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ISLAND

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## Israelis Voice Concern Over US Mideast Policy

JERUSALEM: According to the Government of Prime Minister Menahem Begin, there is no basis for a State Department assumption that Israel is unwilling to discuss the occupied territories of the Gaza Strip and of the West Bank in any peace negotiations with the Arabs.

A statement was issued this week by a Foreign Ministry spokesman in response to the declaration a day earlier on the Middle East, which was made in Washington. The United States declaration was prompted by recent remarks made by Mr. Begin and by Foreign Minister Moshe Dayan. It said "no territories, including the West Bank, are automatically excluded from the items to be negotiated."

### Reaction Negative

Unofficially, yesterday's move was greeted with concern, apprehension and in some cases, anger. There was no indication of

any shift in Israeli policy of opposing the return of the West Bank and Gaza to the Arabs.

Former Prime Minister Yitzhak Rabin, now a member of Parliament in opposition to the Begin Government, said in a television interview that the State Department's statement reflected a steady erosion in United States policy and was rude in a manner unprecedented in relations between the two countries.

He said that when he visited Washington the Government issued public statements only after his talks with the President. He said it was unheard of for such statements to be issued before an Israeli Prime Minister's arrival.

The former Prime Minister said the Washington statement reneged on some assurances he had received from President Carter when they talked in Washington in March.

Mr. Rabin said the President's views about peace borders had not changed substantially but Mr. Carter's advocacy of a Palestinian homeland represented a substantial deviation.

Mr. Rabin said Mr. Carter had assured him he would continue the policies of the previous Administration and oppose negotiations with the Palestine Liberation Organization. The President was also said to have given Mr. Rabin the impression that he concurred with Israel's opposition to the creation of another state in the region between Jordan and Israel.

The former Israeli Prime Minister also complained that the new American statement spoke of normalization as something to be achieved "step by step."

### With Apprehension

The American statement was first greeted with the assertions that it had to be studied in detail before comment was forthcoming. But it was decided later to respond at the spokesman level after officials had consulted with the Prime Minister.

The official response said there was "no foundation for the assumption implied by the Washington spokesman's statement as though Israel had excluded any territories whatsoever from the framework of

(Continued on page 11)

## Javits Attacks The Mideast Peace Plan

NEW YORK: According to Senator Jacob K. Javits (R-NY), the Carter Administration's ideas for peace in the Middle East are "unrealistic" and likely to increase rather than lessen the danger of renewed war. He says he sees an "imbalance in what the Israelis and the Arabs are being called on to do," with too many concrete concessions demanded of Israel and not much more than promises demanded of the Arabs.

The comments, delivered in a speech before the Senate this week, could well prove to be the opening shot of what might become a campaign against the Carter proposals. The Senator personally called attention to the text and arranged to have advance copies delivered to news organizations.

Senator Charles H. Percy (R-IL) seconded the criticism issued by Mr. Javits in a dinner speech to the Anti-Defamation League of B'nai B'rith in Chicago. Senator Percy declared that any differences between the administration and the new right-wing government of Israel must not weaken American support for that country's security. He also stressed that Washington should be patient while Menahem Begin, the new Prime Minister, builds his government and policies.

Senator Javits focused his attack on a recent speech delivered by Vice President Mondale in San Francisco on the White House's Middle East proposals. Mr. Mondale, speaking expressly for the Carter Administration, said Israel should not withdraw from occupied Arab territories unless it could obtain

"real peace" from the Arabs.

He also declared that Israel's security would be enhanced if, as part of a Middle East settlement, it agreed to return to "approximately" the same borders that existed before the 1967 war, with the understanding that it would be shielded by special "security lines" until the permanence of the peace was apparent.

In addition, Mr. Mondale said that the Palestinians "should be given a chance to shed their status as homeless refugees," possibly through the creation of a Palestinian homeland or "entity" preferably linked somehow with Jordan.

Senator Javits, in a point-by-point critique, said that asking Israel to surrender "the territories which it has administered since 1967" would mean taking away "virtually the totality of Israel's bargaining power." He also noted that Israel remained convinced that the pre-1967 borders were "virtually indefensible" and thus "would be a constant invitation to attack."

By contrast, the Senator declared, "The Arabs are being asked to promise to accept Israel in peace" at some time in the future, as yet undefined.

### Zone Administration

Senator Javits said that "forward security borders" for Israel would establish a zone impossible to administer for long, with Palestinian "riflemen" on the loose and disorder prevalent as pressure mounted "to get Israel out" completely.

(Continued on page 11)

## New Deadlines

The Herald will begin operating on a new printing schedule as of Thursday, July 14. The paper, carrying Thursday datelines, will be printed on Wednesdays and received in your homes on Thursdays. Resultantly, our Monday - Noon news deadlines will be enforced. NO COPY will be accepted for the forthcoming issue after this time.

Advertising deadlines, accordingly, have been moved to Monday - 4:30 p.m. NO ADS will be accepted after this time for that Thursday's publication.

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## Chicago Jews Brace For Nazi 4th Of July March

SKOKIE, ILL.: Skokie is a quiet suburb of Chicago which brags of being the "world's largest village." Of its overall 70,000 population, 40,000 are Jews; of those 40,000, 7,000 were confined in Nazi concentration camps in Europe. After World War II, thousands of Jews who survived the death camps of Nazi Germany flocked to this small town to settle.

But today the peace and quiet which these settlers sought is being disturbed. The village is finding itself the focal point of demonstrations by the Chicago Branch of the National Socialist Party of America, the Nazi party. Rabbi Meir Kahane, director of the militant Jewish Defense League, insists that there will be no march, but the people of Skokie feel caught in the middle: a demonstration is scheduled for the fourth of July.

Until now, local courts and state courts have thwarted the Nazi attempts to stage a march through the village streets. Two weeks ago the United States Supreme Court lifted a ban imposed by the Illinois courts. Frank Collins, leader of the Nazi group, now feels endorsed to go ahead with the July 4 march.

### Predicts Violence

Rabbi Kahane has said there will be violence if the Nazis come to Skokie. Mr. Collins said the village was singled out "because it's a Jew suburb."

Tension in this suburb northwest of Chicago has been on the rise during the court battle over the right of the Nazis to march. The controversy has prompted heated debates, especially among Jews, over whether the First Amendment should apply to the Nazis. One Skokie rabbi told his congregation that it was their "solemn duty to take to the streets on the Fourth of July."

Rabbi Kahane's arrival here and his threats added fuel to the controversy. Recently the Illinois Supreme Court ordered the state's Appellate Court to speedily review the ban on the march or cancel the ban in light of the Supreme Court's ruling.

Feeling among Chicago-area Jews were already high because of the activity of the Nazis and because of an alleged plot by a man identified as a Nazi to kill Jews. The police said the man, Raymond Schultz, killed Sydney Cohen, a Jew, by forcing Mr. Cohen to inhale or ingest hydrogen cyanide, a poison used to kill Jews in Nazi Germany.

### Three Jews Named

When he was arrested, Mr. Schultz died after inhaling cyanide while in police custody, the police reported. Later in a search of Mr. Schultz's home, the police found anti-Semitic literature, other poisonous chemicals, pornographic material, bomb parts and a list containing the names of Mr. Cohen and two other Jews.

In recent developments, Mr. Collins was arrested in front of his headquarters in southwest Chicago for jostling members of the Jews for Jesus as they conducted a demonstration. Three members of the group were also arrested for parading without a proper city permit.

Village officials have attempted to prevent the march in Skokie. They passed ordinances which prohibit demonstrations by persons wearing military-styled uniforms that are "repugnant to the morals and standards" of Skokie residents, ban dissemination of material that would incite racial or religious hatred, and require sponsors of marches to post a bond of \$350,000.

## Israel Rebuffed By US On A Joint Arms Deal

WASHINGTON: The Defense Department abruptly turned down a proposal for the co-production by an American concern and one in Israel of an elaborate military communications system, citing "security reasons."

The Pentagon, in blocking the Israeli proposal, is now leaning toward such an arrangement with Britain for similar equipment, it was reported by Government officials.

The Israeli government was angered by the Administration's decision, as were Congressional supporters of Israel, who view the move as part of an Administration policy to block co-development and co-production deals with Israel.

These members of Congress have raised the case with President Carter and have charged that the security issue was a lame excuse. They also said that the Administration officials within the State and Defense Departments were blocking several key requests by Israel for co-production arrangements, partly in an effort to pressure the Israelis to withdraw to the pre-1967 borders and surrender occupied territories.

### Joint Production

Initially, the tactical military communications equipment was to have been developed and produced by an American company, the Sylvania Electronics Systems Group, and an Israeli concern, Tadiran Israel Electronics Industries Ltd. Sylvania is a subsidiary of the General Telephone and Electronics Company, which also is a part owner of the Israeli company.

According to Government officials, the two companies had reached an "understanding" with

the Defense Department to start development of the communications system under which Sylvania, as an American company with security clearances, would handle all "classified elements" of the program.

At the end of March, however, Sylvania officials were called to the Pentagon and informed by the Defense Department's research arm, the Directorate of Defense Research and Engineering, that a bid on the communications systems was "out of the question" because of Israel's participation in it, the Government official said.

At the same meeting, Government officials said, the Sylvania officials were told by a senior Pentagon aide "not to do business with Israel." President Carter was informed of this statement last month at a White House meeting with several key Congressional supporters of Israel. The aide reportedly was not named at the meeting.

Pentagon officials said today that a desire to accelerate the standardization of weapons in the North Atlantic Treaty Organization was the major reason for backing out of the deal with the Israeli company and for the possibility of a similar arrangement with a British company, the only other bidder on the equipment in question.

A Pentagon official pointed out that the United States recently signed a "memorandum of understanding" with Britain, and another with Canada, to spur joint development of weapons. The official added that these were two special bilateral arrangements, and indicated that similar agreements were in the works with other NATO allies, such as West Germany, the Netherlands and Denmark.

(Continued on page 11)



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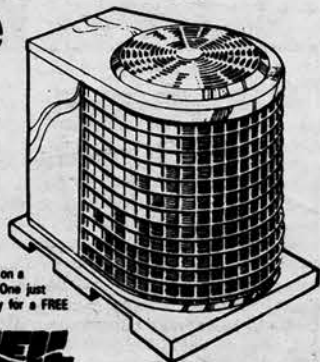
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**SEGALS CITED:** Mr. and Mrs. Beryl Segal were honored by Temple Beth El of Providence at the United Jerusalem reception held at the temple for Rhode Island's Israel Bond United Jerusalem program in celebration of the Tenth Anniversary of a Reunited Jerusalem. Shown above is Mrs. Stanley Grossman, right, co-chairman of the reception, presenting the Jerusalem Anniversary Award to Mr. and Mrs. Segal in recognition of their outstanding leadership in behalf of Israel's economic development.

## Notices

### JERUSHALAYIM SIMCHAH

To celebrate the tenth anniversary of the liberation of Jerusalem, the Dvorah Dayan Club, Pioneer Women presented a Jerushalayim Simchah on Sunday, June 26, at the home of Mr. and Mrs. Allan Sydney.

Entertainment was suitable to the occasion and refreshments were served.

Mrs. Mannie Kantor was chairwoman of the affair; Mrs. Ray Eichenbaum, treasurer; Pearl Pitterman, centerpieces. Hostesses included Mrs. Bernard Kune, Mrs. Joseph Teverow, Mrs. Sheldon Bluestein, Mrs. Maurice Gereboff, Mrs. Eli Bucheister, Mrs. Sidney Jaffa, Mrs. Elliot Schwartz, Mrs. Walter Roth, Mrs. David Hassenfeld and Mrs. Warren Foster, president, ex-officio.

Proceeds for this annual donor affair will be used to keep Pioneer Women Summer Camps open for Israeli children and their mothers.

### MEMBERSHIP CHAIRMAN

Yitzchok Dubovick, sales manager of Rosen Realtors, has been appointed 1977 membership chairman of the Greater Providence Board of Realtors by Evelyn B. Anderson of Warwick, state membership chairman of the 40,000 member Realtors Marketing Institute.

Mr. Dubovick will serve as contact for membership information about the institute within his board's area and work with the state membership chairman to achieve the goals of the institute's nationwide recruitment program.

## Obituaries

### JULIA ROCHMES

Funeral services for Julia Rochmes of 24 Savoy Street, who died June 15, were held the following day at the Mt. Sinai Memorial Chapel. Burial was in Lincoln Park Cemetery.

The wife of the late Julius Rochmes, she was born February 10, 1896, a daughter of the late Thomas and Sarah (Sass) Rosenfield. She was a lifelong resident of Providence.

Mrs. Rochmes was a member of the Majestic Senior Guild, the Sisterhood of Congregation Mishkon Tfiloh and the Golden Agers of the Jewish Community Center.

Survivors include a brother, Bernard Rosenfield of Providence; and two sisters, Edith Brown of Providence and Sarah Rosenfield of Cranston.

### BARNEY HOCHBERG

Funeral services were conducted on Wednesday, June 29, at the

### Card of Thanks

The family of the late FRANK STEIN wish to thank their friends and relatives for the many expressions of sympathy received during their recent bereavement.

Sugarman Memorial Chapel for Barney Hochberg, 86, who died at his home, 60 Broadway, on Monday. For decades Mr. Hochberg ran the Joke Shop on Union Street and sold exploding cigars, rubber chocolates and some 2,000 other gags. He was the husband of the late Julia (Rodin) Hochberg. Burial was in Lincoln Park Cemetery.

Among his customers were Harry Houdini, Eddie Cantor, Jack Benny and Blackstone the Magician. Mr. Hochberg was fond of saying of himself and his partner, Edward I. Robinson, "You didn't have to be a screwball to be one of our customers, but it helped." Customers were considered to be fair game for demonstrations of the latest gimmick.

He retired in 1968, when the shop went up in flames, ending 54 years at four different locations in the city in a business that started as a plug-tobacco and newspaper stand. The shop has since been rebuilt and is operated under different ownership.

At the Union Street store, according to Mr. Hochberg, the partners started taking in "joke books and trick stuff" that eventually became the main stock in the trade.

Mr. Hochberg was born in Russia on December 29, 1890, a son of the late Marcus and Rebecca

## Says Castro Wants To Destroy Israel

WASHINGTON: A B'nai B'rith study released last week accuses Cuban Premier Fidel Castro of embarking on a systematic campaign to discredit and destroy Israel in an attempt to win leadership of the Third World and continued financial aid from the Soviet Union.

The study, by Dr. Harris Schoenberg, deputy director for United Nations affairs of the B'nai B'rith International Council, is titled "Betrayal of an Ideal: Cuba's campaign against Israel."

According to Schoenberg, 'Cuban armed forces "have served with and trained Arab forces and terrorist groups committed to Israel's destruction." He also said Cuba trained Arab pilots and troops, served as spokesman for the Soviets at various conferences and attacked Israel repeatedly during Castro's tour of Africa.

At every opportunity Castro "appeared as the unofficial sponsor of the Palestine Liberation Organization," especially at the U.N. where Cuba co-sponsored the resolution equating Zionism with racism, Schoenberg said.

The study said that Cuba's policy toward Israel was characterized by "correctness and near cordiality" until 1973 when Cuba announced at the Algiers summit conference of non-aligned states that it was breaking off relations with Israel. Schoenberg claimed that the Cuban about-face was an attempt by Castro to divert attention from his nation's economic problems and "unspeakable political oppression."

The study said that late in 1972, Castro returned from a visit to Moscow with "extraordinary" new economic agreements which by now is reported to amount to \$1 billion a year. "In return for this bonanza, the Cuban government was ready to serve Soviet interests in the Third World," Schoenberg said.

Hochberg. He came to Providence at the age of 6.

He was a member of Temple Beth El and its Brotherhood and Fraternal Association, and a life member of the Providence Elks.

He is survived by two daughters, Norma Lipson of Warwick and Hope Katz of Franklin Square, New York; two sisters, Mary Kwasha of Providence and Anna Topperoff of Miami Beach, Florida; and three grandchildren.

### DR. BERNARD SIEGEL

Funeral services were conducted on Monday, June 27, at Sugarman Memorial Chapel for Dr. Bernard Siegel, 73, of 200 Hoffman Avenue, Cranston, who died the preceding day. The husband of Edythe (Grossman) Siegel, he had been an optometrist with offices on Broad Street, Providence. Burial was in Sharon (Mass.) Memorial Park.

Dr. Siegel attended Brown University and graduated from the Massachusetts School of Optometry, Boston. He opened his office more than 40 years ago.

Born in New York City June 18, 1904, a son of Rose Siegel of North Miami, Florida, and the late Samuel Siegel, he lived in Cranston for a year. Earlier, he lived in Providence for more than 40 years and in Warwick for seven years.

He was a member of Temple Beth Israel and its board of directors, the Touro Fraternal Association, Redwood Lodge, F&AM, the Rhode Island Optometric Association and its executive council, and the American Optometric Association. He was a member of the board of directors of Rhode Island Vision Services.

Surviving besides his wife and mother are a son, Stanley Siegel of Norwood, Massachusetts; two daughters, Joyce Siegel of Cranston and Elaine Ades of Woodbridge, Connecticut; a sister, Mildred Gray of North Miami, Florida, and six grandchildren.

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## JCC Will Hold Film Festival

The Jewish experience has been portrayed in an effective and moving fashion in a multitude of American movies. On three Monday evenings this summer, the community will be able to view four of these films, and share their meaning with some knowledgeable Rhode Islanders at the Jewish Community Center of Rhode Island.

On Monday, July 11, at 8 p.m., the JCC will show two films offering contrasting images of the immigrant experience around the turn of the century. The first film is a moving tale about a Polish boy who came to America around 1900 and lived a hard life as a "greenhorn."

In contrast, "The Immigrant" is a good-humored Charlie Chaplin spoof allowing us a few laughs about the same people.

Following these films, Eleanor Horvitz, who has made an in-depth study of the lives of Jewish immigrants in Rhode Island for the Jewish Historical Society, and a panel of Rhode Islanders who migrated from Europe, will discuss

## W. German Sports Leader Will Visit

BONN: Willi Weyer, president of the West German sports organization, Deutscher Sport-Bund, and its secretary-general, Karl-Heinz Gieseler, have accepted an invitation to visit Israel during the 10th Maccabiah in July.

During their visit, the German representatives will see Israeli political and sports leaders and pay homage to the victims of the Munich Olympics massacre.

the films in relation to the experiences of real people.

"The Pawnbroker," one of the towering motion pictures of all times and a stunning portrayal of the life of a Holocaust survivor, will be shown at the JCC on Monday, July 25, at 8 p.m. The discussion after the film will be led by survivor Judy Newman, author of "In the Hell of Auschwitz," her personal account of the death camp.

The third showing, on Monday, August 8, at 8 p.m., will be "Love of Life," the brilliant film portrait of pianist Arthur Rubinstein. This very recent film about a much-loved Jewish artist will be reviewed with the audience by local pianist Professor Ivan Waldbauer.

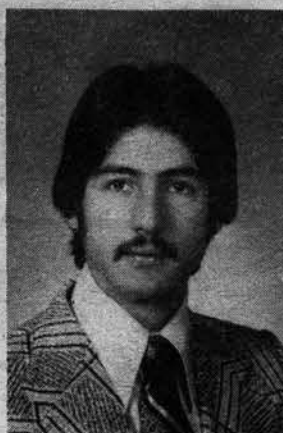
Series tickets for the Jewish Film Festival are available at the JCC office, 401 Elm Grove Avenue.

## Moluccan Trained By Popular Front

AMSTERDAM: A man known as Eli Formes, a South Moluccan living outside Holland, is thought by the authorities to have masterminded the seizure of a school and a train and the taking of hostages in Holland by groups of South Moluccan gunmen.

Formes was mentioned by Ludwina Janssen, a Dutchwoman now serving a prison sentence in Israel. Janssen was arrested at Ben Gurion airport on the eve of last Rosh Hashana, when a plot to hijack an airliner on Yom Kippur was discovered.

Janssen told the Israeli authorities that she and Formes had belonged to a group of 13 people who had attended a course at a training camp in South Yemen run by supporters of the Popular Front for the Liberation of Palestine.



**MAGNA CUM LAUDE:** Richard Alan Shaffer, son of Mr. and Mrs. Robert Shaffer of 536 East Avenue, Pawtucket, was graduated magna cum laude from Boston College recently. He will be continuing his studies at law school in the fall. Mr. Shaffer is the grandson of Mrs. Edith Shaffer of Providence.

## Swiss Revise Law Banning Shechita

Swiss revise law banning shechita GENEVA: The Swiss Federation of Jewish Communities has expressed satisfaction at the revision of an article in the Swiss Constitution forbidding shechita, but has deplored the fact that this ruling, which dates from 1893, has again been brought up as part of the project for a law on the protection of animals.

The animal protection law will probably be submitted to a general referendum in the autumn.

At the 72nd annual meeting of the federation the president, Jean Nordmann, referring to the "voices of intransigence" in Israel without mentioning any of the likely members of the new government expressed the hope that efforts would be continued to seek for a peaceful solution to the Middle East conflict.

The federation is deeply concerned at the current position of the Swiss Union of Jewish Students in which certain local organizations, at the universities of Geneva, Zurich, Lausanne and Fribourg, lead a purely nominal existence.

Earlier this year, the students' Union activities were found to be so insignificant that the FSCJ decided to divert its annual share in the budget (20,000 Swiss francs) to other local Jewish movements.

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## Post Establishes Journalism Prize

JERUSALEM: A journalism prize in the field of Israel's foreign relations has been established in memory of the late Ted Lurie, who was editor of the Jerusalem Post. The prize will be sponsored by the Jerusalem Post, the Lurie family and the Jerusalem Journalists Association. It will be awarded annually during the week of Jerusalem Day, for journalistic excellence on

the subject of Israel's foreign relations' including relations with the Arab world, by Israeli journalists.

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## Notices

### TENNIS CHAMPIONSHIPS

The draw for the Miller Hall of Fame Tennis Championships will be held on Friday, July 1, at 2 p.m. at the Newport Casino, 194 Bellevue Avenue, Newport.

At that time, the eight seeded players will be put into position on the ladder for the tournament and the names of the remaining 24 players will be "drawn" for the silver Newport trophy to see whom they play in the first and succeeding rounds.

### BICENTENNIAL GRANT

Touro Synagogue, the first synagogue in America, and a national historic landmark is now the site of a new Patriots' Park. This public green is dedicated to all Americans who struggled to preserve the rights and liberties which we all enjoy and hold dear. Dedication ceremonies were conducted Tuesday evening, June 28, at 7 p.m.

Dr. Patrick T. Conley, chairman of the Rhode Island Bicentennial Commission, announced that he will present to the Friends of Touro Synagogue, the group responsible for the park's creation, a check for \$17,000. These funds were awarded to the Rhode Island Bicentennial Commission by the American Revolution Bicentennial Administration as the final grant of the Bicentennial celebration.

Federal plans had originally called for a monument to the Bicentennial be constructed in Washington, D.C., as a permanent reminder of the gala event; however, upon suggestion by Dr. Conley, each state has been awarded one final grant for a project which will serve that state as its Bicentennial legacy.

With matching funds provided by the Jewish-American Heritage Committee of RI and the Friends of Touro Synagogue, this new park will be open to all Rhode Islanders and visitors to our state as a final tribute to 200 years of American independence.

### BUTLER GETS GRANT

Butler Hospital has received a \$16,000 grant from Blue Cross of Rhode Island for the first year of a two year evaluation of the cost-effectiveness of the Problem Drinkers Program.

According to Richard Longabaugh, Ed.D., director of the

Division of Evaluation and Research, patients admitted to the Problem Drinkers Program during 1977 (approximately 200) and patients admitted to other Butler Hospital units with problems related to drinking will be interviewed at admission, two months after discharge and 12 months after discharge in order to assess and compare treatment effectiveness and costs.

### CABOT STREET PLAYHOUSE

The summer schedule for performances at the Cabot Street Playhouse, Center for the Fine and Performing Arts, will continue with Gilbert and Sullivan's "Iolanthe" through July 9, with a Sunday, July 3, matinee at 2 p.m. Performances Wednesday through Saturday, 8 p.m., with buffet dinner (optional) at 7 p.m. For reservations, call 421-8100.

From July 13-23, the playhouse will offer Oscar Wilde's "The Importance of Being Earnest," Wednesday through Saturday, 8 p.m., with optional buffet dinner at 7 p.m. There will be a 2 p.m. matinee on Sunday, July 17.

From July 27 through August 6, the playhouse will offer Gilbert and Sullivan's "H.M.S. Pinafore," Wednesday through Saturday, 8 p.m., with optional buffet dinner at 7 p.m. There will be a Sunday matinee on July 31 at 2 p.m.

The Cabot Street Playhouse is located at the Wheeler School, 216 Hope Street.

### SUNDAYS IN THE PARK

Every Sunday afternoon between July 3 and August 28, a wide variety of musical and dramatic performances will be staged at the newly renovated Temple of Music at Roger Williams Park. All of the performances are free and open to the public.

Beginning at 2 p.m. each Sunday, the performances will cover a diversity of interests from jazz to chamber music; from Shakespeare to puppetry; from bluegrass to symphonic sounds. The series is sponsored by Mayor Vincent A. Cianci, Jr., Providence Park Department, National Endowment for the Arts, RI State Council on the Arts and New England Touring Program. Call 421-3300 for more information.

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Following these films, Eleanor Horvitz, who has made an in-depth study of the lives of Jewish immigrants in Rhode Island for the Jewish Historical Society, and a panel of Rhode Islanders who migrated from Europe, will discuss

## W. German Sports Leader Will Visit

BONN: Willi Weyer, president of the West German sports organization, Deutscher Sport-Bund, and its secretary-general, Karl-Heinz Gieseler, have accepted an invitation to visit Israel during the 10th Maccabiah in July.

During their visit, the German representatives will see Israeli political and sports leaders and pay homage to the victims of the Munich Olympics massacre.

the films in relation to the experiences of real people.

"The Pawnbroker," one of the towering motion pictures of all times and a stunning portrayal of the life of a Holocaust survivor, will be shown at the JCC on Monday, July 25, at 8 p.m. The discussion after the film will be led by survivor Judy Newman, author of "In the Hell of Auschwitz," her personal account of the death camp.

The third showing, on Monday, August 8, at 8 p.m., will be "Love of Life," the brilliant film portrait of pianist Arthur Rubinstein. This very recent film about a much-loved Jewish artist will be reviewed with the audience by local pianist Professor Ivan Waldbauer.

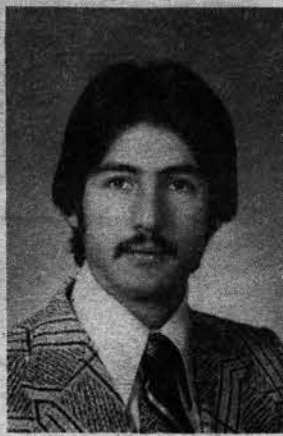
Series tickets for the Jewish Film Festival are available at the JCC office, 401 Elm Grove Avenue.

## Moluccan Trained By Popular Front

AMSTERDAM: A man known as Eli Formes, a South Moluccan living outside Holland, is thought by the authorities to have masterminded the seizure of a school and a train and the taking of hostages in Holland by groups of South Moluccan gunmen.

Formes was mentioned by Ludwina Janssen, a Dutchwoman now serving a prison sentence in Israel. Janssen was arrested at Ben Gurion airport on the eve of last Rosh Hashana, when a plot to hijack an airliner on Yom Kippur was discovered.

Janssen told the Israeli authorities that she and Formes had belonged to a group of 13 people who had attended a course at a training camp in South Yemen run by supporters of the Popular Front for the Liberation of Palestine.



**MAGNA CUM LAUDE:** Richard Alan Shaffer, son of Mr. and Mrs. Robert Shaffer of 536 East Avenue, Pawtucket, was graduated magna cum laude from Boston College recently. He will be continuing his studies at law school in the fall. Mr. Shaffer is the grandson of Mrs. Edith Shaffer of Providence.

## Swiss Revise Law Banning Shechita

Swiss revise law banning shechita GENEVA: The Swiss Federation of Jewish Communities has expressed satisfaction at the revision of an article in the Swiss Constitution forbidding shechita, but has deplored the fact that this ruling, which dates from 1893, has again been brought up as part of the project for a law on the protection of animals.

The animal protection law will probably be submitted to a general referendum in the autumn.

At the 72nd annual meeting of the federation the president, Jean Nordmann, referring to the "voices of intransigence" in Israel without mentioning any of the likely members of the new government expressed the hope that efforts would be continued to seek for a peaceful solution to the Middle East conflict.

The federation is deeply concerned at the current position of the Swiss Union of Jewish Students in which certain local organizations, at the universities of Geneva, Zurich, Lausanne and Fribourg, lead a purely nominal existence.

Earlier this year, the students' Union activities were found to be so insignificant that the FSCJ decided to divert its annual share in the budget (20,000 Swiss francs) to other local Jewish movements.

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## Post Establishes Journalism Prize

JERUSALEM: A journalism prize in the field of Israel's foreign relations has been established in memory of the late Ted Lurie, who was editor of the Jerusalem Post. The prize will be sponsored by the Jerusalem Post, the Lurie family and the Jerusalem Journalists Association. It will be awarded annually during the week of Jerusalem Day, for journalistic excellence on

the subject of Israel's foreign relations' including relations with the Arab world, by Israeli journalists.

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## Notices

### TENNIS CHAMPIONSHIPS

The draw for the Miller Hall of Fame Tennis Championships will be held on Friday, July 1, at 2 p.m. at the Newport Casino, 194 Bellevue Avenue, Newport.

At that time, the eight seeded players will be put into position on the ladder for the tournament and the names of the remaining 24 players will be "drawn" for the silver Newport trophy to see whom they play in the first and succeeding rounds.

### BICENTENNIAL GRANT

Touro Synagogue, the first synagogue in America, and a national historic landmark is now the site of a new Patriots' Park. This public green is dedicated to all Americans who struggled to preserve the rights and liberties which we all enjoy and hold dear. Dedication ceremonies were conducted Tuesday evening, June 28, at 7 p.m.

Dr. Patrick T. Conley, chairman of the Rhode Island Bicentennial Commission, announced that he will present to the Friends of Touro Synagogue, the group responsible for the park's creation, a check for \$17,000. These funds were awarded to the Rhode Island Bicentennial Commission by the American Revolution Bicentennial Administration as the final grant of the Bicentennial celebration.

Federal plans had originally called for a monument to the Bicentennial be constructed in Washington, D.C., as a permanent reminder of the gala event; however, upon suggestion by Dr. Conley, each state has been awarded one final grant for a project which will serve that state as its Bicentennial legacy.

With matching funds provided by the Jewish-American Heritage Committee of RI76 and the Friends of Touro Synagogue, this new park will be open to all Rhode Islanders and visitors to our state as a final tribute to 200 years of American independence.

### BUTLER GETS GRANT

Butler Hospital has received a \$16,000 grant from Blue Cross of Rhode Island for the first year of a two year evaluation of the cost-effectiveness of the Problem Drinkers Program.

According to Richard Longabaugh, Ed.D., director of the

Division of Evaluation and Research, patients admitted to the Problem Drinkers Program during 1977 (approximately 200) and patients admitted to other Butler Hospital units with problems related to drinking will be interviewed at admission, two months after discharge and 12 months after discharge in order to assess and compare treatment effectiveness and costs.

### CABOT STREET PLAYHOUSE

The summer schedule for performances at the Cabot Street Playhouse, Center for the Fine and Performing Arts, will continue with Gilbert and Sullivan's "Iolanthe" through July 9, with a Sunday, July 3, matinee at 2 p.m. Performances Wednesday through Saturday, 8 p.m., with buffet dinner (optional) at 7 p.m. For reservations, call 421-8100.

From July 13-23, the playhouse will offer Oscar Wilde's "The Importance of Being Earnest," Wednesday through Saturday, 8 p.m., with optional buffet dinner at 7 p.m. There will be a 2 p.m. matinee on Sunday, July 17.

From July 27 through August 6, the playhouse will offer Gilbert and Sullivan's "H.M.S. Pinafore," Wednesday through Saturday, 8 p.m., with optional buffet dinner at 7 p.m. There will be a Sunday matinee on July 31 at 2 p.m.

The Cabot Street Playhouse is located at the Wheeler School, 216 Hope Street.

### SUNDAYS IN THE PARK

Every Sunday afternoon between July 3 and August 28, a wide variety of musical and dramatic performances will be staged at the newly renovated Temple of Music at Roger Williams Park. All of the performances are free and open to the public.

Beginning at 2 p.m. each Sunday, the performances will cover a diversity of interests from jazz to chamber music; from Shakespeare to puppetry; from bluegrass to symphonic sounds. The series is sponsored by Mayor Vincent A. Cianci, Jr., Providence Park Department, National Endowment for the Arts, RI State Council on the Arts and New England Touring Program. Call 421-3300 for more information.

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"GUYS AND DOLLS": Karen Wilder as "Miss Adelaide" and David Green as "Nathan Detroit" discuss the prospect of marriage in the musical comedy "Guys and Dolls," playing now through July 10 at Theatre-by-the-Sea, Matunuck.

## Opening Night Jitters Hurt 'Guys And Dolls'

By BARBARA WRONSKI

"It's a recording" I assured myself as I walked down the arbor path toward the Inn-by-the-Sea and heard tuneful strains at high amplification. My ear was proved tin as the music was surely live. The Inn is either graced with an improved sound system or was blessed, on this evening, with a breeze blowing the notes in the right direction.

This was Tuesday night, June 28, and the occasion was opening night of "Guys and Dolls" at Matunuck's Theatre-by-the-Sea. This casual pre-theatre fare was provided by Paul Colombino, vocalist-guitarist in the popular-folk style, whose smooth fingering and equally smooth and clear voice make it well worth your while to arrive early and stop in at the Inn.

Paul, 23, is from the North Kingstown area and has played guitar for about ten years. Primarily self-taught, he took up the 12-string guitar some five years ago and, in performance, alternates back and forth between the two with skill and ease.

### "Guys and Dolls"

Producer Tommy Brent has an eye and an ear for good summer stock, and the selection of "Guys and Dolls" for his second season production is a topper. With a strong musical crew and vocal backing it is hard to go wrong with this fine musical comedy, set in the early 1950's, about a big time gambler who falls in love with a Salvation Army recruit. The play will continue every night through July 10. The theatre is dark on Mondays. Contact the theatre for times and reservations at 783-7019.

This particular performance suffered from a classic case of opening night skittishness. Most members of the cast forgot a line, missed a cue or got tongue-twisted — all part of the fun of first night performances. On occasion, however, one could not help but wonder if director B.J. Eder was on leave of absence — spotlights were effectively used to create the mood of street lamps, but were aimed so low that they threw no light on the performers faces; likewise, as dancers glided across the stage, the spotlights trailed

noticeably behind, leaving the ensemble in nearly total darkness. Choreography, too, could be improved upon and would have done better to lend more of an ear to the music. This was particularly noticeable in the "Crapshooter's Dance" where the rolls of the dice did not mesh with the drum rolls.

Stage sets were good and the Broadway and crap game in the sewer sets were particularly excellent. Bugs were still being worked out of the scenery shifts.

Several of the musical numbers were noteworthy, but the one which justly earned the longest ovation during the performance was "Sit Down, You're Rocking the Boat" by Michael Cone, as "Nicely Nicely," with the Company.

### View of the Troupe

The voices of the two leads, Richard Bowne as "Sky Master-son" and Marya Daniehl as "Sarah Brown," did not do the roles justice. His voice was superceded by stature and stage presence, perfectly suited for the role; hers by her acting and dancing capabilities. In "If I Were a Bell," Miss Daniehl's voice was too weak and reedy in the lower and middle regions to carry, but picked up in the upper region. Her agile dancing saved the number, compensating for the lack of vocal depth.

"Miss Adelaide," portrayed by Karen Wilder, made the show as she traditionally does. A fantastically funny floozie in the play, with a full-range rich voice, Miss Wilder showed her plumage in the evening Cabaret after the production. She is both a highly talented vocalist-actress and, in her natural dark tresses, a striking ethnic knockout in the looks department.

David Green's interpretation of "Nathan Detroit" utilizes much less "grease" than one would expect. Though he seems out of character as a Good Neighbor Sam, he is loveable and a good contrast to Miss Adelaide.

### Hidden Talents

Many hidden talents turned up in the Cabaret revue which the cast holds after the main production at the Inn-by-the-Sea. Michael Cone, who played an excellent "Nicely-Nicely Johnson" in the play,

exhibited a highly sensitive and melodious voice. William Hope ("Harry the Horse") has a deep, rich voice which did full justice to "Everybody Loves a Winner." Fred Barton, one of the musicians, has a likewise superb voice.

The list of greater and lesser talents could go on and on endlessly, but the one in my view to be watched by the scouts is Michael McGrath. In the current production he plays the minor character "Calvin," a member of the Mission Band. I regret I paid him little heed until seeing him in the Cabaret floor-show. A Joel Grey look-alike, his voice and foot work seem to vie for your attention — and he possesses an uncanny stage presence that spills over into the realm of the charismatic.

Planning only to stay at the Cabaret performance for a half hour, it was suddenly 1 a.m. and I had to take my leave — but the cast was still going strong. (They are booked to close at 1 a.m.) I was disappointed that "Sky" and "Sarah" didn't show up in the floor show revue, but I am willing to bet they are being held at bay for the big July 4 weekend when they will let them do their stuff.

## Your Money's Worth

By Sylvia Porter

### Why Does Health Care Cost So Much?

Ever, ever, ever up go the costs of health care in the U.S., ranging from the simplest physical exam by the nearest neighborhood physician to the most complicated procedures performed by specialists in a prestigious private hospital.

And ever, ever, ever more varied become the solutions proposed to what is so obviously a top national problem, ranging from restricted protection just for catastrophic illness to a wildly-costly national health care system — and coming from sources as far apart as Massachusetts Democratic Sen. Edward Kennedy and the conservative American Medical Assn.

But as we seek for the most reasonable solutions, let us not forget the reasons for the problem. To document:

**COST FACTOR NO. 1:** Our current payment systems offer little (if any) incentive for the practitioner or the patient to try to keep costs down.

As one illustration, Mr. A. J., who needed tests, was recently asked by his doctor, "When can you go into the hospital?" A.J. answered

matchmaker took the Yihus of both sides into account when he came to propose a match.

"Is he a Baal Yihus?" was the first question asked.

"Will he not put our family to shame?" the parents wanted to know.

Most of the Genealogies were sketchy. They couldn't hold up in the Library of Genealogy of the Mormon Church where the Yihus of a family is supposedly flawless. The Yihus lines of the shtetl were full of Rabbis and Hasidim who always went around and did "good things."

The scoundrels, if there were any, were skipped over.

There was also Yihus Atzmo, a man of high lineage earned by himself. Such a man was either a great scholar though his father was a poor cobbler, or he contributed to the poor and to the unfortunate and to the needs of the shtetl.

The children of these men were freely admitted or accepted by the matchmaker as being eligible to marry anyone in the surrounding cities and towns.

The last name of the family was important. If you were of the Kohanim or the Levites you were surely a descendant of the Tribe of Levi, the third son of Jacob. The Kohanim, the Priests, were the only ones who were permitted to do the services in the Holy Temple. They were the sons of Aaron, the High Priest. Assisting them were the Levites. Of the same tribe to be sure, but the priestly blood of Aaron did not flow in their veins. The Levites were the teachers, the musicians, the artists and the assistants to the Kohanim.

Now, all those whose name was Cohen, Kahn, Kahana, Katz, Kagan and variations of these, and also Kaplan and Adler, were direct descendants of the Tribe of Levi, of the Priestly family of Aaron, the High Priest, and the older brother of Moses.

What higher Yihus can one desire?

There were, to be sure, many whose names suggested Kohanim, who were not. But, in general, if your name was one of the variations of Kohen, and if you were one who went up to the front of the synagogue to bless the congregation, you could be sure that you were of the family of Kohanim. They would not let a common Israelite bless the people.

One notch lower than the Kohanim were the Levites. They were the ones who washed the hands of the Kohen as he went to give his blessings to the congregation. But they were also descendants of the Tribe of Levi, son of Jacob, grandson of Abraham himself. Any Jew whose last name was Levi, Levy, Levitt, Levin, Levine, Levinson, Levinger, and also Segal, Segalow, Sefalowitz and the like, was also of High Lineage. They were of the Tribe of Levi and their name in Hebrew meant Assistant to the Kohen.

The Hasidic Rebbes, at least in our part of Galicia and the Ukraine, all claimed to be descendants of the Baal Shem Tov, the founder of the Hasidic movement.

They did not have to go any further in tracing their Yihus. The Baal Shem Tov, as everybody knew, was from the House of King David. The greatest Yihus of all.

But there were names, family names, that were not held in great esteem at all in the shtetl. They were indicative of menial labor, and though the present bearers of the name were respectable people, Baalbatim in the shtetl, the stigma of their forefathers' occupations at the time the family names were assigned to them, they, the sons, could not live them down.

The names like Shneider (tailor), Shuster (shoemaker), Beider (attendant at the public bath), Beker (baker), Treiger (a carrier of water or of any loads from the store to the house of the buyer), belong to that category.

On the other hand there were family names that showed an ancestor who was one of the Klei Kodosh, the Instrument of Holiness, and there is nothing to be ashamed of.

If your family name was Dayan (a Judge in the Jewish Court), Shohet (a slaughterer of fowl and cattle according to the Jewish law), Rabin or Rabinowitch (a son of a Rabbi), Hazan (Chassen in America), or Melamed (Melamut in America), these last two names meaning a cantor or a teacher of children, or Hasid (Chasid in America), you were sure to be accepted as coming of good parents.

What is in a name? A lot is in a name. When one is about to write a proper "Yihus line", the name is the point where to start. HAVE A GOOD SUMMER.

## New Zealanders, On 'Pilgrimage'

JERUSALEM: One hundred and fifty New Zealand ex-servicemen have been in Israel on a "battlefield pilgrimage" retracing the areas where New Zealanders served during World War One, and to honor their country's Mideast dead of the Second World War. They arrived on a cruise ship directly from Egypt where they had done the same thing.

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Continued from Page 12

said, is that Judaism is something which happens in synagogues. To keep the Sabbath, we go to church, just as do our neighbors, only we call it going to synagogue or going to services. Accordingly, we limit the Sabbath and festivals to the praying side of things.

Just as the community ignores the family, so the synagogue's focus upon itself ignores the life of the family, or gives that life a second place in its life. For when we get to the synagogue for services, the family as such is given no role. There are no efforts to bring families into union with other families. People sit in long rows, focusing attention on something beyond themselves, on the bimah, the pulpit.

Why do we take for granted that when we get to synagogue services, we no longer form small groups joining into larger ones, but become isolated individuals, each with his or her focus upon that thing out there? Why should we not suppose that we observe the Sabbath collectively, for example, through common meals in the synagogue?

Would it not be feasible, moreover, to organize a collective observance of the Sabbath, with whole families participating, for the bulk of the Sabbath day?

This in fact has been tried successfully, but not consistently, in some synagogues. They have not only a Friday night service, with center of attention on adults. They begin with a Friday night meal, all eating together. They then go on to a brief service, or they begin with a brief service, then have a meal. Afterward there are activities appropriate to the Sabbath in which fathers and mothers join with their children. The Sabbath morning, of course, is a continuation. There is a service, but the service is not mumbo-jumbo, but made clear and articulate to all. Then there is a meal, perhaps some sort of games, and so the day unfolds. Young and old are brought together. The young take the matter seriously because their parents do. The young then imitate their parents, the sincerest compliment, the only really effective mode of teaching.

#### Importance Of Home

It is possible, therefore, for you to transform the synagogue into an instrument and expression of family life. To some measure the Purim carnival does just that. But that will not complete the matter. The home is still the important place, and I mean, the physical, real, very present house where we make our lives. There is where Judaism happens or dies.

To take up the rites of time once more: I cannot think of an activity which can prove more meaningful to the life of the family than doing some one thing together, engaging in a common project. The opportunities in Judaism are many. Obviously, everyone can participate in preparing for, not merely sitting through, the Seder. Each can be given his or her role, just as the smallest child already has a role reserved within the Haggadah.

But there is sukkot, certainly the highpoint of the Jewish calendar, the richest and most many-sided mode of Judaic expression. Why

#### Woman, Her Home:

# Religion & Ritual

cannot the building of the sukkah be a major project for all of the family? Everyone has a part, making decorations, assembling the materials, and putting them together. The neglect of sukkot in American Jewry is simply inexplicable to me, because it is the most joyous and enjoyable holiday. The living in the sukkah, of course, is easier here in Miami than it is in Providence, and is all the more reason that the festival should be the center of the Jewish calendar in the southern states.

The festivals and holidays thrive when they focus upon the family. But the family benefits when the family focuses upon the festivals. Surely Hanukkah owes nothing to the American Jewish community. But its strength, on account of its Christian 'counterpart', is only one part of the matter. Hanukkah is strong also, I think, because it centers upon the home, the lighting of candles which all can do. It focuses upon each individual, each child gets and gives. We are accused of doing things chiefly for the children. Unfortunately, we are not sufficiently guilty of the charge. We do far too little for the children.

This brings me to still another aspect of Judaism which should be, but is not, important in the setting of family life. I refer specifically to sex-education. American Jews do not pay much mind to the fact that

Judaism has rites and rituals of sexual life, even though nearly all American Jews who marry other Jews are married under a huppah. That one thing obscures what it should highlight: Judaism is a religion for the whole of life, for the bed as much as for the table, for the life of the schools and the streets as much as for the seventh day of abstention from that life.

#### Sex Education

What do we teach our children about sex and its joys and responsibilities? How do we teach it to them? Is it under the auspices of the family and the home, or is it in the hands of the streets, or, at best, of the schools? In general, I think it is fair to say, while the division of time into its high points and its rhythms is affected by Judaism, the physical life of the individual boy or girl is virtually ignored, the processes of maturation treated as if they were not happening, the Bar Mitzvah as if it stood for nothing physical, but only something "spiritual". Here I suppose a two-stage experiment.

First, I think parents need help in learning how to handle the charged issues of sex, need encouragement in meeting head-on that area which parents by definition know so well but which by choice they pretend their children know not at all. There has to be a way of raising the question and approaching it, a way

which is natural to parent and child.

Accordingly, I think there is a need for parent-education in the Judaic conceptions of sex, schooling in the Jewish sexual ethic.

Second, there must be an ongoing program by which children and parents together are brought to common discourse on the Jewish sexual ethic, joint discussions, for example, between parents and children of diverse ages and stages of development.

Once the topic is raised, it can be discussed. Once the parents are given a clear picture of their own, and of Judaism's conceptions, they can communicate with the children.

Too long have we assumed that, since we are in general liberal people, so in regard to sex, we Jews "believe" in pretty much nothing at all. True, we are not apt to reaffirm some aspects of the inherited sexual ethic not congruent to our situation. But I think that when we confront the central affirmations of Judaism about sex, we shall find them healthy and whole, a set of disciplines which generate worthwhile guidance in life.

Our children go out of the home assuming that Judaism is silent on sex, that nothing is expected of them. Pork is to be avoided — this is so even for many Reform Jews. But sex — well, Judaism has nothing to do with that. Of course no whole and healthy religious community can ignore one of the most important social and personal realities.

In this regard we should learn from our Catholic neighbors. The moral theologians of the Church presently are engaged in a profound inquiry into the ethics of sexual life and into the Christian conception of that ethics. In our own midst, moreover, are exceptionally rich resources. For within the Jewish community are psychologists and psychiatrists who understand truth which, for its part, Judaism has to say only by indirection and without articulation. They can teach us a great deal about human growth and development. Working together, rabbis, psychiatrists, and others who have given deep thought to the matter can give us a profound insight into what we, as a community, should strive to stand for.

The fact that, among the religious groups, Jewish young people who are polled consistently stand among the highest in their practical experience of the sexual life at early ages, and affirm the most liberal sex-ethic, tells us that we are not talking about nothing. In point of fact, we have said nothing about this subject. Sex forms a central part of growing up and therefore is crucial in the life of the family. This is only natural — for where, after all, does the family begin, if not in bed or en route to bed?

In providing for rituals of time, Sabbaths and festivals, rites of passage, Bar Mitzvah, burial, marriage, ethics of sexual behavior, Judaism is like other religions. But in one aspect, Judaism sets forth a ritual which is its own.

It is the ritual of learning, the conception that the life of the intellect is to be sanctified and made to serve the search for the sacred. What place in the home is there for that ritual? How is it to be carried out?

If I may put matters in a most homely way, the beginning of the process of Jewish learning is in the act of talking with one's children about matters of Jewish concern. The school serves only to provide the technical equipment for the conduct of life outside the school. If we go to synagogue, the school teaches us what to do there. If we need Hebrew for this purpose or that, the school gives our children the Hebrew which we need.

But it is at home that the process of learning begins. It is the home which makes the school relevant to life. If we talk with our children about 'being Jewish,' if we raise to the center of our common concern Jewish questions of the day, if we read Jewish books because we want and need to know what is in them, then our children will take up the disciplines and rites of Jewish learning. And, self-evidently, if we do not, then the school can accomplish nothing of worth and substance. Here too I propose two types of programs.

#### Parent As Teacher

The first is a program in parent-education, such as has been created in Providence by Rabbi Joel Zaiman (the best rabbi in America!). Parents are taught those things which their children learn. Parents are given the learning they need to supply a context and impart meaning to the children's education. But in this context of organized Jewish life what parents need to learn is an agenda of topics for discussion with their children. Parents have to be taught to be the teachers of their children.

Just as in the case of sex-education, we need an entry into the subject, a way of getting to talk with our children about it, so in the case of Jewish education in other aspects of life, we need a way of entering the matter, a common framework and ground for discussion with the children. So here too, the parents need guidance.

Second, they need a way of routinely and systematically educating their children, of bringing up a topic which, in its way, is no less sensitive and difficult than the topic of sex.

In the context of the work of Federation, for example, parents who are active should talk a great deal with their children about the things they do and why they do them. Work for Hadassah or Federation takes the mother away from home. Children should know where they go, what they do.

There should be occasions in the year on which parents bring their children, not to a children's program but to witness the parents' own work. If the work is important, children should see it. They can be relied upon to ask, what are you doing? why are you doing it?

The same is so, of course, for the work of the parents in making a living. The children should know in a very specific way what it is that the father and the mother do in business or profession or at work in other ways. From time to time I take my children with me to see what I do. Last spring my older boys went with us for my lecture-trip to South Africa. Much to my amazement, they insisted on attending my lectures. What I learned about them was that they could sit more quietly and attentively than I had ever dreamed. All of us should bring our children to as many sorts of adult activities in which we engage as is practical.

Now you rightly ask, What has this to do with the study of Torah, with the rites of Jewish learning? I think the answer may be stated in only a few words. Education is for a purpose. It is not merely learning facts, learning things, hearing words "to whom it may concern."

Education is a way into life. Jewish learning, when it is intelligently carried on, is education in the wisdom we need for the conduct of life. Once our children perceive that there are questions to be dealt with, that we do important things, which they can understand and which, in time, they too will do, then we open the road to the intellectual activity of asking questions and finding answers.

When they see what we do and ask us why, the processes of learning in informal, then in formal ways begin.

I was supposed to talk about "religion and ritual." But I have talked about commonplace things, ordinary things which we do every day. I asked you to pay attention not to matters of theology, or religion, or ritual, but to what we do in our homes on the seventh day, what we do in raising our children to sexual maturity and stability

(Continued on page 14)

## Enlightenment Washes Mystery Out Of Mikvah

Continued from Page 12

or in the Talmud for a woman's state of impurity during menstruation, the loss of blood is interpreted as the end of a potential life and is taken as a token of death.

The significance underlying the clearly delineated rules also resists easy explanation, but it is said that the rite is intended to give God's sanctification to the physical relationship and to elevate the sexual act to a holy plane.

#### Question of Service

Rabbi Steven Riskin of the Lincoln Square Synagogue of New York explained that "It offers a spiritual cleansing that says the body is holy, and it gives sanctity to the sexual relationship. The prohibition against sexual contact during the seven days after menstruation was added in Talmudic Law to make the man and woman more beloved to one another. The element of romantic love dies naturally with total accessibility."

Stringent though it may be, the code of family purity is not in fact anti-feminist. Echoing theologians and practicing women alike, Rabbi

Riskin added, "It gives the woman the opportunity to be active. Unless she goes to the Mikvah, the sexual relationship cannot be resumed."

The law also stipulates that a wife not serve her husband through such tasks as cooking and making beds during the proscribed period. Rabbi Saul Berman, chairman of the department of Judaic Studies at Stern College of Yeshiva University, explained, "Just as the Mikvah means that sex is not to be taken for granted, so is the law designed to prevent people from viewing their partner as a service object. By restricting direct service, this demands evaluation of who is doing what to serve whom in the household."

In fact, many of the women who commit themselves to the ancient decree regard it as insurance against marital boredom and dissension, a benefit originally described in the Talmud.

#### Mystical Process

Devora Wohlgelemer, assistant professor of mathematics at Baruch College, mother of five children ranging in age from 1 to 9 years and wife of an Orthodox rabbi, observed, "It forces you to be open about sex and prevents anger from festering. You can't postpone going into the Mikvah because you're angry and a couple is obligated to resume relations afterward. So you must resolve the slights and hurts, you must talk things out because you can't hop into bed with someone you're furious with."

Shellee Berman, a psychiatric social worker at Stern College and a member of the faculty of the Wurzelweil School of Social Work at Yeshiva University, concurred, observing, "It is such a mystical process that it's hard to talk about."

"It is impossible, if you must abstain for 12 days a month, to view your husband or wife as a sex object. The law sets up a structure to develop a relationship on other levels. Personally I see this as an affirmation of my own separation and uniqueness; it allows me to be an individual and a partner."

laws of family purity to our women and assure those who are already past the age of childbearing that by once immersing themselves in the Mikvah they will restore for always the sanctity to their married life. We must make our Mikvah as beautiful as those in other cities across the country and see to it that we use as well as support its facilities.

The word "Mikvah" not only means a place where natural waters are gathered but it is also the Hebrew word for hope. This is no mere coincidence for we know that the hope for the continuation of the Jewish people depends upon our faithful performance of the laws of Mikvah — Family Purity.

## On The Significance Of The Ritularium

Continued from Page 12

parent wants to rob his child of it.

Women through the ages have sacrificed to keep this mitzvah of ritual immersion. Jewish women from far-flung settlements used to travel regularly days on end in order to reach a place which had a Mikvah. Today young women fly by airplane to a neighboring state in order to keep this mitzvah. What we need now is a crusade. We must liberate Mikvah from the sneers of past decades in which it was never understood. We must realize that the mitzvah is kept by observant college educated women and also by those who are possibly negligent in other areas. We must teach the



# One Decade Of Disillusionment

A writer friend of mine, an Israeli of the reflective Left, a son of the Middle and a Zionist by fate rather than by conviction, argues that the Six Day war that broke out 10 years ago last weekend was as disastrous for the Jewish State as it was for Egypt, Syria, and Jordan. The triumph of arms was an illusion, for which Israel is still paying.

At times, especially when the West Bank is in turmoil, it is a seductive thesis. Relations between Jew and Arab in the disputed land are reduced to the elemental: riot sticks and stones, tear-gas and flaming tyres, repression and revolt. The middle-aged reservists and teenage conscripts who garrison the occupied towns are corrupted by the power of the sub-machinegun. The facile charge of racialism and imperialism seems confirmed by the newsreels.

Yet the balance sheet is not all one way. My first working visit to Israel was in 1966, nine months before the war. With unwitting prophecy, I wrote that after 10 years of tranquility, Israel's slogan remained: "Praise the Lord and pass the ammunition."

Jerusalem was two cul-de-sacs, back to back in embattled hostility. The Jewish Mayor, Teddy Kollek, took us to the roof of his town hall to look across to the old city. Jordanian sentries watched from behind the sandbags on the wall opposite. At the Mandelbaum Gate crossing point, we witnessed the pathetic reunion of an Arab family divided by the 1948 Armistice line. From the border kibbutz of Ramat Rachel, you could spy on Bethlehem. Israeli gunners nested on church roofs on Mount Zion.

## Forest Of Artillery

Three weeks after the June war of 1967, I drove to Qalqiliya, an Arab town pounded by Israeli cannon, then partly flattened by bulldozers. It was an ugly sight, but so was the plateau above it. An area as big as a football pitch had been dug out and fortified, planted with a forest of artillery by the Jordanian army. The guns pointed across the fertile Sharon Plain towards Tel-Aviv. Not far from Qalqiliya, the waist of Israel from the border to the Mediterranean was more than nine miles wide.

Further North, in upper Galilee, I rode with a truckload of kibbutzniks from Kfar Hanassi on to the Golan Heights. The burned-out Syrian tanks were still crippled at the roadside. The artillery bunkers covered acre upon acre. My companions were astonished, and not a little sobered, to see just how visible their settlement was from the side of the Jordan rift.

Physically at least, the claustrophobia of Israel was lifted by the war. Jerusalem is now an open city, no longer a forlorn museum piece, an evocative backwater. In the Sharon, Galilee and the Negev, the guns are out of range.

Those rampaging six days bequeathed Israelis the freedom to breathe and to explore, but not to relax. The menace of artillery was replaced by the menace of terrorism, from within and without. Parents take it in turn to guard their children's schools, armed men travel with every class trip into the countryside. Searches at the cinema, the concert hall, and the airport are routine. Volunteer watchmen prowls the suburbs through the night.

A mixture of ruthless counter-measures, good intelligence, open bridges to the Arab world and free access to the Israeli labour market have kept terrorism within manageable proportions. So has the Lebanese civil war, which sapped the Palestinian fighting organisations, and the Arab Governments who police their own borders.

But the danger is constant, and recognised. Every other month, the

military spokesman announces that half a dozen terrorist cells have been cracked on the West Bank or in the Gaza Strip. Some 60 or 70 young Arabs have been arrested and will be charged. It hampers their operations, but it does not stem the flow of recruits. There will always be another 60 or 70 somewhere.

The one million Arabs are not resigned to the occupation. They have a gift for survival, for adapting to conquest. They have waxed plump on the chance to work and trade with Jews. But for most of them that is not enough.

They are humiliated by detentions, checkpoints, searches and the presence of alien soldiers. Moshe Dayan, when he was Defence Minister, wisely chose not to bottle them up west of the Jordan. But it was inherent in the gamble that the Palestinians living under Israeli rule would not be insulated from the ferment in the rest of the Arab world. They see Arab television, hear Arab radio stations, read Arab books and periodicals. Their schools teach an Arab curriculum. They come and go across the bridges. So do Arab visitors of many stripes.

## Frustrated Nationalists

Both the "Jordanisation of Palestine" (never exactly a hit) and the "Palestinisation of Jordan" have been suspended. The occupied Arabs are frustrated nationalists who know that their destiny in others' hands — the Palestine Liberation Organisation, King Hussein, the oil sheiks and the super powers. All they can do is keep the pot boiling and foreclose no options.

Radical, assertive Palestinian nationalism has spread to the half million Arabs who are citizens of Israel. In last month's general election, the old guard politicians — who cooperated with the Labour Government — were cut down from three seats to one. West Bank mayors attended a memorial assembly for Kamal Jumblatt in Nazareth, the biggest Israeli-Arab town. One Israeli commentator suggested that the "Green Line" had been redrawn. It was now a psycho-political frontier between Jews and Arabs within Palestine as a whole.

In the occupied territories, as in Israel proper, the two peoples tend increasingly to keep their distance. There is no official apartheid, but the old Middle East convention of communal separatism has been reinforced. With rare, almost eccentric exceptions, contacts are kept at the professional, commercial or employment levels. Jews and Arabs know each other, many speak the other's language, but they seldom meet socially.

After the 1967 war, Israelis used to throng the shops of Ramallah or Nablus. Now they stay away. They still go to the souk in the old city of Jerusalem, particularly on Saturday, a family holiday when the Jewish shops are closed. They still go to subtropical Jericho for Saturday lunch in winter. But otherwise, they avoid the populated areas. It is not worth the antagonism and the risk of a stone through the car window, or a bomb under the bonnet.

For the West Bank Arabs, there is the gauntlet of checkpoints and searches if they want to visit Jewish friends in Jerusalem or Tel Aviv. "We know they have valid security reasons for stopping us," and East Jerusalem bookseller explained. "More often than not, the soldiers or policemen are courteous enough. But now and again you meet one who is rude and gives you a rough time. And you never know when you will run up against one like that, so you don't take the chance. You stay at home and watch television."

On both sides, there is also a deeper inhibition. The unresolved conflict broods over any

relationship between Jew and Arab. What does the other man really think? Who is he working for? What would he do if he felt he could get away with it? Will the coffee party turn into a row — or the opposite, an evening of empty phrases, and long silences?

## Ghosts At The Feast

Jerusalem remains unique as the only city where Israeli Jews and non-Israeli Arabs share the same boundaries and municipal services. The walls and the street corners were decked with gaudy, socialist realist murals to commemorate the tenth anniversary of reunification. Bands and strolling players performed in the streets. But the 100,000 Arabs were like ghosts at the feast.

For a long decade, they have been preserved in political aspic. Unlike the West Bank of the other occupied territories, East Jerusalem was annexed to Israel. But the Arabs living there were given the choice between becoming Israelis or keeping their Jordanian passports. They have stayed Jordanian. They have been known to vote in local elections, but not to put up their own candidates.

A coloured poster on sale inside the Damascus Gate of the old city shows an ancient Arab porter, barefoot, mustachioed and pantalooned, bent almost horizontal, bearing the burden of Jerusalem. It is entitled: "Carry On." Such is the role in which the Jerusalem Arabs cast themselves. Their presence prints a question mark against the Israeli doctrine that Jerusalem is the

right in Shechem (now the Arab town of Nablus), what right do they have in Tel-Aviv?

To challenge this dogma is like embracing sin. The Gush Emunim ("Faith Block") settlement movement does not speak for the majority, but to say it is wrong comes uncomfortably close to acknowledging that Israelis have no right to be here at all.

Zionism has always been an ambivalent ideology. Its roots are in the nationalism of nineteenth-century Europe. In practice, the return to Zion was planned and dominated by Jewish socialists, who conceived it as a national liberation movement and a renaissance. These were the people who drained swamps, sowed the desert, invented the kibbutz, founded trade unions, and revived the Hebrew language.

## Right Of A Dream

Yet for all its sense of being a child of the enlightenment, Zionism was also a romantic movement. The Jewish right was not the right of a title deed, it was the right of a dream (the distinction is still blurred). The Zionist Congress rejected Theodor Herzl's flirtation with a national home in Uganda precisely because there was no sentimental connection. No one yearned for Kampala.

An ageing pioneer was interviewed once on Israel television. He explained how the elders of his Russian Jewish village had sent an emissary to Palestine to spy out the land. The man reported back: "The bride is beautiful, but she is already married."

# One Decade Of Disillusionment

Jewish capital and is out of bounds for bargaining.

## Political Alternatives

Mayor Kollek's aim has not been to reconcile his Arab townsmen to Israeli sovereignty. More modestly, he set himself to make life endurable here for both communities, without walls and without minefields, and to keep open a range of political alternatives. To that extent, he has succeeded.

The Arabs have had to watch impotently, however, while Jerusalem has been encircled by a living rampart of Jewish suburbs. They have slipped where they could under a deliberate policy of demographic engineering that restricts Arab building densities. They resent it, but they live with it.

On the West Bank, the myth of Israeli invincibility, the nemesis of June 1967, has been replaced since Yom Kippur, 1973, by the equally insidious myth of historical justice. When Menachem Begin talks of the "liberated territories," many Israelis are embarrassed. They would rather he kept quiet. But most of them, even among his political opponents, share the underlying assumption that the Jews have a right to the whole land of Israel.

Doves, like the former Foreign Minister, Abba Eban, argue that Israel should sacrifice some of its inheritance in the interest of peaceful coexistence. Partition gave Israel legitimacy and ensured its Jewish and democratic character. To swallow the whole of Western Palestine would eventually mean an Arab majority, which could only be kept in its place by authoritarian methods.

But the biblical, ethnocentric view has taken hold more and more. Even Shimon Peres, Labour's pragmatic new leader, maintains that Jews are entitled to live anywhere in the ancestral homeland, as if that had nothing to do with policy. The Likud and the young Turks of the National Religious Party present their case in moral terms. If the Jews have no

For the rational Labour Zionist, the dilemma has never quite been resolved. One national liberation movement negates another. The best vindication he could muster was the right bestowed by work and creativity. The promised land was not empty, but it was neglected. The Jews came, bought and redeemed. There was room for all.

The Six Day war fanned the non-rational embers. Suddenly, as if by a miracle, the pressure was released, and the Jews controlled the whole of the land. There was a revival of religiosity, if not actually of faith, a rediscovery of sites and shrines. The Eban arguments of legitimacy and demography were dismissed as pale and alien, too Anglo-Saxon by half. If the world at large did not see it the same way, so much the worse for the world at large.

The Labour Governments of Levi Eshkol, Golda Meir and Yitzhak Rabin tried to restrain Gush Emunim, which was an expression of this more mystical strand. Yet they were impeded by coalition politics (dependence on the National Religious Party) and by their own lack of conviction about the future of the occupied territories. They talked of peace, but built more than 70 official settlements that looked suspiciously like dictatorship.

Ten years and two wars ago, few of us expected that in June 1977, Israel would still be sitting on the West Bank, the Golan Heights, and most of the Sinai Peninsula. The Arabs played their cards badly. Israel failed to tempt King Hussein to the negotiating table. The Palestinians went on demanding everything and finished up with nothing.

But on the anniversary, the Israeli voters have at last tilted the ideological balance. They have turned out the Labour Zionists and crowned the ultimate untroubled romantics. Gush Emunim has been awarded its licence. One of its leaders, Hanan Porat, exulted after the elections: "This is our opportunity. The mission of Gush

Emunim now is to grab and settle."

It is somehow a fitting end to a decade of opportunities uncontrived. It happened by accident rather than by design. But who is going to no to Gush Emunim?

## Religion & Ritual

(Continued from page 13)

what we do in teaching our children what it is like to be an adult.

Yet implicit in all we have said is what does not need saying. Judaism is not only relevant to these humble concerns of everyday life. Judaism is only relevant when it addresses these humble concerns.

The folk-wisdom of the ordinary Jews in this country has selected out of the rich ritual life of Judaism a few rites deemed to be required of pretty much everyone. And everyone does them. They are, as I think is obvious, specifically those rites which people find most relevant and important in their own, individual lives.

We have to learn from the wisdom of the ordinary folk. But we have also to examine and reconsider all of the riches of the heritage of Judaism from exactly the same perspective. If and when we do, we shall learn that what we do do — the Passover seder, the Bar Mitzvah, the huppah, the burial — defines what we should do.

And, in one way or another, I think we shall discover that there is no important rite or ritual of Judaism which falls outside of the principle of the common folk. For each and every rite, all of the mitzvot in their various ways and dimensions, contain the potential power to form and enhance life, to enrich the everyday experience of us all, and to turn our community as a whole into that kingdom of priests and a holy people that, to begin with, we were meant and commanded to be.

## Scientific Discovery

HAIFA: Researchers have succeeded in joining materials hitherto believed impossible to bond at Technion-Israel Institute of Technology. Dr. Chaim Lerenthal and his colleagues in the research group for adhesion and adhesives at the Institute's civil engineering faculty, have developed a way of bonding plastics, such as polyethylene, to the plastics, as well as to other materials, such as aluminum. The bond is so strong that it may exceed the strength of the material being bonded.

## Dual Effort Bar Mitzvah

JERUSALEM (JTA): Baruch Sand and Levi Roisman celebrated their bar mitzvah recently. Baruch's ceremony was held at the Western Wall. Levi marked his coming of age in Novosibirsk in the Soviet Union. The Roisman family has been trying to leave for Israel for the past five years but was repeatedly denied exit visas by the Soviet authorities. Levi's elderly grandmother was the only member of the family finally permitted to leave. She attended Baruch's bar mitzvah.

It was the first "twin" bar mitzvah in which an Israeli youngster and one in the USSR performed the rites on the same day. There will be more, according to Ruth Bar-On, head of the information department of the Israel Public Council for Soviet Jewry. She said the idea is to strengthen ties between Israelis and Jews in the Soviet Union.

## Standard Of Living To Be Equalized By 2053

JERUSALEM: A finding of the Central Bureau of Statistics states that only in 2053, the goal of eliminating the drastic gap in the standard of living between the Western and Oriental grouping will be achieved. The research points out that at present, the income of an Oriental employee is 51% of what an employee of American or European extraction earns.

# One Decade Of Disillusionment



**WILFAND - NEMTZOW**

Roberta Ann Nemtzw, daughter of Dr. and Mrs. Irving B. Nemtzw of 175 Boulevard, Middletown, was married to Wayne Larry Wilfand on June 26 at a 6 p.m. ceremony at Touro Synagogue, Newport. The bridegroom is the son of Mr. and Mrs. Frank M. Wilfand of Harley Drive, Worcester, Massachusetts.

Officiating at the ceremony were Rabbi Theodore Lewis and Rabbi Ely Katz. The bride was given in marriage by her father. A reception followed at the Sheraton-Islander Inn, Newport.

The bride chose an empire styled gown of ivory Sata-Peau fashioned with a sculptured neckline and long bishop cuffed sleeves. The fitted bodice was designed with a V-shaped yoke enhanced with motifs of Venice lace in a floral pattern. Matching lace trimmed the neckline and sleeves and encircled the deep flounce of the A-line skirt which swept into an extended chapel train. To complement her gown, she wore a matching full-length mantilla. She carried a bible covered with lace and white orchids.

The maid of honor was attired in an empire styled one-shoulder gown of orchid poly-knit. To complement her A-line gown she wore a matching capelet edged with embroidered trim and carried an arrangement of orchids to match. The bridesmaids were similarly attired in blue and carried blue and white orchids.

Serving as maid of honor was Miss Laurie Fagelbaum. Bridesmaids included Mrs. Joan Gaffin, Miss Tema Nemtzw and Miss Robin Lapin.

Steven Short was best man. Ushers included Mark Nemtzw, brother of the bride; Gary Gaffin; Scott Chancon; and Larry Friedman.

The bride is a 1975 graduate of Curry College in Milton, Massachusetts. The bridegroom is a 1975 graduate of the University of Massachusetts and is currently employed by David Allen, certified public accountant, in Providence.

Following a wedding trip to Hawaii, Los Angeles and San Francisco, the couple will reside in Warwick.

## Concern Over Status Of Non-Orthodox Judaism

NEW YORK (JTA): Leaders of Reform and Conservative Judaism in America have indicated serious concern that the rights of non-Orthodox congregations in Israel will be further abridged under a Likud-led government headed by Menachem Begin. Expressions to that effect were voiced in the past few days by Rabbi Arthur J. Lelyveld, president of the Central Conference of American Rabbis (CCAR) and Dr. Gerson D. Cohen, Chancellor of the Jewish Theological Seminary of America, the academic institution of Conservative Judaism.

In a statement released in advance of the 88th national convention of the CCAR, the rabbinical branch of Reform Judaism, to be held at Grossinger's Hotel June 20-23, Rabbi Lelyveld urged Reform and Conservative Judaism to "stand together in defense of responsible Jewish Pluralism. Our circle is large enough to take in all our fellows," he said. "We must not allow extremists to place us...outside the circle of acceptable Jewish difference." Rabbi Lelyveld said that he "joined wholeheartedly with my colleague, Rabbi Stanley Rabinowitz, president of the Rabbinical Assembly of America (Conservative) in warning that if the Conservative and Reform movements allow themselves to be divided in their struggle for full recognition both in Israel and in the diaspora, they will be defeated by the extremists of the right." Rabbi Rabinowitz made his remarks at the

Rabbinical Assembly's convention last month.

Chancellor Cohen, addressing the annual dinner of the Synagogue Council of America here Thursday, called on Begin to commit Israel's new government to protect the rights of non-Orthodox Jews in Israel. He referred to reports that Begin would seek legislation drastically restricting the authority of Conservative and Reform rabbis in Israel as the price of a coalition partnership with the religious parties.

"It would be a sad day for Israel and for world Jewry were the Israeli government, for whatever political advantage, to permit an Orthodox religious minority to suppress or to exercise a veto over other forms of religious expression. The new government must recognize the value of free competition in the cultural arena no less than it does in the commercial arena. Both our Jewish heritage and our American experience have taught us that authentic Judaism thrives best in an atmosphere of inquiry and experience," Dr. Cohen said.

**DEFACED**

BRUSSELS: Swastikas and anti-Jewish slogans were painted on the wall of a barrack at Malines, near Brussels, close to a memorial plaque of 26,000 Jews who were confined there while awaiting deportation to Nazi death camps during World War II. The graffiti was discovered shortly before an annual pilgrimage to the barracks in memory of the victims.

**NUCLEAR SHOW CANCELLED**

JERUSALEM: Yitzhak Livne, director general of the Israel Broadcast Authority cancelled a television program on Israel's nuclear potential hours before it was scheduled to appear.

Livne denied he acted on orders "from above," declaring that he feared the program would trigger a national debate on the issue.

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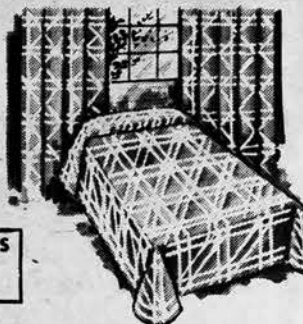
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## Society

### ROTENBERG-BIRENBAUM

Miss Beverly Fredda Birenbaum of 251 Waterman Street, daughter of Philip Birenbaum of 66 Gallatin Street and the late Faye Birenbaum, was married to Barry Steven Rotenberg of 226 Rochambeau Avenue on Saturday, July 2, at an 8:30 p.m. ceremony at Temple Beth Israel. Mr. Rotenberg is the son of Mr. and Mrs. Joseph Rotenberg of 15 David Court, Cranston.

Rabbi Jacob Handler officiated at the ceremony. The bride was given in marriage by her father. A reception followed the ceremony at the Cranston Hilton Inn.

Serving as matron of honor was Mrs. Bernard Kellstein, sister of the bride. Best man was Bruce E. Rotenberg, brother of the bridegroom.

Following a wedding trip to Cape Cod, Massachusetts, the couple will reside in Providence.

### DENTAL GRADUATE

Melvin E. Hanzel of 201 Hoffman Avenue, Cranston, received his doctor of dental medicine degree from Tufts University School of Dental Medicine, Boston, Massachusetts, on June 17.

The son of Dr. Harold Hanzel and the late Beatrice S. Hanzel, he is a graduate of Pilgrim High School, Warwick, and the University of Rhode Island. His grandparents were the late Mr. and Mrs. William Hanzel and Mr. and Mrs. Louis Goldstein.

Dr. Hanzel will join the resident staff of the Brookdale Medical Center, Brooklyn, New York.

### JURIS DOCTOR DEGREE

Michael B. Mellion of 124 Shirley Boulevard, Cranston, was awarded the degree of Juris Doctor at June 12 commencement exercises of Suffolk University Law School held at the John B. Hynes Veterans' Auditorium, Prudential Center, Boston.

Mr. Mellion is a 1969 graduate of Cranston High School East and received his bachelor of arts degree from Brown University in 1973. He is the son of Mr. and Mrs. Benjamin Mellion of the above address.

### SECOND MASTERS

Fay Adrienne Saber has earned a graduate degree and received the highest graduate studies award from the institute of higher education she attended, for the second time in two years.

Mrs. Saber, 26, received both a master's of public health degree and the coveted Wilinsky Award during commencement exercises at the Harvard University School of Public Health on June 16.

The Wilinsky Award is given annually to the degree candidate for the best paper prepared in the Department of Health Services from among papers submitted by members of the Department's faculty. Mrs. Saber's paper was "Child Abuse and Its Management: A Multi-National Comparative Analysis."

Last June, Mrs. Saber graduated with a Juris Doctor degree from Boston College Law School and won the Charles U. Letourneau Award for the best paper by a law student in the United States and Canada on a topic of current medical-legal interest.

Mrs. Saber graduated in 1973 from Providence College with a bachelor of arts degree and summa

## Sit-In At ACLU

NEW YORK (JTA): Rabbi Meir Kahane and about 20 members of the Jewish Defense League staged a sit-in at the offices of the American Civil Liberties Union to protest ACLU support for the right of a neo-Nazi group to march through a Chicago suburb July 4. The neo-Nazi National Socialist Party won its Supreme Court case last week.

A visibly upset Aryeh Neier, executive director of the ACLU and himself a Jewish refugee from Berlin in 1939, told the JTA: "Even Nazis support freedom of speech for the people they agree with. The more difficult test is do you believe in free speech of people whose views you can't stand. We believe in free speech, that's all."

Kahane, founder of the JDL, said: "Those who preach racist genocide and Nazi totalitarianism should have no rights since their aim is to deprive all others of their rights, and to massacre millions of innocent Americans." Kahane told the JTA: "There will be no parade."

cum laude honors. The wife of Steven S. Saber, Esq., of Providence, she is the daughter of Mr. and Mrs. Maurice Frank of Cranston. She is also the granddaughter of Sophie Samdperil of Providence and Miami Beach, Florida.

Mrs. Saber will remain at the Harvard University School of Public Health as an associate in health law to professor William Curren, the Frances Glessner Lee Professor of Legal Medicine at the school.

### HECKER BAR MITZVAH

Richard Hecker, son of Mr. and Mrs. Arnold Hecker, will become Bar Mitzvah at Saturday morning services, July 10, 11:15 a.m. at Temple Sinai in Cranston. Rabbi Jerome S. Gurland will officiate.

### JAFFA BAR MITZVAH

At Saturday morning services at Temple Sinai, July 17, Michael Jaffa, son of Mr. and Mrs. Sidney Jaffa, will become Bar Mitzvah. Rabbi Jerome S. Gurland will officiate at the 11:15 a.m. service.

### MISS BERRY ENGAGED

Dr. and Mrs. Joslin Berry announce the engagement of their daughter, Maurisa, to Robert Goldberg. He is the son of Dr. and Mrs. A. Alfred Goldberg of Pawtucket. The bride-elect is the granddaughter of Mr. and Mrs. Benjamin Brier, the late Mr. and Mrs. Morris Berry and the late Judge Maurice Robinson. Mr. Goldberg is the grandson of the late Mr. and Mrs. Max Blum and the late Mr. and Mrs. Samuel Goldberg.

The bride-elect graduated from Boston University School of Education. The bridegroom-elect is a cum laude graduate of Brandeis University and Boston College Law School.

The wedding is planned for October 16, 1977.

### FISHBEIN-GERBER

The marriage of Miss Nancy Joan Gerber, daughter of Mr. and Mrs. Sheldon L. Gerber of Providence, to Mr. Sanford Martin Fishbein, son of Dr. and Mrs. Joseph G. Fishbein of Providence, took place on Sunday, June 26, at 5 p.m. in the chapel of Temple Emanu-El. The bride was given in marriage by her father.

Mrs. Judith McGovern, the bride's sister, was her honor attendant, and Mr. Samuel Rothberg was best man. A reception followed at the Ledgemont Country Club.

Mrs. Fishbein graduated from Case Western Reserve. Mr. Fishbein graduated from Boston University and received his degree in architecture from the Rhode Island School of Design.

After a trip to St. Martin, the couple will reside in California.

### RECENT GRADUATE

Judith Lynn Carter, daughter of Mr. and Mrs. Harold Carter of Cumberland, recently graduated from the Wheeler School in Providence. She will attend Brandeis University in the fall.



## Your Money's Worth

(Continued from page 4)

after a two-hour wait, C.D. was told that after another three-hour wait, the doctor would determine whether an appointment would be made with a specialist the patient could see the next day. Refusing to wait, the patient was told to sign a form that treatment had been refused. He refused to sign because no treatment had been offered. Finally, someone was found to apply a simple ointment to the scratch which then cured itself in a few days.

In a case like this, could not greater use have been made of paraprofessionals?

**COST FACTOR NO. 3:** "Defensive medicine," under which doctors frequently admit they order many unnecessary tests and procedures to protect themselves against possible malpractice suits.

R.M. recently was in a minor auto accident which slightly bruised a muscle on his side making it difficult to sneeze. Advice: go to the hospital, be put in traction for two weeks to straighten out any distortion of the spine that the accident might have caused. R.M. was taking his final college exams and refused. His symptoms disappeared quickly and completely. Asked why the hospital had been ordered, the reply was: "defensive medicine."

**COST FACTOR NO. 4:** Pressure on doctors to fill hospital beds — a high, unnecessary cost to society.

**COST FACTOR NO. 5:** Tie-ins, under which many hospitals and often other practitioners have arrangements to send all work of a certain type to certain sources (a laboratory, say), even if it costs more. Pressures from various sources spur this.

**COST FACTOR NO. 6:** Steep drug costs, with controversies mounting rapidly about alleged causes. Pressures against druggist advertising of prices continue despite a Supreme Court decision that the bans violate freedom of the press. Drives continue against consumer purchases of "generic" drugs and in favor of often more expensive brand name drugs.

**COST FACTOR NO. 7:** Shameful lack of use of home care, much cheaper than institutional care and, frequently, far to be preferred on every basis.

Solutions? Some of these forces could be easily offset — once the problems are understood and tackled honestly.

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## New Deadlines

The Herald will begin operating on a new printing schedule as of Thursday, July 14. The paper, carrying Thursday datelines, will be printed on Wednesdays and received in your homes on Thursdays.

Resultantly, our Monday - Noon news deadlines will be enforced. NO COPY will be accepted for the forthcoming issue after this time.

Advertising deadlines, accordingly, have been moved to Monday - 4:30 p.m. NO ADS will be accepted after this time for that Thursday's publication.

Please make note of this new schedule, which will go into effect on Monday, July 11, in order to avoid confusion and omission of important copy or advertising.

### CHAINS OF PROTEST

**NEW YORK:** Fourteen persons, including 10 rabbis were charged with disorderly conduct after they chained themselves to a fence outside the Soviet Mission to the United Nations in a protest against the charge of treason the Soviet Union has lodged against Jewish activist Anatoly Sharansky.

### 'Slave' Translated

**BUDAPEST:** For the first time a Yiddish book, "The Slave" by Isaac B. Singer, published in the United States, is being translated into Hungarian and released by the Hungarian state publishing house.

## BRIDGE

By Robert E. Starr



I have always been a firm believer of each player bidding his own cards, neither overbidding nor underbidding. However, I do advise that "It is worth half a trick to play the hand" as Declarer all else being reasonably equal. All this means is that both sides are much the same ability-wise. The reason is simple. The opening leader often wishes he could take his lead back, he is leading blindly so to speak. As soon as he does lead the Dummy is spread and Declarer can see all 26 cards that belong to his side whereas each Defender can only see his own hand and the Dummy. By the time the Defense realizes what is going on, sometimes it is too late. That is why there are so many card signals (legal) to be used by the Defense to help steer them right. Unfortunately, good defense is much rarer than good Declarer play. Today's hand shows how the Defenders watched for help from their partner and when it was forthcoming and they noted it they were able to set the hand whereas a guess, which most pairs do, made the setting 50-50.

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

Both sides were vulnerable, East Dealer with this bidding:

East: 1 Diamond; South: 1 Heart; West: Pass; North: 4 Hearts.

This is the way the bidding should have gone. Two Norths decided to try No Trump even though they had four of their partner's Major. That extra 10 points tempted them. One got away with it when he received the hoped

for Diamond lead. He made ten tricks. The other went down when East decided to lead a Club. Regardless, with nine Hearts between them four Hearts would usually turn out better.

This is what happened in four Hearts. Each West naturally led his singleton Diamond won by East who returned a low one for the ruff. West ruffed and returned a Club won by Dummy's Ace and a Trump was lost to East's singleton Ace. At this point the Defenders had their book and needed one trick to set the hand. This trick could come from a Club (remember the Ace was gone) or another Diamond ruff, or even both. But if the wrong card is played right at this time it is possible neither might be scored. I watched as many East's led the Club King. This, of course, was ruffed by South who now extracted West's last Trump to make the hand.

Had East led another Diamond West could have ruffed it but these Easts were not sure that West had another Trump and felt the Club had a better chance. Possibly if they just had to guess that might be so but there was a way West could tell East exactly what to do. This is a conventional signal called the Trump Echo. It actually goes exactly opposite the other suits in giving a count. With two or four Trumps the Defender plays from lowest up but with three as in this hand, Defender plays high-low.

A good Defender would ruff the first Diamond with the Trump six and then play the three on the first lead of Trumps which East would win. Now East would be absolutely certain that West had a third Trump and could ruff another Diamond. And if Declarer happened to have another Club that could still be cashed but the Diamond ruff had to come first. Some Defenders did set the hand by guessing but many didn't. Only one pair knew they were going to be using the Trump Echo.

Moral: Fine Defenders actually talk to each other with the cards they play. They don't just pitch them out. Each card should mean something. You never know when important tales will be told.

## Jewish Agencies Charged With Anti-Female Bias

**WASHINGTON:** Nine hundred delegates attending the 79th annual National Conference of Jewish Communal Service workers here have charged that employment discrimination against women was the prevalent practice in that field.

A resolution adopted by the conference said that the readiness of Jewish communal agencies to employ women in top executive posts remains grudging, reluctant and unwilling.

The resolution called on the leaders of Jewish communal agencies to examine their hiring practices, both explicit and implicit, for discriminatory patterns and to make a conscious effort to broaden the opportunities for women to fill decision-making jobs.

The charge of unequal opportunities for women stemmed from a study of 319 communal agencies employing 2,200 people, 54 percent of them women. It showed that in the job categories of executive director or assistant executive director, women held only 2.5 percent of the positions. Among male employees, 29 percent were executive directors, 23 percent assistant executive directors, 25 percent supervisors and 23 percent line workers.

Disparity in salaries was also revealed. The study disclosed that only five percent of women employees received salaries of \$20,000 or more per year in contrast to 57 percent of the male employees. Of

1,200 women covered in the study, only 10 (.8 percent) held the top executive positions in their respective agencies and 45 were in the next highest category. By contrast, 71.5 percent were line workers.

The study covered five fields of Jewish communal service: federations; community centers; hospitals; family and social service agencies; and old aged homes. Women comprised 75 percent of the professional workers in the family and social service agencies, but held only three of the top executive posts.

Among 91 federations, there were only three women executive directors all in small communities. Federation staffs were 85 percent male.

## Soviet Activists Smuggle Out Film

**JERUSALEM:** A 30-minute film made secretly in Russian prisons and labor camps, showing details of the "life of terror" led by political prisoners, has been smuggled to the West.

Abraham Shifrin, a Jewish immigrant activist from Russia, said that the film was made under conditions of great danger and showed authentic details of the condition of the political prisoners.

Distribution of the film has been timed to coincide with the Belgrade European Security Conference.

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### PARDON CONSIDERED

BONN (JTA): The Hamburg Senate decided to consider a pardon for Nazi war criminal Wilhelm Rosenbaum.

### Petition Campaign

NEW YORK: A nationwide petition campaign to enlist support for the move of the American Embassy in Israel from Tel Aviv to Jerusalem, the capital of Israel, is being undertaken under the sponsorship of the Zionist Organization of America.



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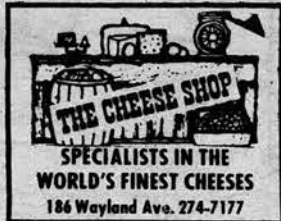


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UNITED JERUSALEM: United Jerusalem awards were presented to Adrian J Horovitz and Stanley Horovitz of Cranston and Temple Sinai at the United Jerusalem Celebration held at the temple in honor of the two brothers and in behalf of Rhode Island's Israel Bond United Jerusalem program. Participating in both presentations were, above, left to right, Rabbi Jerome S. Gurland, who represented the congregation in paying tribute to the brothers; Arthur S. Robbins, general chairman of the Rhode Island State of Israel Bond Committee; Stanley and Adrian Horovitz; and Abbott Dressler, chairman of the Temple Sinai Tribute Committee.

Below, left to right, Adrian and Stanley Horovitz; Rabbi Gurland; Jerome Kaplan, immediate past president of Temple Sinai and associate chairman of the Tribute Committee; Justin J. Strauss, associate chairman of the Tribute Committee; Mr. Robbins; Barry Cohen, associate chairman of the Tribute Committee and a vice chairman of the Rhode Island State of Israel Bond Committee; and Mr. Dressler.



## SUCCESSFUL INVESTING

DAVID R. SARGENT



### HOUSING SPURT BOON FOR GEORGIA-PACIFIC

Q: I hold shares of Georgia-Pacific bought late last year. I am discouraged with their performance. Should I sell? S.M. Virginia

A: The market action of these shares is out of line with GP's past record and future outlook. Housing starts were up sharply last year and should continue strong for 1977. As the nation's leading producer of plywood, Georgia-Pacific should be a prime beneficiary. The company's reputation for effective management is confirmed by its 14% annual growth rate in the last decade. Return on shareholders' investment has averaged 17% since 1972.

In addition to its cyclical plywood business, GP derives about 50% of pretax profits from its pulp, paper and chemical operations. Most of the \$2 billion which will be spent over the next five years to improve efficiency and capacity will be financed internally. The shares are selling at 12X estimated 1977 net of \$1.55 per share and yield close to 3%, plus stock. This is no time to sell. Hold for long-term growth.

Q: You have recommended Fidelity Bond/Debt Fund in the past. It is no longer listed in the paper. What happened to it? I also have been unable to find a quote on Supervised Investors Income Fund. G.B. Maryland

A: There have been several name changes and mergers recently in this industry. The Fidelity Bond/Debt Fund is still alive and thriving. But, it is now known as the Fidelity Corporate Bond Fund and has changed to no-load status. The Supervised Investors Income Fund, as well as the two other SIS funds, has adopted the Kemper name. The income Fund is now Kemper Total Return, SIS Growth is Kemper Growth and SIS Summit is Kemper Summit.

Other changes include two Imperial funds taking the St. Paul name to become St. Paul Capital and Growth. Landmark Growth has merged into Charter Fund and Farm Bureau is now part of Challenger Investment Fund.

### RIGHTS OFFERING A PLUS FOR INVESTOR

Q: I recently received rights to buy shares of American Electric Power. Rather than exercising, I had

my broker sell the rights. Now I wonder if I didn't make a hasty and wrong decision. E.F., Texas

A: Rights are a painless and economical means of building up your holdings. Generally the additional principal required to exercise is only a fraction of the original investment. Oftentimes the rights offer is one share for every ten held, or 10%. Furthermore, you pay no commission for shares acquired in this way. Selling rights does not yield much, about \$1 for the holder of a 100-share block of common, on the American Electric Power offering.

In order to illustrate the advantages of accepting the offer to exercise rights, assume your AEP shares were bought in 1970 at \$24. Rights on a one-for-ten basis were offered in 1971, 1973 and 1974. Buying the additional shares in each instance would have raised your total to 133 shares. In the June one-for-eleven rights offering you would have acquired another 12 shares for a total of 145 shares. Your investment in this case would be worth \$3,355 and would have cost \$3,415. Because your per-share cost was reduced by the infusions of new capital your paper loss would be smaller on a percentage basis.

However, dividend income over these eight years would have been \$350 greater. At the present dividend of \$2.06 your annual income from these 145 shares would be just under \$300, 45% higher than if the rights had not been exercised. Thus, for the long-term holder rights are a plus.

(Continued on page 9)



## Successful Investing

Continued from Page 8

**Q: I have 237 shares of Technology Fund and 382 of Mass. Investors Growth. Is there another fund in these two groups that pays better dividends and yet has some potential for growth? A.W., California**

**A:** Yes. Both fund groups offer balanced funds seeking above-average income from bond, common and preferred stock portfolios. You now earn \$100 annually from income distributions from your two funds. If you were to exchange MIG for Mass. Income Development and Technology Fund for Kemper Total Return, you would receive close to \$300 annually in dividend income. Since these funds are within the same fund management group the exchange is made at net asset value plus a \$5 fee.

## Leach To Serve As NCJW Head

Muriel Leach was elected president of the Providence Section, National Council of Jewish Women by the board, to fill the unexpired term of Audrey Yashar, at a meeting held on June 14, at the Jewish Community Center. Marilyn Winoker was elected to the board to fill the unexpired term of Mrs. Leach for the next year.

Other officers serving until the next Biennial Election to be held in 1978 are vice presidents Nan Levine, Judith Litchman and Joanne Summer. Roberta Loebenberg will serve as recording secretary; Isabelle Dickens, treasurer; Mish Blacher, corresponding secretary; Sylvia Brown, financial secretary; and Marion Rosenberg and Sarah Cokin, mailing secretaries.

Nominating committee chairman was Shirley Baker and committee members included Beatrice Shore, Roslyn Winograd, Mary Kitzes, Esther Share, Anne Krause and Leonore Scott.

Plans were discussed at the meeting for a fall membership campaign and a fund-raiser in the spring for scholarships.

## A Stricter Prison May Be His Fate

**NEW YORK:** The Greater New York Conference on Soviet Jewry has expressed concern that an Orthodox Jewish Prisoner of Conscience who, since 1970, has been serving a 12-year prison sentence in a strict regime, may be transferred to the infamous Vladimir Prison Camp because he has refused to work on the Sabbath.

Yosif Mendelevitch, a 29-year-old student engineer from Riga, who has steadfastly tried to maintain Orthodox Jewish practices in prison, was threatened with the transfer by the camp commandment. Prisoners are usually sent to Vladimir for punishment from prisons from all over the USSR for a short time, but Mendelevitch has been warned he would be sent for a year.

The Conference noted that during his years in prison, Mendelevitch has refused for reasons of kashrut to eat some food in his meager 1200 calorie-a-day diet and has worked longer hours during the week to fulfill his work quota so as not to work on Saturday.

## Latin-Arab Bank

**NEW YORK:** According to Point International, Argentina, Brazil, Chile, Colombia, and Peru have joined Libya and Kuwait in founding the Latin-Arab Development Bank with an initial capital of \$100 million. The bank, which will commence operations in July, will funnel Arab oil wealth into Latin American development schemes.

The Arabs will hold 60 percent majority in the bank while maximum starting participation of the Latin American mem.:s is \$7.4 million.



### LEHRER - STONE

Miss Freda L. Stone and Stephen L. Lehrer were married on June 26 at a 4 p.m. ceremony at Temple Beth Israel, Providence. Rabbi Jacob Handler and Rabbi Hershel Portnoy of Larchmont, New York, officiated.

Following the ceremony, a reception was held at the Ramada Inn, Seekonk, Massachusetts.

The bride is the daughter of Mrs. Ira M. Stone of Cranston and the late Ira M. Stone. The bridegroom is the son of Mrs. Saul Lehrer of Providence and the late Saul Lehrer.

The bride was given in marriage by her brother, Elliot M. Stone. Matron of honor was Mrs. Michael Muffs. Miss Janne Lehrer, sister of the bridegroom, was the maid of honor. Miss Celeste Valcourt was the bridesmaid.

Lawrence Steingold, cousin of the bridegroom, was the best man. Ushers were Michael Muffs and Donald Katz.

The bride wore an off-white English net alencon lace applique gown. The matching headpiece was a designed mantilla styled veil, and she carried a cascade bouquet of stephanotis, pink sweetheart roses and baby's breath.

Following a trip to California, the couple will reside in Cranston.

The bride holds BA and MA degrees from the University of Rhode Island. She is employed as a reading teacher in the Smithfield school system. The bridegroom holds a BS in engineering from Brown University and an MA in teaching from Rhode Island College. He is employed as a mathematics instructor in the Bristol school system.

## Aluminum Recycling The Where, The Why

On Thursday, July 7, there will be a Reynolds Aluminum Recycling Van stationed at the Warwick Mall, collecting — and paying for — aluminum cans and aluminum scrap material from the public. Another drive will follow on Thursday, July 14, again at Warwick Mall. We will periodically announce these drives in our Notices column.

The Reynolds Aluminum Recycling Program, now entering its tenth year, has grown into a multi-million dollar enterprise which claims to "benefit consumers, the environment and industry alike."

The initial idea was simple: to retrieve used aluminum products from the marketplace. The actual job, however, has been massive. In 1967, Reynolds began to pay cash to consumers who returned aluminum beverage cans and other clean household aluminum products in Miami, Florida. A year later, they opened a program in Los Angeles, California. Today, the company has established 73 permanent recycling facilities and increased its mobile unit fleet to 150. More than 800 collection points are scattered throughout 45 states and the District of Columbia.

In January 1977, Reynolds raised to 17 cents a pound the price which it pays for aluminum beverage cans and other clean household aluminum. The first decade of aluminum recycling has seen more than \$50 million returned to the consumer and 8 billion cans recycled.

### Identifying Aluminum

The question most often asked is

"How do I identify an aluminum can?" First, we are advised that it is lightweight and has no side seam. Some cans have "All Aluminum" printed on the side. The bottom is shiny and curved inward (but this is sometimes true of steel cans, as well). When in doubt, we are told, test with a magnet.

Place a magnet on the side of the can, because many steel cans have easy opening aluminum lids. If the magnet sticks, it is *not* all aluminum. If it does not stick, you have found a can worth money.

Another hint: virtually all pull tabs are aluminum — even those on steel cans, therefore the tabs are worth saving, too. Other types of all aluminum products which Reynolds will accept are frozen dinner trays, pie pans, foil, pudding, meat and snack containers as well as aluminum siding, gutters, aluminum storm door and window frames and lawn furniture tubing.

### How It's Recycled

Another question is "How is aluminum recycled?" When a consumer brings aluminum either to a mobile unit or recycling center, it is visually inspected and all non-aluminum materials removed. Then, it is weighed and payment is made at the rate of 17 cents a pound.

Once returned to the center, all aluminum is run over a magnetic separator, compacted and blown into 40-foot trailer trucks capable of transporting up to 19,000 pounds at a time. These trucks are then sent to processing plants where the

(Continued on page 15)

THE RHODE ISLAND HERALD, FRIDAY, JULY 1, 1977—9

**FOREIGN \$ DEFICIT**  
**JERUSALEM:** Israel's foreign currency deficit has reached \$10 billion' the Ministry of Finance an-

nounced. This means that the debt totals \$3000 for each Israeli citizen, the highest per capita debt in the world.

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## Begin Emissary Describes Govt.

NEW YORK (JTA): Shmuel Katz, the personal emissary to the United States of Israel's Premier-designate Menachem Begin, said June 16 that when Begin comes to Washington next month he will try to persuade President Carter to change his policy on the requirements for a settlement in the Middle East.

Addressing a press luncheon at the American Jewish Committee headquarters here, Katz said that the emphasis of the Begin government will be on face-to-face negotiations with the Arabs. He said that President Carter's statement on Israeli withdrawals to the 1967 borders with minor adjustments and his call for a Palestinian homeland are not acceptable to the Likud-led government.

"There is a consensus in Israel that we shall not return to the 1967 borders" and that no Palestinian state be established east of Israel, Katz said. However, he added that the Begin government will have no objection to a solution of the Palestinian problem within Jordan.

Katz, who may have an important position in the Begin government, said that Begin will respect and abide by the international obligations undertaken by the previous Israeli governments. He said that Israel is prepared to follow United Nations Security Council Resolution 242 but "we do not feel we should make promises of concessions" before the process of negotiations begins. The Begin emissary said that at the moment no significant change in the Arab attitude toward Israel can be detected "apart from semantic variations."

Asked about the Begin government's policy in the West Bank, Katz said "it will pursue a policy of settlements." He also said that Israel will not agree to partial agreements with the Arabs, noting that the previous partial agreements did not make progress toward peace. He said the aim of negotiations with the Arabs will be to achieve a full peace treaty.

## Convert To Gold In Fear Of Inflation

ZURICH: Fearing a new wave of currency-eroding inflation, holders of Arab petrodollars have been rapidly converting their wealth into gold, a major reason for the steep rise in price to \$150 an ounce, up from \$105.50 per ounce in August 1976. Local economists foresee an even higher rate of exchange in the future as demand for the precious metal continues to exceed supply.

The situation could change, these economists say, if the USSR decides to use part of its gold reserves to pay for its wheat imports. Knowledgeable sources here estimate that last year no less than 2.5 million ounces of gold were bought by the Arab oil-producing countries through the facilities of Swiss banks.

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**BBYO ADULT BOARD:** The N.E. Regional Adult Board of the B'nai B'rith Youth Organization recently held its installation of officers for 1977-78 at the Chateau Garod in Brookline, Massachusetts. Seated, left to right, are Anita Simon, vice chairwoman of the board and co-chairwoman of the installation; Judi Raphael, chairwoman of the board; Selma Engler, vice chairwoman; and Bea Samuels, recording secretary. Standing from left to right are Ian Sher, N.E. Regional director; Larry Wise, treasurer; Larry Hopfenberg of Providence, vice chairman; Jack Levy, installing officer; Irving Young, vice chairman; and Dr. Daniel Thurz, international executive vice president of B'nai B'rith and keynote speaker. Not shown, Irene Shuman, N.E. Region publicity coordinator. Youth reports were given by Marci Miles, Galilee Region; Stuart Rose, Q.S.R. Region; and Bob Levine, Ocean Bay Region. For further information on BBYO and its activities, call (617) 566-2067 in Brookline, or visit or write to the BBYO office, 325 Harvard Street, Brookline, Massachusetts 22146.

## Conservative Movement Urges Non-Capitulation With Aguda

NEW YORK (JTA): The World Council of Synagogues, the international organization of Conservative Judaism, has expressed "deep concern" over the reported capitulation by Israel's Premier-designate Menachem Begin to the religious demands of the ultra-Orthodox Agudat Israel faction as the price for its agreement to participate in a Likud-led coalition government. The position of the WCS was stated in a resolution unanimously approved by its constituent bodies — the United Synagogue of America, the Rabbinical Assembly, the National Federation of Jewish Men's Clubs, the Women's League for Conservative Judaism and the United Synagogue of Israel. The Conservative view was also conveyed directly to Shmuel Katz, a personal emissary of Begin, at a meeting here. Katz was non-committal on the official stance of Likud but agreed to convey the message and the concern expressed by the WCS to Begin. The Conservative group specifically scored the reported acceptance by Begin of the principle that only conversions to Judaism performed by Orthodox rabbis will be recognized in Israel. It pointed out that conversions by Conservative rabbis are performed in accordance with halacha and that denial of their validity goes to the heart of the question of who is a Jew. The Conservative warned that the Aguda position may affect not

only conversions in Israel but could jeopardize conversions certified by Conservative rabbis in the U.S. and puts into question the validity of other rituals performed under Conservative auspices which deal with the status of the Jew.

The resolution denounced the use of halacha for political purposes. It said, in part, "We believe this move will alienate the vast majority of Jews, in Israel as well as in the diaspora, and we call upon Mr. Begin, who must now speak for all

Israel, to resist the demands of the Agudat Israel. The new administration must recognize that Israel is the center of religious commitment for world Jewry and as such, it must not be allowed to speak only for a narrow minority...We hope for an administration that will give recognition to the principle of pluralistic religious expressions which emerge out of the historic Jewish experience. We are sure that the Agudat Israel and its philosophy is not representative of many, even in the Orthodox community. Moreover, we are certain that the Orthodox community will ultimately benefit by the sanction of religious pluralism in Israel."

## This Deli Queen Serves Songs With The Pastrami

NEW YORK: With a song in her heart and a tune on her lips, Joanne Deutsch of Brooklyn serves pastrami, corned beef and a hundred other delicacies. She is a "singing waitress" in a kosher delicatessen in the Sheepshead Bay section.

The 22-year-old Miss Deutsch, a recent theatre arts graduate of the State University of New York at Stony Brook, Long Island, works in this fashion because, in her words, "It's so hard to get a job as a singer. This way I have a job and I also get to sing."

It was her good fortune that the Zei-Ar Delicatessen where she is employed is owned by her father, Alvin Deutsch. The singing, however, was entirely Miss Deutsch's idea, according to Mr. Deutsch and his partner, Daniel Friedberg.

Miss Deutsch said, "I used to work as a beautician when I got out of school last December, but by the time I got home, it used to be so late and I would be so weary — too weary to practice my singing. So I said, why not get my tapes and sing to them while I work here in the deli?"

The tapes, prepared by her teacher, Pauline Melady of Long Beach, L.I., reflect the wide range of music Miss Deutsch has studied for nearly 10 years. There are operatic selections from Verdi, Puccini, Bizet and Mozart, and tunes from such Broadway shows as "Fiddler on the Roof," "South Pacific," "Call Me Madame," "Carousel," "Oklahoma" and "West Side Story."

"My particular favorite is 'My Heart Belongs To Daddy' from Cole Porter's musical, 'Leave It To Me,'" Miss Deutsch said. "I flirt with the men when I sing it — and

they like it."

But the songs for which she gets the most requests for encores are Yiddish ones. Yesterday at lunchtime, for example, Miss Deutsch went through several renditions of such tunes as "Hava Nagila," "My Yiddish Mama," "Raisins and Almonds," and "Wus Is Geven" — "Memories Are Gone."

The Yiddish songs are popular, of course, because the delicatessen is in a largely Jewish neighborhood. One customer yesterday was Rose Leddy, a long-time Sheepshead Bay resident.

"Isn't she a doll?" Mrs. Leddy said after Miss Deutsch delivered a robust rendition of "Hava Nagila."

"This girl is going to go places." Some customers assume that the music comes from a record player or the radio. But there is usually agreement that Miss Deutsch's songs add to customers' culinary satisfaction.

"I enjoy my meals here much more with her lovely voice around me," said Edwin Jaswicz, a trucker and a delicatessen regular, adding that he expressed his satisfaction with bigger tips; Miss Deutsch says that she sometimes gets tips of \$3 or \$5.

What's ahead?

"Well, some singers started off as waiters and waitresses and were discovered — I hope that happens to me," Miss Deutsch said.

## TOO MANY DOCTORS

JERUSALEM: The Minister of Health declared in the Knesset that Israel has a surplus of doctors. He stressed that the needs of the country are entirely covered by the local medical schools, which graduate some 400 doctors yearly.

## Handicapped Jews Have Own Home

LONDON: The first Jewish home in England for the care of mentally-retarded adults is expected to open in the north of this capital soon. Under the administration of the Jewish Welfare Board, it will house 20 residents. Its main objective will be to provide a Jewish environment for these handicapped people who would otherwise have to be cared for in large state hospitals.





**ISRAEL TRIPPERS:** A group of "Israel Trippers" pictured above are wished a safe journey by Temple Beth Torah president Oscar Cohen, Rabbi Gerald Zeligmyer and the rabbi's son, Gideon. Those who departed for Israel June 22 were Mr. and Mrs. Ben Adler, Mr. and Mrs. Ira Davis, Joyce Friedman, Mr. and Mrs. Herbert Goldberger, Mrs. Mushnick, Mr. and Mrs. Dan Parness, Mr. and Mrs. Joseph Saltzman, Mr. and Mrs. Al Schuster, Mrs. Ruth Steiner, Mr. and Mrs. Maurice Weisman, Mrs. Rose Weisman and Mr. and Mrs. Charles Yarlas.

## Israelis Voice Concern Over US Mideast Policy

Continued from Page 1

the expected discussions with the Arab states."

It stressed that "every issue was negotiable" and sought to buttress this contention by citing comments to Mr. Begin made a week ago at a Zionist Organization's gathering. He said: "We do not propose any ultimatum demand. The words non-negotiable are not found in any dictionary of ours. Everything is negotiable."

But, today's statement went on, any negotiations must be free as stated in the United States Democratic Party's platform, which states that Arab-Israeli talks should be held "without any externally devised formulas for settlement."

This phrase, which is in keeping with Israel's aversion to an imposed solution, was apparently included in today's response as a reminder to President Carter of his position as a Presidential candidate.

The Israeli response also said that other issues raised in the State Department's message, such as the definition of the nature of the peace to be achieved, were scheduled to be discussed by Mr. Begin and Mr. Carter in Washington in mid-July and "eventually for the negotiations between Israel and its neighbors in the framework of peace settlement

discussions."

Last March, President Carter told Yitzhak Rabin, Mr. Begin's predecessor, that a Middle East peace should be more than an armistice line and should involve Arab recognition of Israel's "right to exist, the right to exist in peace, the opening up of borders with free trade, tourist travel, cultural exchange between Israel and her neighbors."

This definition was in conformity with the Israeli definition of peace and there was concern today over the fact that the definition had not been included in yesterday's statement.

Instead the Washington message spoke of "a kind of peace which produces confidence in its durability" and described it as one that included "security arrangements" satisfactory to all parties as well as "steps toward the normalization of relations with Israel."

Government sources here said Mr. Begin had been surprised, but not angered, that such a statement would be issued before his arrival in the United States.

## Javits Attacks

Continued from Page 1

The Senator criticized the use of the term "homeland" for the Palestinians because it "establishes at once a parallelism with the Jewish national home in Israel and exactly contradicts an association with Jordan." He noted that the Arab countries still recognize the Palestinian Liberation Organization as the sole representative of the Palestinians, adding that as recently as last March, the PLO "conspicuously refused to moderate its demand for the destruction of Israel as a Jewish state."

While the Administration position was "too detailed" in some respects, Mr. Javits said, it was silent on "three of the most crucial" aspects: Jerusalem's status as a unified city, the integrity of Lebanon, and the future of the Golan

Heights.

The Senator said he made these points "to open the dialogue on this vital element of US foreign policy" and because he felt that the Carter proposals might in themselves "undercut the possibility of a successful US role as mediator."

He said Israel faced "life and death" decisions "over the coming year."

"I am convinced," he added, "that the highest quality of decision can only be made by an Israel which does not feel pressed to the wall."

## U.S. Statement On Middle East

Continued from Page 1

also deal with the Palestinian issue. In this connection, the President has spoken of the need for a homeland for the Palestinians whose exact nature should be negotiated between the parties.

Clearly, whatever arrangements were made would have to take into account the security requirements of all parties involved.

Within the terms of Resolution 242, in return for this kind of peace, Israel clearly should withdraw from occupied territories. We consider that this resolution means withdrawal from all three fronts in the Middle East dispute — that is, Sinai, Golan, West Bank and Gaza — the exact borders and security arrangements being agreed in the negotiations.

Further, these negotiations must start without any preconditions from any side. This means, no territories, including the West Bank, are automatically excluded from the items to be negotiated. To automatically exclude any territories strikes us as contradictory to the principle of negotiations without preconditions.

Nor does it conform to the spirit of Resolution 242, which forms the framework for these negotiations.

Every administration since 1967 has consistently supported Resolution 242 and it has the widest international support as well.

### New Ambassador

JERUSALEM: A Likud led government is expected to replace Simcha Dinitz as the Israeli Ambassador to Washington.

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**TEMPLE LEADER HONORED:** Abraham I. Aron, president of Temple Beth Am, Warwick, second right, accepts the United Jerusalem Award of the State of Israel Bonds from Jack Mossberg, the congregation's Israel Bond chairman, at the United Jerusalem Reception honoring Mr. Aron at the temple. Looking on are, from left, Danny Tadmor, Israeli entertainer, guest artist; and Rabbi Bernard Rotman, spiritual leader of Temple Beth Am. The event was held in behalf of the Rhode Island Israel Bond United Jerusalem program to provide investment funds for Israel's continued economic development.

### ARCHAEOLOGICAL DIG

JERUSALEM: The first phase of a large archaeological project in the western part of the Jezreel Valley will be carried out in July and August under the auspices of Hebrew University's Institute of Archaeology.

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## Where It Pays To Be Jewish

LONDON: There is at least one place in the world other than the State of Israel where one has reason to bemoan the fact that one is not Jewish. And that place is England, where a time-honored ordinance closes all shops on Sunday.

However, Jewish shopkeepers are exempted from this ban because they close on Saturdays to observe their Sabbath, and are therefore allowed to stay open on Sundays to compensate for the loss of a day's trade. Now it just works out to their advantage, since Sunday is a convenient shopping day for most people and an excellent day for business.

A prominent British merchant, one MacRobertson, did make a public statement that he and his entire entourage of 200 employees were prepared to convert to Judaism — whether in jest or earnest is not clear. However, the reaction from the chief rabbinate office was swift and unequivocal. Nothing doing! One could also safely surmise that the rabbis were outraged at the suggestion that their religion should be exploited for profit.

One pundit observed that while it may be true that "it's hard to be a Jew," it sometimes also "pays to be Jewish."



By Jacob Neusner  
Brown University

## Woman, Her Home:

# Religion & Ritual

Two addresses for Community Education Day. Greater Miami Jewish Federation Women's Division, November 9, 1976.

Ahad Ha'Am observed, "More than Israel has kept the Sabbath, the Sabbath has kept Israel." He meant that by Sabbath observance, the Jewish people gained coherence and strength to live out its difficult days. One principal definition of being a Jew was and is keeping the seventh day and making it holy.

True, it is not within the spirit of Judaism to treat a mitzvah as instrumental, rather than as an end. In fact, it is probably wrong to praise the Sabbath for serving some goal beyond itself. Still, it is a matter of fact and a sound observation. In the same spirit, I suggest, "More than the Jewish family will keep the Sabbath, the Sabbath will preserve and enrich the life of the Jewish family."

Keeping Judaism in the home creates a new and unifying dimension in the life of the family. Whether or not the family goes to synagogue for religious worship, the importance of the Sabbath in the home itself cannot be exaggerated. First of all, by the weekly assembly at a formal meal, beginning and ending with prayer, the family perceives itself as a group. At least a few meals a week are formal occasions, moments in which the family is recreated as a unit, parents and children do something together. Children dress up at home, not merely outside the home. There is a round of weekly parties, something to look forward to, the climax and high point of the week. Since nearly all Jews observe the Passover seder, everyone will know what I mean. The Seder is an annual event, but the Sabbath is every week. If the Seder is the occasion for family union and reunion, how much the stronger will the family be if the Sabbath draws the family together every week?

The error we make in our perception of the life of Judaism is our

stress on external religiosity, on the Jewish equivalent of church-going. Our Protestant and Catholic neighbors observe their religions in church. We tend to follow suit. That does not mean Jews go to synagogues, though attendance at Friday night services is not negligible. It means that Jews assume that, if they do not go to synagogues, they are not religious. But Judaism makes provision for many expressions of religion, many sorts of ritual. When you consider them, you realize that the Jewish religion is observed first of all at home and in the family, and only later on and secondarily, outside of the home and the family.

Let us take the matter of festivals and Sabbaths. The rhythm of time is measured by Sabbaths, festivals, and holy days. All of them, to be sure, are marked by synagogue-worship. Yet, an hour in synagogue does not mark the day. It is one thing one does on the day. Sabbath-observance involves rest, good food, conviviality. Passover is first in the home, at the table. Purim is in carnivals and parties.

Sukkot is not Sukkot if you do not build a sukkah, and that is done at home, where it can be used (in the nicer climates) for the meals of the whole week. Hanukkah is marked at home. Only the days of awe, Rosh Hashshana and Yom Kippur, cannot be kept, in the center of things, in the home. They are observed in synagogue — which is why services are so long, because, if you are in the synagogue all day, you might as well sit and pray.

The principal American Jewish folk observances are Bar Mitzvah, marriage, burial, Passover, and the

like — all of them focused upon the family, the rites of passage, and things having to do with the growth of the individual inside the unit of the family. Judaism in its system of observances is a family-centered religion, not a church-centered religion. Its principal unit is the family, which, alongside and with other families, then expand to form the sacred community of a synagogue.

The keeping of the rituals of Judaism in the home is therefore appropriate, because, as I think is clear, the home is the place upon which the high points of the week, the month, the year, the crucial turnings in the life of the individual. The home is the place at which the climaxes of life happen, so too, the great moments of Jewish living. And, as I said, when we do focus these events on and in the home, then the home itself is made into the focus of the attention and concern of the members of the family. Religion as we practice it depends upon the family, and therefore religion as we practice it strengthens the family — a reciprocal process.

### Woman, The Cornerstone

—Here I digress for a moment. It certainly is an irony that the classical form of Judaism segregates women from men, because by setting women apart and giving them a subordinate role, women are treated — if we view the matter superficially — as secondary in the processes in which they are, in fact, primary. For the woman raises the family and determines the character of the home. Hers is the power and the glory. Yet the policy of segregation and subordination (which I do not defend) has its wisdom too. For

granted the primacy of the woman in the home, it preserves a place for the man, both in the home and in the synagogue. The woman cooks the meal, sets the table, decides on the circumstances. When the stage is set, the man takes over. And why not — since until that point, he has done nothing. Since the woman is the foundation and the cornerstone of the family, since in her hands is the control of the home, it becomes important, in a family-centered religion such as ours, to make certain men are not excluded, but are given a role which is of equal importance. The Segregation in fact is

nothing more than a division of labor, insuring that each sex has its part to play, each complements the work of the other. There is much wisdom in the classical form of Judaism here as in many other aspects. If we propose to change, it had better be with equal reflection and care.

My main point should not be obscured by this diversion. The meaning and practical conduct of Judaism are defined by women. The stage for the life of Judaism is the home. This I think is not advocacy but description.

But now I wish to advocate the reintroduction into the home of significant and creative encounter with the rites and rituals of Judaism. Just as I criticized organized Jewish life for neglecting the family, so now I must ask you to look critically at the way in which the organized and normative practice of Judaism in our community treats the family.

The first thing we notice, as I

(Continued on page 13)

## On The Significance Of The Riturarium

By MALKI LAZAR

Malki Lazar, wife of Rabbi Eli M. Lazar, is the daughter-in-law of Rabbi Emanuel Lazar of Congregation Mishkon Tfiloh in Providence. The mother of five children, Mrs. Lazar received her BA degree from Barnard College where she was a member of the Ford Foundation Experimental Education Program. She received her graduate training at the Teachers Institute for Women of Yeshiva University and attended City College of New York in preparation for her master's degree in clinical school psychology.

She has student-taught in the Dalton School, New York City, served as a Sunday school kindergarten at the Anshe Chesed Synagogue, Linden, New Jersey, for three years and as a kindergarten teacher of the first two classes at the new Riverdale Hebrew Day School in Riverdale, New York.

She served as Rebbetzin of The Lower Merion Synagogue in Pennsylvania for three years; has been active in Mizrahi Chapters in Riverdale, New York, Philadelphia, Pennsylvania, and Highland Park, New Jersey, serving as chairman of programming and Jewish National Fund projects; was a member of the Education Committee of the Wynnefield Hebrew Day School, Philadelphia; and was on the executive board of the Parent Teachers Association of Moriah Yeshiva Academy, New Brunswick, New Jersey.

Following is a transcript of her speech delivered a while ago at the Women's Branch National Convention of the Union of Orthodox Jewish Congregations of America, in loving memory of her late mother-in-law, Lillian Lazar, a former national president of the Women's Branch National Convention.

Our sages tell us that when a woman undergoes the pain of childbirth she prayerfully turns to the Almighty beseeching him to help her.

"Almighty G-d," she says, "help me, for I have always been careful in lighting the Shabbos candles, in separating a small portion of the dough from my baking and in going to the Mikvah."

The three deeds that she refers to in her prayer are in fact the unique obligations that Judaism bestows upon the woman. But, they are much more — they symbolize the very foundation of our faith. When the woman lights candles she signifies that it is her role to bring Shabbos to the Jewish home; when she separates the Challah she underscores the fact that it is she who brings Kashruth to the Jewish table; and when she immerses herself in the Mikvah she knows full well that it is her task to bring sanctity to the Jewish family.

Why do we consider these three the pillars of Judaism? Because they have one thing in common —

Kedushah — holiness. What do we mean by that?

Contemporary society has demonstrated more than ever that man can be a slave to his appetites. Would there be a new million dollar industry of Weight Watchers if excessive eating did not plague us? Would we constantly be trying to shorten the work week if men were not slaves to their work? Would there be a whole literature condemning the new morality if we did not realize that society has lost control of its sexual appetites?

For over three thousand years Judaism has had an answer to these ills of society. That answer is Kedushah — the holiness that comes from one's self mastery of his eating, working, and sexuality. The first two pillars are perhaps better known. At this gathering in memory of my dear mother-in-law I have come to talk about the third pillar, Taharas Hamispacha — Family Purity, which she held so dearly and did so much to advance.

A Jewish marriage strives for holiness from its first moments. The marriage ceremony itself is called "Kedushin" — holiness. When the bridegroom slips the ring onto the finger of his bride he recites "Haray at mekudeshes lee" — which translates "Behold, thou are sanctified to me." What meaning would that initial Kedushin have in marriage if a woman's feelings were later ignored? The laws of family purity bring further Kedushin to the marriage. They require a husband and wife to refrain from any physical intimacies during the time of her menstrual period and for seven days later. Physiologically and psychologically we know that a woman during her menstrual period is at a low ebb. She desires privacy and not intimacy and this is what the Torah provides. When this time span of twelve to fourteen days has elapsed the woman is anxious to be reunited in marital bonds. Then as almost a reenactment of her original Kedushin she goes to the Mikvah and again undergoes the ceremony of Dedushin — this time covered not by a Chupah but by the pure waters of creation. Again as at her wedding a blessing is recited.

"Blessed are Thou King of the Universe who has sanctified us with His commandments and has commanded us concerning immersion."

It is no wonder that Rabbi Meir, one of the greatest Talmudic sages, has characterized the event as a reenactment of marriage, or to paraphrase the idea, as a new honeymoon each month.

As we understand in Judaism the need for sanctification by a marriage ceremony in order to bring a child into the world, so too, must we realize that the conception of that child must have the sanctification of ritual immersion. We must bequeath to the child the mark of holiness, and intangible and invisible though it may be, no Jewish

(Continued on page 13)

## Enlightenment Washes Mystery Out Of Mikvah

It would be difficult to try and name a Jewish institution more shrouded in mystery, superstition, stereotype and misunderstanding than the Mikvah, in which the Jewish wife is commanded by the Bible to purify herself after every menstrual period.

The Mikvah, considered so crucial to the Jewish community that construction of this ritual bath takes priority over that of the synagogue, has long been regarded as archaic — unnecessary — irrelevant — even absurd. Amidst the tide of feminist thinking, Mikvah has found itself tossed by some into the whirlpool of things considered "demeaning to women."

It is reinforcing to note, however, that without either fanfare or theological pressure the Mikvah with its demanding code of behavior known as the laws of family purity are undergoing a renaissance.

Some rabbis have noted that if people had been asked 50 to 100 years ago if the Mikvah would survive, the vast majority would have predicted that it would go the way of the dinosaur. Today, the resurgence cannot be documented by numbers, because attendance is considered to be a private matter and women traditionally go to Mikvah only after sunset and records are never kept.

It is apparent though in the proliferation of seminars and lectures on the subject, in the tours of Mikva'ot (plural of Mikvah) and in open discussion of the practice from the pulpit and in Jewish women's organizations. The National Conference of Synagogue Youth of the Union of Orthodox Jewish Congregations of America has received sufficient demand for information to publish a book en-

titled the *Waters of Eden* last summer.

### Resurgence of Ritual

Old Mikva'ot in the cities are being renovated, new ones in the suburbs have been built or are on the drawing boards. A dinner given last year by the Mikvah Association of the North Shore, New York (which oversees the five-year-old ritual bath in the Great Neck, Long Island, Synagogue) attracted more than 100 people.

Rabbis and Jewish scholars attribute the trend to a variety of factors. They agree, mainly, that it is indivisible from the general intensification of Judaism in this country, also evident in the increasing number of day schools and yeshivas and the strengthening of Jewish education for young girls. In addition, it stems from increasing pride in heritage and from the search by a disillusioned young generation for new moral standards.

Says Rabbi Norman Lamm of the Jewish Center on New York's West 86th Street, "The Mikvah is symbolic of what is happening today in Judaism: The periphery is fading away and the core is intensifying. The Mikvah is a good index because it is the most difficult discipline of all. Those who are becoming intense are going to the Mikvah because it is the ultimate commitment." Rabbi Lamm is the author of a book on family purity and marriage, *A Hedge of Roses*, that was published eight years ago and is in its sixth printing.

### Code of Purity

Basically, the code of family purity mandates that a couple refrain from all physical contact (even holding hands) from the onset of the wife's menstrual period until seven days after the bleeding has ceased. Then she is to bathe her

body and hair thoroughly, cut her fingernails short so that they cannot hide a vestige of dirt and remove all foreign objects such as jewelry and bandages.

Finally, she must totally immerse herself three times in the Mikvah while reciting a special prayer. The Mikvah, itself built to rigid specifications, looks like a deep square bathtub with steps and contains water about four feet deep from a natural source such as rain. With immersion, the woman is considered purified and renewed.

### God's Sanctification

She is also commanded to go to the Mikvah just prior to her marriage (Unmarried women do not go), after the loss of virginity, after miscarriage and after giving birth, all occasions of blood loss and thus, in Jewish law, events demanding purification.

Although attended primarily by women, the Mikvah is also used on an optional basis by men, and it is crucial to the conversion process. In addition, Jews are commanded to submerge certain new dishes and utensils in Mikvahs reserved for that purpose.

The premise that a woman cannot be touched for at least 12 days every month and the termination of abstinence with a bathing rite are the chief sources of misunderstanding and myth.

Ritual cleanliness, Jewish scholars explain, has no connection with physical uncleanness, and there is no English word that precisely captures its meaning. An individual can be rendered ritually unclean in a variety of ways, all of which have some relation to death. Although there is no detailed explanation given either in the Bible

(Continued on page 13)



## 100 Years Needed For 200 Tons Of Uranium

HAIFA: Judging by the present rate of the production of phosphates in the Negev, it would take at least 100 years to produce 200 tons of uranium, according to Prof. Abraham Mazer of the Haifa Technion. The professor made this observation after the publication of a report in the United States press on the mysterious disappearance of a vessel with 200 tons of uranium ore destined for Italy, that had been diverted with the ore now in Israeli hands. According to Prof. Mazer, Israel possesses vast reserves of phosphates from which uranium could be extracted.

However, there are 100-200 grams of uranium to every ton of phosphate rock. The present rate of production is about 25,000 tons a year from which one could extract 2 to 2½ tons of uranium.

This means that production of 200 tons of uranium would take 100 years to accomplish. Prof. Mazer added that should Israel significantly increase its mining of phosphates it might pay to produce uranium. South Africa, on the other hand, is in a much better situation, producing 4,000 tons of uranium each year.

## Kissinger Rejected By Kibbutz Trade School

TEL AVIV: An interesting item appeared in the afternoon daily Yediot Acharonot. It recounts that kibbutz Yagur had a trade school during the 30's whose renown had reached Nazi Germany.

In 1936, a young man sent an application from Germany asking to be accepted as a pupil at that school. Due to circumstances which are not revealed in the article, the kibbutz rejected the application and that young man and his parents emigrated to the United States. That young man was Henry Kissinger. The newspaper notes that it received this item from Minister Israel Galili, a leader of the Labor Party in Israel.

## Aluminum Recycling

(Continued on page 9)

metal is shredded into popcorn-sized chips to remove any remaining moisture and to further densify the load. These chips are loaded into rail cars or trucks and shipped to a Reynolds smelter either in Alabama or Virginia. The chips are fed into furnaces especially designed to melt this kind of metal. During the melting process, the furnaces burn off any coatings on the can chips and other foreign material, while transforming the chips into molten metal.

When the aluminum is tapped for the furnace at the Alabama smelting plant, it is poured into large cubicles and transported in molten form to a fabricating plant where the molten metal is poured into production furnaces and cast into sheet ingot. The sheet ingot in turn is rolled into sheet for manufacture into new aluminum products.

Recycling metal targeted for new aluminum cans is rolled into a continuous coil sheet for transfer to an aluminum can plant. Using a draw and iron process, Reynolds then produces new cans just like those which were recycled — only this time at what is claimed to be "a significant energy and materials savings."

### The 'Energy Bank'

Once it is produced, aluminum becomes what Reynolds has coined "an Energy Bank" — because aluminum does not deteriorate, and recycling it for reuse requires less than 5% of the energy used to make the aluminum originally. This 95% energy saving is multiplied over and over again every time the metal is recycled. Because of aluminum's high scrap value, the aluminum can is less likely than other containers to be littered or thrown away; more likely to be picked up or saved for recycling.



**ZOLDAN - KAHN**

Miss Elaine Joyce Kahn and Alan Jay Zoldan were married June 26 at 12 noon in Temple Emanu-El, Providence, with Rabbi Joel Zaiman and Cantor Ivan Perlman officiating. A reception was held at the temple social hall following the ceremony.

The bride is the daughter of Mr. and Mrs. Ferdi Kahn of Providence. The bridegroom is the son of Mr. and Mrs. Mark Zoldan of New York City.

Given in marriage by her parents, the bride had her mother, Mrs. Lucy Kahn, as her matron of honor. Bridesmaids were Mrs. Frances Cohen, Mrs. Gail Eastwood-Stokes, Mrs. Lois Gerstein and Miss Linda Levine. Best man was Merrill Zoldan, brother of the bridegroom. Ushers were Eric Levi, George Weiner and Austin Freireich.

The couple will reside in New York City after a trip to Switzerland and Italy.

The bride holds a BA degree from Brown University and a master's degree of social work from New York University. The bridegroom earned his BA at Lehman College, with a master's of business administration from New York University.

## Appointments Anger NRP, Many In Begin's Party

By Yitzhak Shargil

TEL AVIV (JTA): Likud leader Menachem Begin has raised the hackles of his prospective coalition partner, the National Religious Party, and has elicited no small amount of grumbling within his own faction by appointing veterans of the underground fighting group, Lehi, to key government and Knesset posts. His appointments are regarded by some of his own colleagues as arbitrary and authoritarian. Begin has defended them on grounds that he was selecting the best people for appropriate jobs.

The angriest protest came from the NRP after Begin announced that he was naming former Lehi member Geulah Cohen as Deputy Minister of Education and Culture. The Education Ministry has been assigned to the NRP's Zevulun Eammer and the religious party was furious that it had not been consulted or even informed in advance of Begin's intentions. Party secretary Tzvi Bernstein said it was "inconceivable" that such a decision could be made "without prior consultation with us." He said this was a matter on which all parties to the coalition should have been consulted.

Hammer himself seemed appalled. "The appointment of Geulah Cohen was not coordinated with me. If I decide that I want a Deputy Minister, I'll choose the personality I want," he said. Hammer is believed to favor Likud MK Abraham Katz, education committee chairman in the old Knesset.

Cohen is regarded as a firebrand and was one of the most outspoken and vociferous opposition members in the last Knesset. She served Lehi as an underground radio announcer during the pre-State period, was imprisoned by the British and made a

spectacular escape disguised as a Bedouin woman. Lehi, sometimes known as the Stern group, was, if anything, more extreme than the Irgun Zvai Leumi which was headed by Begin. Some of Begin's old Irgun colleagues have complained that relative newcomers like Cohen and another Lehi veteran, Itzhak Shamir, were getting key posts. Shamir was elected speaker of the ninth Knesset with unanimous Likud support.

Begin's announcement that MK Chaim Korfu will be Deputy Minister of Commerce and Industry, irritated Yigal Hurwitz of Likud's State List and the appointment was not finalized. The only faction that seems satisfied is the ultra-Orthodox Agudat Israel which has agreed to a parliamentary coalition with Likud while rejecting Cabinet posts. Begin disclosed that Likud would relinquish the chairmanships of the Knesset Finance and Welfare Committees and one of its deputy speakers' posts to the Aguda as a reward for its support. This too angered some members of Likud's Herut wing who charged that Begin was depriving his own faction of important jobs.

## Reserve Call-Up Goes Smoothly

TEL AVIV (JTA): The practice call-up of Israeli army reserve units went smoothly recently and was described by military circles as highly successful. Most of the units that reported for duty were released by this morning. The army has also returned the private vehicles registered for service in an emergency so as not to disrupt private activities. The call-up was scheduled in advance but the date and time was unknown until each unit's code-name was broadcast on radio and television.



**55TH ANNIVERSARY:** Mr. and Mrs. Isadore Shapiro of Cranston were honored recently by relatives and friends at a dinner party given by their children at the Golden Lantern Restaurant in Warwick, celebrating their 55th wedding anniversary. The couple has two children, four grandchildren and one great-grandchild. Mr. and Mrs. Shapiro owned and operated Lennie's Men's Wear of Pawtucket for 48 years, both retiring two and a half years ago.

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**LEAD ROLE**

Actress Anne Bancroft will play the leading role in a Broadway play on the life of former Israel Prime Minister Golda Meir.

**AUTHORIZATION BILL**

WASHINGTON: A \$4.6 billion foreign aid authorization bill which includes language strengthening the United States-Israeli military supply relationship has been adopted by the Senate Foreign Relations Committee.



**ENTERING COLLEGE:** Fran Tracey Wyner, daughter of Mr. and Mrs. Jack Wyner of Miami, Florida, has entered the University of Florida, Gainesville, Florida. She is a graduate of Miami Beach Hebrew Academy and Coral Gables High School.

Fran Tracey is the granddaughter of the late Fannie and Philip H. Ross.

**New Deadlines**

The Herald will begin operating on a new printing schedule as of Thursday, July 14. The paper, carrying Thursday datelines, will be printed on Wednesdays and received in your homes on Thursdays.

Resultantly, our Monday - Noon news deadlines will be enforced. NO COPY will be accepted for the forthcoming issue after this time.

Advertising deadlines, accordingly, have been moved to Monday - 4:30 p.m. NO ADS will be accepted after this time for that Thursday's publication.

Please make note of this new schedule, which will go into effect on Monday, July 11, in order to avoid confusion and omission of important copy or advertising.

**Says President Opposes State**

By Joseph Polakoff

WASHINGTON (JTA): Israel's Ashkenazic Chief Rabbi, Shlomo Goren, said President Carter told him that he has not been talking of a separate state for the Palestinians. Goren said the President said that when he referred to a homeland for the Palestinians he meant a solution to the refugee problem and "I mean it through Jordan."

Goren met with reporters on the White House grounds after he and Israeli Ambassador Simcha Dinitz met for 40 minutes with Carter and his National Security Advisor Zbigniew Brzezinski. The Chief Rabbi had met with President Ford on a previous visit to the United States. When a reporter said this means the President opposes a Palestinian state, Goren replied, "definitely, definitely."

Goren said the President's remarks came when he asked him for a message to bring back to the people of Israel. He said Carter told him first of all the United States will maintain and increase the historic friendship between the U.S. and Israel.

The President told Goren the U.S. will remain responsible to the security of Israel, he said. The Chief Rabbi also reported that Carter said the U.S. will not impose a settlement in Israel and that any settlement must come through negotiations between the parties involved. Goren said the President told him he was looking forward to meeting Israeli Premier-designate Menachem Begin and getting the negotiating process moving. The rabbi said he told Carter he is "beloved by Jews all over the world" and they hope he will "fulfill our hopes." Goren said Carter was "chosen by the Lord" to deal with the Middle East problem "and support the prophetic vision of Israel without dividing the holy land again into two."

At one point when Goren was talking about the Bible and Israel's security, the President told him "I know when you are speaking as a rabbi and when you are speaking as a major general." Goren was chief chaplain of Israel's defense forces before becoming Chief Rabbi.

**Inadequate Care Due To More Aged**

JOHANNESBURG: The number of Jewish old people in South Africa is increasing and this factor is causing concern to the Board of Deputies because there might not be sufficient adequate accommodation for certain categories of these people.

The board's chairman, J. E. Rosettenstein, told a deputies' meeting that institutions involved in the care of the aged must take the initiative and investigate this problem. There were, he said, certain categories of old people who could live on their own, but the most suitable form of accommodation for them would be cottages near existing homes for the aged, whose facilities they could use.



**OUR YOUNGER SET:** Standing, Harry Brian, 9, and Heidi Elissa, 8, and seated, Felicia Beth, 7, and Stacey Davida, 10, are the children of Sandra Marner Rosen Hazen. They are the grandchildren of Irene Marner Rosen and the late Irving Rosen. The four children, their mother and grandmother all reside at 24 Progress Street, Pawtucket. The picture was taken just before Stacey's 11th birthday, which she celebrated by touring Israel with her mother. The trip, which included visits to Jerusalem, Tel Aviv, Haifa, Eilat and most of the historic sites of the Holy Land was made possible by her grandmother, Irene Rosen. Stacey, Harry, Heidi and Felicia are planning a joint party in honor of their birthdays this year, which will include 50 of their friends and be held on the patio by the pool of their home on August 28.

**Who Sits Where Is New Dispute**

JERUSALEM (JTA): A new dispute has broken out between the Labor Alignment and Likud over seating arrangements in the next Knesset. Likud has demanded that its deputies occupy the left side of the chamber, the side now occupied by the Labor Alignment which has governed Israel since its founding. Labor declares that the left side is traditionally occupied by Socialist factions, an arrangement that has prevailed in European parliaments since the last century.

Labor Party Whip Moshe Shachal warned that the Alignment may refuse to attend the opening session of the new Knesset if it is forced to change its location. Likud

contends that seating has nothing to do with the political orientation of the party, left or right, and claims the left side of the chamber because Israel's governing coalitions have always been seated there. But knowledgeable observers believe the nub of the dispute is the desire of both parties to face the television cameras which cover the left side of the chamber from the visitors' gallery.

**Vandalize Cemetery**

BONN: Vandals wrecked 50 tombstones and damaged 14 graves of children in the historic Jewish cemetery at Cham, an Upper Bavarian town near the Czech border.

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