it was a process that began in Outpost Budapest on Oct. 6, 1973.

## New Focus of Protest

The protest movements have since subsided, but Mr. Ashkenazi, now an instructor at Hebrew University, reappeared on Monday outside the Premier's office demonstrating against the social gap in Israel. Although the target of his campaign was different, he was still treated with the respect he earned two years ago today at this remote and isolated outpost.

After the war, the army began a major effort to rebuild and refortify Outpost Budapest to make it stronger. The project cost nearly \$1-million and, ironically, was completed just a few days before the new Sinai agreement was completed Sept. 1.

Budapest is just one of several important installations in Sinai that Israel will give up during the next five months under the terms of the agreement. Others include a sprawling camp at Balasa complete with an underground field hospital, a major forward headquarters at Tasa and scores of smaller strongholds.

Altogether they cost hundred of millions of Israeli pounds to build and represent some of the hidden costs of the new agreement. Most will be either dismantled or turned over to the United Nations forces patrolling the buffer zone.

## Egyptians Loll in the Sun

Beyond the United Nations position, easily visible with binoculars, is the first line of Egyptian trenches and bunkers. Soldiers in khaki uniforms were resting in the sun. One was draping laundry on a line. Two others were kicking a soccer ball.

Just off Port Fuad Harbor, six large ships, two of them oil tankers, were waiting to begin the southbound trip through the Suez Canal to the Red Sea. A freighter was emerging from the northern mouth of the waterway, which separates the cities of Port Said and Port Fuad.

The scene could not have been more peaceful. But the area around

Outpost Budapest still bears the signs of the fighting that took place here two years ago.

Two Soviet-built T-34 tanks rust in the sand where they were knocked out during the attack on the outpost.

The beach on either side is deeply pocked from scores of Egyptian artillery shells. Many of the craters have since filled with water.

"The Egyptians shelled us steadily for four days at the beginning of the war," recalled a sergeant, a reservist who was among the defenders.

"Suddenly the shelling stopped and everything was quiet. A unit of Egyptian commandos had surrounded the position. They were so close we could hear their voices. I heard an officer shout in Arabic: 'Come on boys, we're going in.' But then we opened up with everything we had and drove them off."

The soldiers now at the outpost appear to have mixed feelings about giving it up. They are not nostalgic over the place, but they are mindful of the lives that were lost here and the possibility that more Israelis might have to die to take it back again sometime in the future.

Nonetheless, the prevailing sentiment in interviews with soldiers here was to give the new Sinai interim agreement the benefit of the doubt.

"It's a calculated risk, but it's worth it," the captain who is post commander observed in a typical comment. "It's the only thing that offers a chance of something better than this."

## REGISTRATION OPENS

JERUSALEM: The Housing Ministry invited the public to register for homes at Yamit, the controversial seaside town the government plans to build in the Rafah salient south of the Gaza Strip. Yamit will serve as a regional center for moshavim and kibbutzim in the region and will be developed as an industrial town and tourist resort.

The long-standing dispute over Yamit arose because the Rafah salient was taken over by the army several years ago as a security zone and Bedouin tribes in the region were displaced. The Bedouins were offered compensatory lands but "doveish" elements attacked the move in principle.

## Temple Judea

(Continued from page 1)  
to stay unaffiliated from any national organization.

Hebrew School teachers and Sunday School teachers for Temple Judea have also come from Brown University, and now also from other colleges. The Sunday School was started in the first year of the temple's existence, and the Hebrew School in its second year. The Sunday School is now held at Pilgrim High School, and the Hebrew School at Hoxie School. In three years, the temple has had four bar mitzvahs.

One of its former lay leaders termed the congregation "a very religious group." In a letter he reminded the members that they belong only because they want to, not because it is expected of them. Another called Temple Judea "A fresh spring breeze in a very stuffy room." A former Hebrew School teacher called it "A point of renewal for my Jewish identity."

The letters of praise are meaningful to the members of the congregation. "They confirm our belief that what we're doing is right."

The members say that Temple Judea "doesn't and can't compete with other temples" in the Warwick-Cranston area. "We attract those who don't belong, or

those who are already dissatisfied." The group does not actively seek members, but encourages those who might be interested to attend the Friday night service. "I can't picture Temple Judea becoming too huge," said Mrs. Zaidman, "it would lose its identity."

The members realize, at the same time, that Temple Judea's identity is one that not all Jews could live with. "They would have to give up a lot," they said of new people joining. "We improvise," someone added in a major understatement. It is easier, they feel, for children to accept the eclectic atmosphere of the temple. "It's harder for adults to adjust."

"Even my sister," someone said, "could never get used to it." "Just the idea of walking into a church building would always bother her."

Members of the temple seem to be proud and happy with the means that their group gives them to express their Jewish identity, and to pass it on to their children. At the same time, however, they completely accept the fact that the group is indeed unusual, to a degree that many others could never accept. "Some of my best friends belong to other temples," one woman laughed.

Children are a major force in the congregation. There are more than 50 children in the member families, and most of the families at an average Friday night service are accompanied by their children, ranging from toddlers to teenagers.

"It was the kids who got me to join," said one man.

The services, in fact, are geared to children. Toddlers are not told to "shush," except, perhaps by their own mothers. Children are a part of the service, "so we pray and sing a little louder." On the high holidays, very young babies also attend the services.

"Nobody has an ax to grind here," Mr. Zaidman said. "They don't have to come, they only come because they want to." The temple averages 33 percent attendance on

Friday nights.

"Even the kids don't feel they have to go," Martha Jacobs added, "they go because they want to."

Children perform the kiddush

each Friday night, light the candles, and often cut the Challah. "We let them practice at being Jews," Mr. Zaidman said.

Children call the church building



TEMPLE PRESIDENT Sherwin Zaidman cuts the Challah at the Oneg Shabbat following Friday night services at Temple Judea.

on Norwood Avenue the "temple," former Orthodox members refer to it as the "shul." One mother spoke of her daughter seeing another Episcopal church and asking "Is that like the church upstairs?"

The children built their own succah last month, alongside the church building. They brought hammers and fruit from home, decorated with their own drawings, and stood proudly alongside their construction for a photograph.

The church members, they said, "treat us like brothers." The priest sent New Year's cards last month to all the families in the congregation, as well as cards to each child. During the High Holidays Temple Judea held services in the basement of the building at the very same time as the Church of the Resurrection held its service upstairs. "We have never felt unwelcome," the temple members report.

### TO RETURN JETS

NAIROBI, Kenya: President Idi Amin of Uganda dismissed his air force commander and said he would return to Israel several jet fighters whose presence has brought criticism from some of his Arab supporters. Gen. Amin dismissed Brig. Smuts Guwedeko, a close friend, because "he is spending too much of the air time on his private business and the work force is suffering," according to the Uganda radio. Israel supplied Uganda with six French-built Fouga Magister jets in the nineteen-sixties, but General Amin broke relations in 1972. The jets have been grounded for some time because Uganda has been unable to get spare parts from either Israel or France.

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## ORGANIZATION NEWS

### Bridge Officers

Noah Temkin has been re-elected President of the Bridge Club of Rhode Island at its 35th Annual Meeting. Mr. Temkin is President of the Hebrew Free Loan Association of Providence. Other officers elected are Harvey Cohen and Mrs. Robert McVay, Vice Presidents; Bradford Oxnard, Secretary Treasurer. Elected to the Board of Governors were Thomas Bang, Russell Ekeblad, Norbert Fessel, Sheldon Green, Elwood E. Leonard, Jr., and Mrs. William McCoy.

### Breakfast Program

Temple Emanu-El Men's Club will hold its 2nd breakfast program of the year on Sunday, November 2. Services will be held in the Chapel at 9 a.m. followed by breakfast at 9:45 a.m. Guest speaker will be Dr. Michael L. Bender, Assistant Professor of Oceanography at U.R.I. Dr. Bender will speak and show slides of the School of Oceanography, the Trident, and on some of the current projects of the Oceanography school. All paid-up

members of the Men's Club are welcome.

### Walkathon for Israel

Cranston AZA of the B'nai B'rith Youth Organization will sponsor a Walkathon for Israel on Sunday, November 2. All money donated will be given to the Israel Emergency Fund of the Jewish Federation of R.I. All are invited to participate in the 15 mile walk from Temple Beth Am in Warwick to the Jewish Community Center in Providence with a stop at Temple Beth Torah in Cranston. The walk will begin at 12:30 p.m. For more information call Marc Paige at 944-2843, Neil Greenfield at 461-5862, or David Weiss at 463-7135.

### Military Whist

The Sisterhood of Temple Beth Am will hold a Military Whist at the Temple, in Warwick, on Monday, November 10 at 8 p.m. under the direction of Mrs. Augusta Johnson. Mrs. Charles Krasnoff is chairman of the affair, and the committee includes Mrs. Tobey Altman, Mrs. Robert Silverman, Mrs. Benjamin Mendelovitz, Mrs. Leonard Lerner, Mrs. Henech Cohen, and Mrs. Max Dressler, ex-officio. The public is invited to attend. Senior citizens are given a discount at the door.

### Art Club Meeting

The East Greenwich Art Club will meet on Tuesday, November 4 in the Old Colony Bank Building in East Greenwich. A surprise program will follow the meeting.

### Oasis Open

B'nai B'rith Hillel Foundation has announced that The Oasis "A Taste of the Mideast," is open Saturdays through Tuesdays from 9 p.m. to 12:30 a.m. on Olive Street off Brown Street in Providence.

### Membership Supperette

The Sisterhood of Temple Beth Torah will hold its Annual Paid-Up Membership Supperette on Wednesday, November 5, at 7 p.m. at the temple in Cranston. Included in the evening's entertainment will be fashions presented by Helen Olevsen, Inc. The chairman for the event is Mrs. Stanley Greenstein, Vice President for Membership.

### Bridge Evening

The Jewish Community Center Single Adults group (35 years and older) will hold a Bridge Evening on Wednesday, November 5 at 8 p.m. Players are asked to bring a deck of cards.

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every \$100 in assets went for expenses.

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## Old Certificates Valueless

Q: I have shares of Unity Commercial Corporation, incorporated in New Jersey. Could you help me find out if they have any value? H.R.

Q: Could you possibly provide me with information concerning Arcadia Oil Company. The stock was sold in Texas around 1919. N.J.

A: I have bad news for you both. Your certificates have more decorative than monetary value. Unity Commercial's charter of incorporation was voided by the State of New Jersey in 1923 for non-payment of taxes. Arcadia Oil seems to have been a popular corporate title. A Delaware and a California company of that name had their respective charters rescinded in 1926. A Kentucky firm of the same name and an Arcadia Oil Limited were also declared valueless at about the same time. A Texas company of that name was thought to be of no value by the "Robert D. Fisher Manual of Valuable and Worthless Securities". No trace of officers Bannister or Brown was found nor was the company recorded in the "Petroleum Register".

In addition to the above-named source, R.M. Smythe & Company at 170 Broadway, New York, NY 10038 specializes in tracing and appraising securities of obsolete companies. The fee for this research is modest.

Q: Would it be possible for you to comment on ICN Pharmaceuticals (NYSE)? W.K.

A: This highly speculative issue has little investment appeal at the present. Four quarterly deficits have been reported. A sizable loss is expected for the current fiscal year which ends November 30, despite a probable increase in volume. Slower sales in some of the company's more profitable lines, large currency exchange losses, higher interest expenses and rising costs are responsible for the poor showing at ICN. Finances are weak, long-term debt accounts for 70% of capitalization and payments on a \$29 million bank loan were recently extended.

Ribavirin, an antiviral agent, has been introduced in Mexico and will be marketed overseas. However, a testing agreement with Lederle Laboratories (American Cyanamid) was cancelled by that company on the grounds that the clinical trials had not justified the expenses involved in testing. Thus, any plans for introduction of the product in the U.S.A. have been derailed for the present. I would avoid this stock.

## Taxwise Investor Reviews Portfolio

Q: I am considering making some changes in my portfolio before the year end, in order to reap some tax advantages. Would you discuss the subject, giving some of the ways in which the investor can benefit and also what to avoid in making tax swaps? L. N.

A: The cardinal rule for investing is to let the basic validity of the investment itself be the determining factor in deciding whether to buy, hold or sell. Although tax considerations should play a secondary role, once a decision is made, the way in which it is implemented frequently can make a difference in your profit or loss.

For example, if a stock which you want to sell for a loss will change from a short-term holding to long-term during the current tax year, you'd be better off selling it while it is still short term. If you want to sell for a gain, just the opposite is true, the advantage is with the long-term holding on the gain side. This is because net short-term losses may be offset, dollar-for-dollar, against ordinary income up to a maximum of \$1,000 a year, while it takes \$2 of long-term losses to offset \$1 of ordinary income. Only one-half of long-term gains is included in taxable income. Short-term gains are taxed at ordinary rates.

Any capital losses you take in the same year or carry over from previous years are offset, dollar-for-dollar, against capital gains before any of the gains go onto your 1040 as income. Thus, you can use the taking of capital gains as an opportunity to weed out your portfolio by selling off investments in which you have losses and should sell anyway. Conversely, if you've had to take some losses, you can use them to liberate capital gains on which you'd otherwise be taxed.

One thing to watch is the wash sale rule on taking losses. If you take a loss, planning to reestablish your position later, you must wait for 30 days. The rule prohibits you from claiming a loss on any security that you've replaced with a substantially identical security within 30 days before or after selling your original holding. The wash sale rule applies only to losses; you can repurchase immediately before or after establishing a gain.

If you are on a cash basis, as are most taxpayers, you can sell a stock any time up to December 31 to establish a loss. But to be sure a gain qualifies for your 1975 tax return, you must sell the stock on or before December 23. Remember, a \$1,000

loss does not mean a \$1,000 savings on your income tax. If you are in the 50% bracket, it means a \$500 saving; in the 25% bracket, a \$250 saving. What's more, these "savings" are cut in half if the loss is long term and applied \$2-for-\$1 against ordinary income.

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**ANN M. MOLAK**

INDEPENDENT

COUNCIL IN 3rd District

**VOTE FOR ANN M. MOLAK**

TUESDAY NOV. 4th

- Opposed to 4-year term
- In favor of Public Safety Director
- A Leader, Not a Follower

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ANNUAL FLEA MARKET at Temple Beth Torah in Cranston Sunday found hundreds of shoppers making their way through the bargains offered. An auction was held at the temple on Monday.

## Military Service

(Continued from page 1)

munity life," she reported.

That help is provided by the JWB and the local communities working the JWB Armed Forces and Women's Organizations Services Program, she said. Through periodic publications, the JWB seeks to bring program ideas and materials to such families, as well as holiday brochures, programs for women's groups, a religious school curriculum, a manual for sisterhoods and other guides.

A series of cassette recordings give the highlights of holiday services and semonic materials. To meet the problem of lack of Jewish ritual and other items at most of the several hundred military installations in the United States "and even in nearby communities," the Women's Organizations Services "coordinates a program through which Jewish women's groups send gifts" to the installations.

That program is especially geared to Jewish holidays when ceremonial items and traditional holiday foods, decorations and gifts are distributed. Mrs. Coran said an effort is made to provide a gift for every member of the Jewish military community, including mezzuzahs, kiddush cups, candlesticks, hallah covers, Jewish art reproductions, Jewish books, records and tapes and Jewish games for children.

The program seeks to encourage observance of Passover in the Jewish military home by providing kosher-for-Passover cake mixes, matzoh meal and similar foods, as well as seder plates, kiddush cups, matzoh covers and holiday tablecloths and napkins.

The JWB has prepared a Jewish Homemaker Kit which is presented to newlyweds, converts and to those celebrating major wedding anniversaries. The kit includes a pair of candlesticks, a kiddush cup, a mezzuzah, a hallah cover and a copy of "Guide to the Jewish Homemaker."

Because Jewish servicemen and servicewomen are scattered at installations throughout the world, it is difficult for the JWB to keep in

contact with all of them. In such situations, help is sought from the Installation Chaplain to reach the Jewish families and these Christian chaplains "have been most helpful," she said.

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