

RHODE ISLAND

HERALD MAGAZINE

THE ONLY ENGLISH-JEWISH MONTHLY MAGAZINE IN R. I. AND SOUTHEAST MASS.

VOLUME II, NUMBER 7

THURSDAY, DECEMBER 21, 1978

25¢ PER COPY

Touro Men Host First Chanukah Party

Last Sunday, Chanukah came to the Jewish Home for the Aged a little early as members of Touro, New England's largest Jewish men's organization hosted their first Chanukah party for members and residents of the Home on Hillside Avenue in Providence.

After assembling the nearly 200 guests in the Home's Martin M. Chase Auditorium, chairman of the event, Ken Tolchinsky, helped by some 20 members, kicked off the festivities and introduced Catskill Mountains entertainer and Boston native, Mel Simons for an hour of story-telling, Yiddish singing and joke-telling. After some sing-along help from the audience, Simons couldn't resist praising resident Eleanor Taber, 90, on her beautiful voice and after very little coaxing, brought her on stage to sing a favorite song.

Afterwards, Touro members and volunteers distributed Chanukah gifts to the men and women of the Home and served ice cream, cake and wine. Even the Home's residents that were bedridden and unable to join in the affair, had gifts brought up to them by the men.

The Touro organization, which has a membership totaling 900 men, has in the past been involved in various other community events, and according to member Charlie Cochem, felt that it was time they helped to make the holidays for these residents as happy a time as they could.

From the enthusiasm of the audience during the affair, the men from Touro certainly helped this year's Chanukah for many of the residents, have a brighter meaning.

—ROBIN PLINER

ISRAELI SECT LEADER DIES

JERUSALEM (JTA): Rabbi Aharon Katzenellenbogen, the leader of Jerusalem's Neturei Karta anti-Zionist zealot sect, died here Monday at the age of 85. Together with the late Rabbi Amram Blau, Katzenellenbogen was a principal founder of the sect, which forswears allegiance to the Jewish State on the grounds that it is wrong to set up a State before the advent of the Messiah. Katzenellenbogen reputedly never left his beloved Jerusalem throughout his life.

Jewish Agency Plans Settlements In West Bank For 16,000 Israelis

JERUSALEM — The Jewish Agency, which oversees the development of settlements in the occupied territories, has drawn up a master plan for housing 16,000 Israeli families in 84 new villages on the West Bank of the Jordan, and a further 11,000 families in existing outposts.

The project, which calls for a budget of 1,500 million pounds, is designed to be completed within five years. It is no coincidence that this is the same deadline as that set by the Camp David summit for ending the transitional period of Palestinian self rule in the West Bank and Gaza Strip.

Few, if any, of the 84 settlements will ever be built; most of the 27,000 families will stay on their own side of the old "green line" border. The Jewish Agency scheme is another bid in the illusory auction of Greater Israel. Over the 11 years since the six-day war, 39 settlements have been established on the West Bank, of which 13 are still temporary.

On the most generous of counts, only 12,000 Israelis (individuals not families) have chosen to make their homes in the 87 settlements in all the occupied territories—the Golan Heights and Sinai as well as the West Bank and Gaza. There is no crush of pioneers begging to settle the liberated land and many of those who are there already have had the spirit knocked out of them by Camp David.

The only centres that have any chance of attracting substantial numbers of newcomers are those near enough to Jerusalem to be dormitory satellites. Kiryat Arba, the Jewish township outside Hebron, is experiencing a minor boom.

But for all its impracticability, the Jewish Agency blueprint is an attempt to solve a real conundrum for Mr. Menachem Begin's Government. Having committed itself to Arab autonomy as part of the price for peace with Egypt, how can Israel prevent it evolving into a Palestinian State? The key, as Ministers perceive it, lies in the consolidation of a Jewish civilian presence beyond the green line, connected to Israel proper by a viable road network and administrative structure.

The Defense Ministry is already busy laying the roads and a high level committee is expected to deliver its first strategic recommendations to the Israeli negotiators within the next few days. According to leaks in the Hebrew press, it will make three main proposals:

Some 250,000 acres of State-owned land in the West Bank should remain under Israeli trusteeship, as it has been since King



Hussein was evicted in 1967. It would not be put at the disposal of the self-governing Arab council;

Israel should continue to control water sources in the territories;

Municipal or regional councils should be established for the Jewish settlements. Israeli law would apply there.

If these recommendations were accepted, they would have the dual effect of perpetuating Israeli colonisation and limiting the scope of Arab independence. It is hard to imagine that either President

Anwar Sadat or any local Palestinian leader, however compliant, would discuss such a package.

By retaining the State land and water sources, Israel would keep the option of expanding existing settlements and building new ones. At the same time, it would make it impossible for the Arabs to extend their towns and villages. That in turn would severely restrict their capacity to absorb thousands of West Bankers who fled across the river in June 1967, not to mention refugees who left in 1948.

The Giving of 'Gelt' Is Age-Old Tradition

Copyright World Over Magazine

Have you ever thought about why we give and receive gelt on Chanukah. There seems to be no mention of gift-giving in the story of the Maccabees. So how did this custom begin? A bit of historical Sleuthing turns up some answers.

Chanukah has been celebrated for a very long time. The main part of the holiday has always been lighting candles for eight days. Traditionally, when the candles were burning, no work was done. This was a time when family and friends would gather together to celebrate the holiday and relax and enjoy each others' company. Often during this time, the story of the Maccabees was told, and then both children and adults would play games. Children would act out the Chanukah story. The adults would sometimes play a complicated game of riddles. As you know, each Hebrew letter has a number value. This is what made the

game so hard: the number value of the letters in the answer to the riddle often had to add up to 44. This is the same number of candles lit during the eight days of the holiday.

During the Middle Ages in some communities, other games began to be played; among them, cards. At first, the rabbis were opposed to this because the Talmud does not approve of gambling. (In the Middle Ages, people gambled when they played cards.) The rabbis then decided, however, that on a happy occasions and holidays, such as weddings, the New Moon, Purim, and Chanukah, card playing was permitted. Mitted.

Then card playing became more and more popular. People even began making up their own games and decks of cards. One game involved using 31 picture cards of the Canaanite kings whom the Israelites fought against in Biblical times.

Soon, another game became very pop-

ular, especially in Germany and Poland. This game was played often on Chanukah, and it, too, included winning and losing. The game was called "Dreidel" the same game we play today. The dreidel, of course, is the four-sided top, with a Hebrew letter on each side. The Gimmel means "take all." The Heh stands for "half." The Nun stands for "nothing" and the Shin means "put in." After the dreidel stops spinning, whatever letter is on top tells the player what to do. So, if the Shin is on top, you put all your coins or chips in the pot: if you are lucky enough to get a Gimmel, you take all the coins in the pot.

"Dreidel" is the perfect game to play on Chanukah because the Nun, Gimmel, Heh and Shin start the words Nes Gadol Hayah Sham. This means, "A great miracle happened there." The story of Chanukah and the Maccabees is certainly filled with miracles.

For a long time, only adults played cards and "dreidel." Finally in the 1700s, children began to play. But they did not have any coins! It's certainly less fun if you cannot win or lose. To solve this problem, children were given coins or "gelt" so they could properly play "dreidel." The children, of course, were delighted. From then on, they expected a small amount of coins on Chanukah.

In the 1700s, when children began receiving gelt, it also became a tradition to give teachers bonus gifts on Chanukah to show the dignity of the Torah and all its rewards. Presents were also given to the poor and to community workers. Brides and bridegrooms began exchanging presents. So Chanukah became a time for gift-giving.

We now have some idea of why we get gelt and presents during Chanukah. The reasons are all happy ones, just like the holiday.

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and omelett in Germany, but
in any language it is a great
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Obituaries

MIRREL E. KAY

Funeral services for Mirrel E. Kay of
Regency East, 1 Jackson Walkway,
Providence, who died Wednesday,
December 13 at Massachusetts General
Hospital, were held Thursday, December
14 at the Mount Sinai Memorial Chapel.

The wife of Murray Kay, Mrs. Kay was a
member of Temple Emanu-El and a life
member of the Ladies Association of the
Jewish Home for the Aged.

Mrs. Kay was a lifelong resident of
Providence and she was born on July 18,
1907, a daughter of the late Samuel and
Mamie Resh.

Besides her husband, she is survived by a
daughter, Sheila M. Kay of Boston; a
son, Irwin M. Kay of Cranston; two sisters,
Anna Gorman of Cranston and Charlotte
Shubow of Sharon, Mass.; a brother, David
Resh of Providence, and two
grandchildren.

MAMIE C. SHORE

Funeral services for Mamie C. Shore, 85,
a resident-member of the Jewish Home for
the Aged, who died there Friday, Dec. 15,
were held Sunday, Dec. 17, at the Max
Sugarman Memorial Chapel.

Her first husband, Hyman Chucnin, died
in 1945. Max Shore, her second husband,
died in 1970.

From 1924 to 1945, she was associated
with Mr. Chucnin in his business, the
former Sherman Manufacturing Co. She
owned the firm until 1964.

She was a member of the Miriam
Hospital, Women's Association, the
Pioneer Women and Temple Beth Israel.

Born in Lithuania on Jan. 30, 1893, she
was a daughter of the late Sundel and Min-
na (Mendelowitz) Priest.

She leaves a son, Walter Chucnin of
Cranston; a sister, Mrs. Ida Sherman of
Miami Beach; three grandchildren and two
great-grandchildren.

LOIS COHEN

Funeral services for Lois Cohen, 49, of
the Wethersfield Commons Apartments,
231 Duxbury Court, Warwick, who died
Monday, Dec. 18 in a fire in her apartment,
were held Wednesday, Dec. 20 at the Max
Sugarman Memorial Chapel.

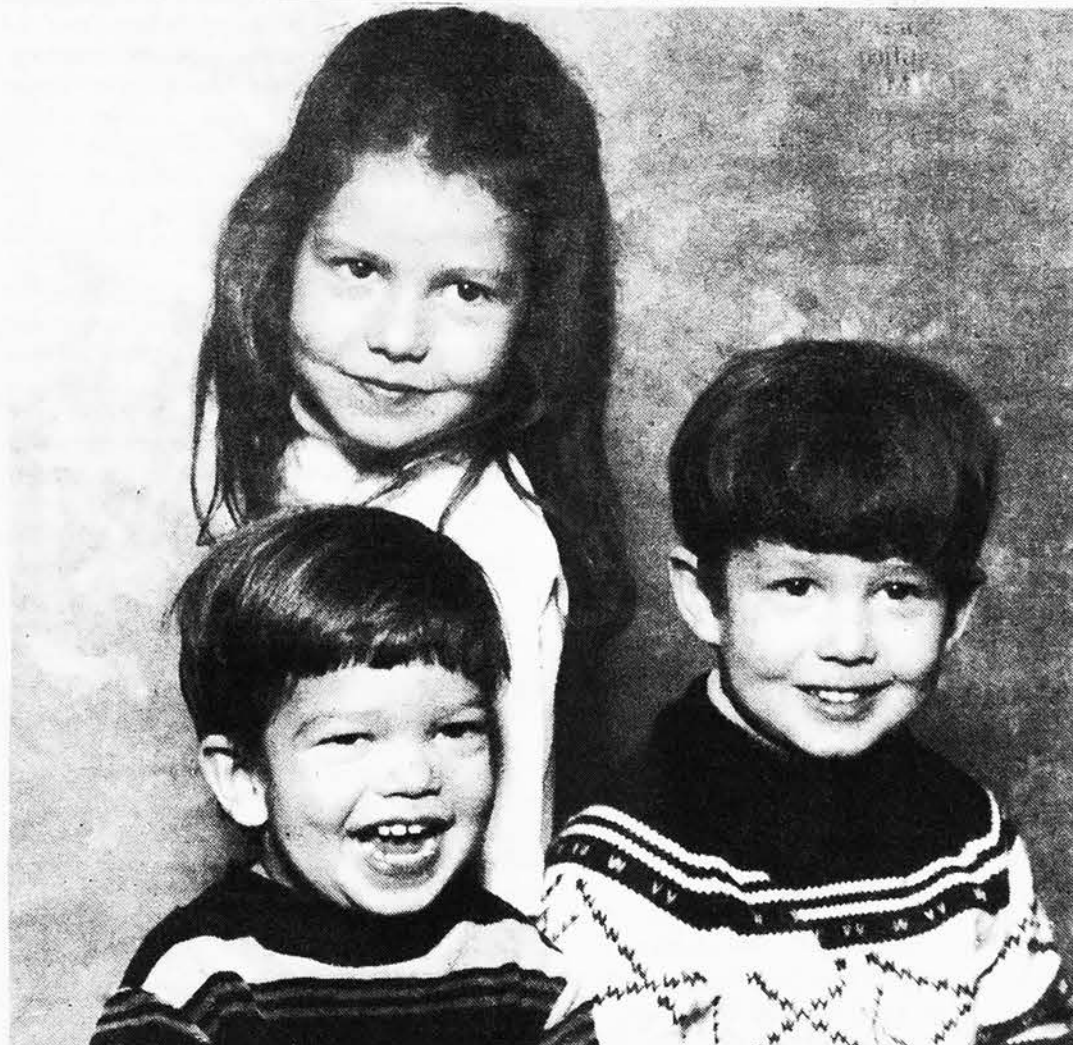
A Providence resident most of her life,
Mrs. Cohen had moved to Warwick two
months ago.

She was born in Providence on June 21,
1929, a daughter of Simon Shatkin of
Providence and the late Carrie (Garber)
Shatkin.

She was a member of Temple Emanu-El
and the Jewish Home for the Aged.

Besides her father, survivors include two
sons, Lon Cohen of Hull, Mass., and
Jonathan Cohen of Rehoboth, Mass.; a
daughter, Linda Feldman of Cranston; a
brother, Louis Shatkin of Providence; a
sister, Selma Kopelman of Newton Center,
Mass., and two grandchildren.

Society



OUR YOUNGER SET: Alisha Beth, 6, Alan Michael, 3 1/2, and Marc Jeffrey, 1 1/2, are the
children of Mr. and Mrs. David J. Mal, 50 Parkside Ave., Pawtucket.

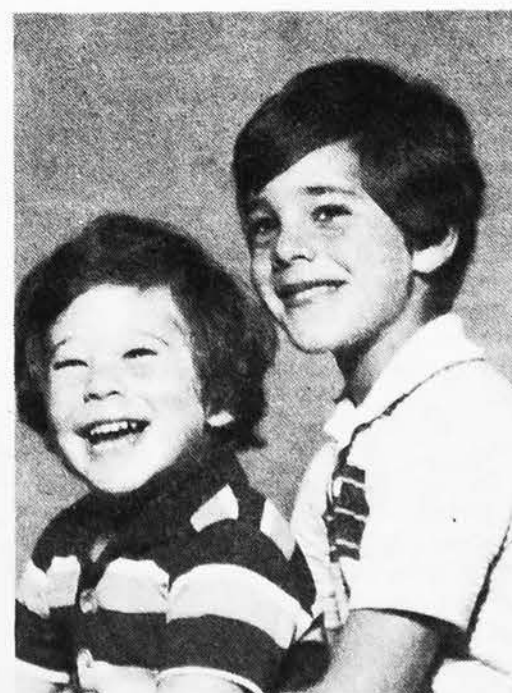
Maternal grandparents are Mr. and Mrs. Louis Mello of Pawtucket, paternal grandmother
is Mrs. Abraham M. Mal of Pawtucket and their paternal great-grandmother is Mrs. Yetta
Cutler of Miami Beach, Fla.

In Memoriam

BENJAMIN HITTNER
1971 - 1978
BERNARD HITTNER
1975 - 1978

Deep in our hearts,
You are always there,
Loved, remembered and sadly missed.

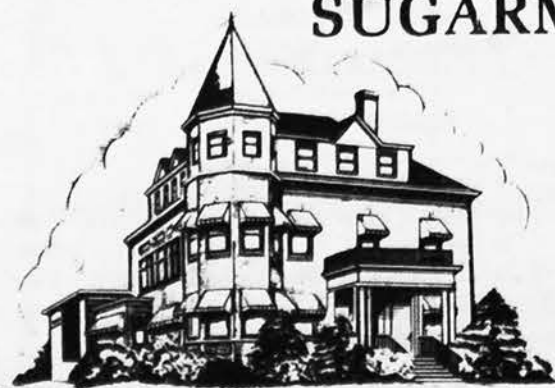
In Loving Memory
CHILDREN, GRANDCHILDREN
AND FAMILY



OUR YOUNGER SET: Jonathan Robert, 2 1/2
years and Michael Leonard, 5 1/2 years, are
the sons of Mr. and Mrs. Benton Seltzer of
Holtville, L.I., N.Y.

Maternal grandparents are Mr. and Mrs.
Oscar Levy of Cranston and their paternal
grandparents are Mr. and Mrs. Manuel
Seltzer of Providence.

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NORMAN-HUTT

Miss Marcia Helen Hutt, daughter of Mr. and Mrs. Monroe Harvey Hutt of 8 Starbrook Drive, Barrington, became the bride of Mr. Richard Kevin Norman, son of Mrs. Ruth Norman of Barrington and Mr. Clyde Norman, Jr. of Tarrytown, N.Y., on Saturday, December 16 at the Crestwood Country Club, Rehoboth, Mass. Justice of the Peace Marcia Silva officiated at the 7 p.m. ceremony.

Given in marriage by her father, the bride wore an empire waisted gown of Qiana, fashioned with a high neckline, sheer yoke and long, slender sleeves. Also featured was a back with a ruffled capelet effect. The gown was accented with lace of silk venise and seed pearls. The a-line skirt featured a chapel length train. A waltz-length mantilla accented with silk venise lace was chosen for the total look. She carried three white orchids with a cascade of ivy and a silk lily-of-the-valley.



MARCIA HELEN HUTT

Mrs. Thomas Joseph Pendergast III, sister of the bride, was matron of honor. Debra E. Hutt, sister of the bride, was maid of honor. Bridesmaids were Theresa M. Delponte and Mrs. Robert K. Norman.

Mr. David W. Pendergast was best man and David Dansereau, Richard Bliven and Carter Berking were ushers.

Following a trip to New York, the couple will reside in East Providence.

CORRECTION

In "Our Younger Set," in last week's Herald, the paternal grandparents and maternal great-grandparents of Heidi Sondra and Deborah Rachel Vilker were incorrectly identified. Paternal grandparents are Mr. and Mrs. Louis Vilker of Pawtucket and maternal great-grandparents are Mr. and Mrs. Jack Honigblum of Providence.

The Herald regrets the error.

ARRIVAL OF NEW CHILD

Mr. and Mrs. Richard R. Feinberg of 8 Leonard Road, Sharon, Mass., announce the arrival of their first child and daughter, Ilana Beth, born Nov. 26, 1978.

Maternal grandparents are Mr. and Mrs. Nathan Jacobson of 181 Eighth Street, Providence. Paternal grandmother is Mrs. Harry Levine of Brookline, Mass.

Mrs. Feinberg was the former Beryl P. Jacobson of Providence.

Notices

CHANUKAH CELEBRATION

A Chanukah celebration and short meeting will be held Monday, January 1, at 1:30 p.m. at the home of Mr. and Mrs. Samuel Cohen, chairman of the Labor Zionist Alliance, Branch 41, at 700 Pontiac Ave., Cranston.

Chanukah refreshments and goodies will be served. RSVP before Dec. 26 to Samuel Cohen, 781-7495.

Wishing all our members and their families a healthy and happy New Year.

MALAVAH MALKA

Saturday, December 23, at 7 p.m., Congregation Shaare Zedek-Sons of Abraham invites you to attend a Chanukah Malavah Malka, 688 Broad Street, Providence.

Cantor Charles Ross will entertain with Chanukah and liturgical songs. Food will be served, admission is free.

For more information call 751-4936.

OFFICERS ELECTED

The Chased Schel Amess Association (Lincoln Park Cemetery) held their annual meeting, Sunday, Dec. 10 at Congregation Mishkon Tfiloh, Providence. The following officers were elected and installed by Rabbi Lazar: Abraham Ponce, president; Jack Mossberg and Max Kerzner, vice presidents; Samuel Shindler, treasurer; and Stanley Grebstein, financial secretary.

President-elect Ponce is a retired district manager of the Metropolitan Life Insurance Company. He was associated with the company for 42 years prior to his retirement. He is also president of the Providence Fraternal Association.

CHANUKAH LUNCHEON

The Festival Committee for the State Institutions held their annual Chanukah luncheon at the Dr. Ladd Center, December 10. Rabbi Saul Leeman officiated at the services. Lunch was served to approximately 60 residents and attendants. Mrs. Albert Cohen was chairman with hostesses Mrs. Sigmund Abrams, Mrs. Ellis Rosenthal, Mrs. Milton Silk and Mrs. Louis Gladstone.

WARWICK SOCIAL SENIORS

The Social Seniors of Warwick will hold their annual Chanukah party and supperette Wednesday, December 27, at Temple Beth Am. The dinner will begin at 6:45 p.m.

Irving Greenstein will perform the lighting of the candles. Entertainment will be provided by the JonRoe's World of Dance of Warwick.

GOLD CHAIN NO. 46

Hope Link No. 46 Order of the Golden Chain will hold its annual paid-up membership supper, Saturday, December 23 at 6:30 p.m. at Doric Temple, 1237 Reservoir Ave., Cranston.

No suppers will be served without previous reservations with Gertrude Newman, Myrna Fine or Fay Portnoy. Spouses or guests can pay at the door.

A short business meeting will be held in the Link Room, immediately after the supper, for members only. Master Masons are always welcome. Call 725-2329 for information.

PROVIDENCE HADASSAH

The next meeting of the Providence Hadassah Study Group will be held at the home of Mrs. Maurice Shore at 10 a.m., Thursday, December 28. The address is 314 Rochambeau Avenue.

Mrs. Morris Silk will review the book, "The Revolt" by Menachem Begin.

Mrs. Samuel Kouffman will express a tribute to Golda Meir. All Hadassah members are welcome to join the group. For further information call Mrs. Archie Finkelstein, 861-5754.

PIONEER WOMEN

The Pioneer Women of RI Club will hold its regular meeting and a Chanukah luncheonette Thursday, Dec. 28 at 12 noon at the Jewish Community Center.

Chairperson of the affair is Mrs. Abraham Grebstein and program chairperson of the day is Mrs. Diana Silk.

Wendy Billig is the guest soloist at the affair and will be accompanied by Sarah Rosenthal.

Friends are invited.

COCKTAIL PARTY

The Mixers, the single adult club of the Jewish Community Center will sponsor a holiday cocktail party, Saturday, Dec. 23 at 8 p.m., at the home of Rob Heckman.

All single adults, 18 to 35, are invited to attend. Dress will be semi-formal. Fees for Center members with cards are \$2, for non-members \$3. For more information and directions, call Larry Winkler at 942-5152 or Judith Lantos at the Center at 861-8800.

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Editorial

Mideast Fallout

Amid all the news this past week concerning normalizing relations with mainland China and the decision by the Arab oil ministers to hike the price of imported oil, the United States has, according to an editorial published this week in the *Wall Street Journal*, brought the Mideast peace negotiations back to a stalemate. What's more, says the *Journal*, is that the Carter administration's "erratic behavior has considerably hurt this country's ability to mediate peace."

Since the Fall of 1977, when the United States' administration pushed for an "all-at-once" settlement of the issues, and then further complicated matters by allowing the Soviets to become a party to the peace process, the *Journal* however concedes the fact that President Carter did save the situation by "convening Camp David and again putting some distance between the Israel-Egypt issues and the Middle East's other vexing problems."

Yet after that historic summit, "predictable" pressures really began. Egyptian President Sadat was facing heat from his Arab allies and Israeli Prime Minister Begin was face-to-face with his own political party members. It seems, as the *Journal* is apt to say, that every time "Mr. Sadat kept upping the ante on this issue (the matter of a close linkage plan for the establishment of a Palestinian state), U.S. negotiators kept following him along and providing him with U.S. support."

It became apparent, more and more, that Sadat was presenting new demands; fixing a date for a Palestinian state, a change in the Arab mutual-defense pacts (that would allow Egypt to still go to war with Israel), and that "full diplomatic relations, with the actual exchange of ambassadors, wouldn't have to be established until Palestinian self-governance was in place," and that these demands were becoming more and more formidable — especially to the United States.

But, says the *Journal*, "each time the U.S. came up with a 'compromise' between our original position and the new one that Mr. Sadat was laying out." In essence, all these new demands were, in one way or another, acceded to. In fact, the United States went as far as saying "that Mr. Sadat was reasonable in withholding 'only' his ambassador from Israel until his new conditions were met. Yet, the Israelis were not as apt to meet these new conditions, and in a 'striking show of petty vindictiveness' the President and his Secretary of State publicly denounced them."

It was always clear to all the parties involved in these negotiations, that attaining peace was not going to be an easy task. Yet, for the United States to suddenly intercede and demand new substantive concessions and expect the Israelis to accommodate them, is a sign that perhaps the administration has gone too far on their part. Says the *Journal*, "unless there's some sign soon of a change in the U.S. attitude, maybe Egypt and Israel should pick up the ball once more and hold a new Camp David without us."

SUCCESSFUL INVESTING

DAVID R. SARGENT

AN INVESTMENT HYBRID

Q: This seems like a good time to invest in convertible issues. Do you agree? Would you name a couple bonds and preferreds? P.S. Indiana

A: Yes. This type of security provides some resistance, though its fixed rate of income, in market downtrends. Yet, when the market turns and its underlying common moves up in price, the convertible will behave in like manner. Convertibles are fixed-income securities, just as their counterparts, bonds and preferreds, are. But they possess a special privilege not shared by their kind; they may be exchanged at the holder's option for a specified number of the common shares. Because the hybrid issues usually provide a more assured and higher return, they tend to trade at a premium over the value of the common shares for which they may be swapped.

Two attractive preferred issues are Beatrice Foods \$4.38 preferred and TRW \$4.50 preferred. Beatrice is selling at a 3% premium to yield 6.7%, versus 5.2% on the common. TRW is selling at a 14% premium over conversion value and yields close to 2% more than the 4.9% return on the common.

Editor's Mailbox

RI Rabbis' Chanukah Message

... and the oil thought efficient for 24 hours, burned on for eight days ... ergo Chanukah!

The basis for the holiday is the miracle ... for lighting the menorah ... pirsum ha-nes ... to acquaint all who view its flickerings with an event that somehow does not square with the rationalists' eye.

We don't put much stock in miracles, do we? But we sure expect miracles don't we? We expect miracles from our kids ... we grind away days that stretch into weeks that stretch into years on the job ...

Rarely holding a serious conversation until there's a call from the principal or some emergency enters the picture and suddenly we sit down to talk, realizing in some pretty crucial areas, we're total strangers!

What did you expect, a miracle?

Time was never found to communicate how you felt about scruples or ethics or a whole range of other subject matters ... like dare we bring it up to G-d.

We expect miracles from institutions ...

You go to school, you get educated.

You go to shul, you get inspired.

You go to a hospital, you get treated.

When you reach that stage, you enter a home and you get what? Expecting miracles?

From four walls your bloodstream won't absorb depth of knowledge, profound faith, a royal panacea or a warmth that in any way is commensurate with a hand to hold.

We expect miracles from money ...

It was over the air the other day ... money and influence can co-opt pretty near



FROM FRIDAY TO FRIDAY

A Week To Remember

By BERYL SEGAL

Three things happened the week of December 19.

During that week, Menachem Begin went to Oslo, Norway, to receive his half share of the Nobel Prize for Peace. Also that week, Isaac Bashevis Singer was in Sweden to get his full prize for literature.

We must say that neither of these two Nobel prizes made a great impression on the world. There were a lot of raised eyebrows and nothing more. But what did impress the world was the death of a great woman, who is called by admirer and antagonist alike, the Mother of the State of Israel.

The Nobel committee for peace must have gone through a long search, all over the globe, until it pounced on the Sadat-Begin farce and decided to call it peace. Begin accepted while Sadat did not attend the ceremonies in person. We wonder which of the two did the more appropriate thing? Whatever the reasons for Sadat's declining to be there in person for the ceremonies, he at least realized the absurdity of the situation. Does it have any meaning to sit side-by-side with Begin after a year since the talks began, and the two sides still so far apart?

Our grandchild, who is a graduate student at the University of Jerusalem wrote the other day of a joke that makes the rounds in Israel:

Question: How come Begin got only half of the peace prize?

Answer: Because he handed over only half of Israel to Egypt.

As in all jokes, the situation here is exaggerated. But it is indicative of the feelings of Israel. Peace, Peace, but there is no peace.

Now for the Nobel Prize for Literature. In this case, too, they must have looked far and wide and found no other candidate. He certainly is no Saul Bellow, nor Pasternak nor even Agnon, but he is nevertheless a good storyteller. And the world craves for a story to soothe its frayed nerves.

Most of the stories Singer wrote are about demons and devils and witches. He believes, so he says, that the world is inhabited by other unseen creatures. A dybbuk entering a girl and refusing to leave her. A demon yanking out a peasant plowing his field and leaving not a trace of him. Children of Lilith playing tricks on a house, breaking windows, removing pictures from the walls, knocking in the cellar and leading a person round and round his house and not finding the door until daybreak when

that someone disappears laughing.

When the writer is the master storyteller as Singer is, his stories are fascinating. But they are hardly material for a Nobel Prize in Literature.

Singer also writes about the Jewish underworld in Warsaw. Thieves, pimps, deceit, but also Robin Hoods for the poor and underprivileged, who inhabit the teeming courts of the city. They make up a goodly part of Singer's writing about Warsaw, and sex is also the main topic of his writing about Jewish life in America.

As told by an excellent storyteller like Singer, they can occupy the mind of the reader from the daily routine, prosaic and uneventful, but are they hardly Nobel Prize material?

But Singer also writes on a facet of life among the Hasidim that cannot be duplicated. About the people who came daily to his father's court, a Rabbi of Krochmalna Street. Also about the Hasidim who walked by foot to their respective Rebbes, just to sit in the same room with them and listen to their every word, watch their every movement and to come home and tell about them to other Hasidim. These stories are no doubt pearls in any literature.

And these stories, masterfully told by Isaac Bashevis Singer, won for him the Nobel Prize in Literature.

Then in the same week came the news of the death of Golda Meir, which overshadowed the Nobel Prize winners. In her lifetime, she was called "Mother of the State of Israel" a title she bore with dignity and responsibility. The world respected her and the Jewish people came to bestow upon her the prize of nobility, which is more than an actual Nobel Prize can ever bestow upon any person.

The newspapers, in writing about her, called her "the most respected, beloved and noblest personality of our generation."

Her name will be inscribed in the history of the Jews in golden letters and her memory will always be a symbol of self-sacrifice, devotion and love to the Jewish people and all mankind.

"My only hope is that peace shall come to my people in my lifetime," she said to Sadat when he came to Jerusalem. Her prayer was not entirely granted to her. She died in the middle of negotiations.

CALL UP SYSTEM TESTED

TEL AVIV (JTA): The army has announced that there will soon be a call up exercise of several thousand reserve soldiers in order to test the efficiency of a call up system via radio, television and the press and to train soldiers in this method. No call up date was set in order to test the system of a sudden announcement.

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Candlelighting

Time
Friday, December 22, 1978
4:01 p.m.

THURSDAY, DECEMBER 21, 1978

4:30 p.m.
Jewish Federation of Rhode Island, Executive Committee Meeting
SUNDAY, DECEMBER 24, 1978

10:00 a.m.
Temple Emanu-El Men's Club, Minyonaires

10:30 p.m.
South Providence Hebrew Free Loan Association, Board Meeting

1:00 p.m.
Jewish Community Center, Jewish Book Month Activities, Chanukah Party

2:00 p.m.
Business & Professional Group of Hadassah, Chanukah Meeting

3:00 p.m.
Temple Emanu-El, College Homecoming Program

7:00 p.m.
Congregation Ahavath Shalom, Chanukah Talent Show

TUESDAY, DECEMBER 26, 1978

8:00 p.m.
Providence Chapter of Mizrahi Women, Chanukah Party and Meeting

WEDNESDAY, DECEMBER 27, 1978

10:00 a.m.
Temple Emanu-El Sisterhood, Board Meeting

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

8:00 p.m.
Temple Emanu-El Men's Club, Executive Board Meeting

THURSDAY, DECEMBER 28, 1978

12:30 p.m.
Pioneer Women Club One, Regular Meeting

RHODE ISLAND JEWISH HERALD MAGAZINE

Published Monthly (except July) By The
Jewish Press Publishing Company

MAILING ADDRESS: Box 6063, Providence, R.I. 02940
Telephone: (401) 724-0200
PLANT: Herald Way, off Webster St., Pawt., R.I. 02861
OFFICE: 172 Taunton Ave., East Providence, R.I. 02914

Second Class Postage Paid at Providence, Rhode Island

Subscription Rates: Twenty-five Cents the copy. By Mail \$2.00 per annum. Bulk rates on request. The Herald assumes subscriptions are continuous unless notified to the contrary in writing.

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THURSDAY, DECEMBER 21, 1978

NY PBS TV Affiliate Airs Nazi Documentary

NEW YORK (JTA): WNET of New York, the Public Broadcasting Service (PBS) affiliate whose audience includes the largest Jewish community in the world, became last week the 146th PBS station to carry "California Reich," a 58-minute documentary on the psychology and life styles of some working class members of the National Socialist White People's Party in four California communities.

A spokesperson for the national PBS office in Washington told the Jewish Telegraphic Agency that 67 of the 270 PBS stations carried the documentary on its scheduled announced date of Oct. 22 at 8 p.m.; that 78 stations telecast it on a delayed schedule after that date during October and November, and that 124 stations have not shown it. But the spokesperson said some of the 124 stations might still carry the documentary.

She explained that each of the 270 affiliates was free to use or reject any programs offered by PBS and that while the national PBS office eventually received reports on which of its affiliates carried a particular program offered through the national office, they were not required to report in advance what nationally-offered programs they planned to telecast.

A spokesman for WNET (Channel 13) told the JTA early in October that "out of concern" for the "sensibilities" of Jewish viewers, it would not show the documentary on Oct. 22 because that date was part of the Succot holiday but declined to say when the documentary would be shown.

The spokesperson in the Washington

PBS office said that office had been informed by stations showing the documentary that there had been very few responses in the form of telephone calls or telegrams, either in praise or protest.

But in New York, according to a WNET spokesman, the station received 110 telephone calls before the documentary was shown at 10 p.m. and that 14 members of the Zionist Organization of America picketed the station's offices in upper Manhattan from 8:30 p.m. to 9:30 p.m. when, he said, the pickets peacefully dispersed. The spokesman added that "we have a very activist audience. We get lots of calls on practically everything viewers like or dislike."

Robert Kotlowitz, vice-president and director of programming for WNET, issued a statement before the program went on the air in which he said "it is precisely because of the history of Nazism and the insidious growth of certain forms of political expression in our time that we have decided to broadcast this documentary."

He added that the documentary "is not propaganda, nor is it a defense of the subject. We strongly believe that it throws a clear light on the ugly behavior of American Nazis and that such light brings understanding and the ability to resist subversive movements."

Albert Chernin, executive vice-chairman of the National Jewish Community Relations Advisory Council, in response to a JTA request for comment, said the agency had viewed the program "long before it was shown on WNET last night. We alerted our

102 Jewish community relations council members as to its content. We also voiced our concern to PBS which responded by adding an introduction and conclusion putting the program into context" in reference to the numbers and impact of the American Nazis. "Therefore, we did not anticipate

any reaction to its showing last night and we have not received any."

SINGER INVITED

TEL AVIV (JTA): Nobel Laureate Isaac Bashevis Singer is invited to attend the World Federation of Polish Jews Conference in Israel in February.

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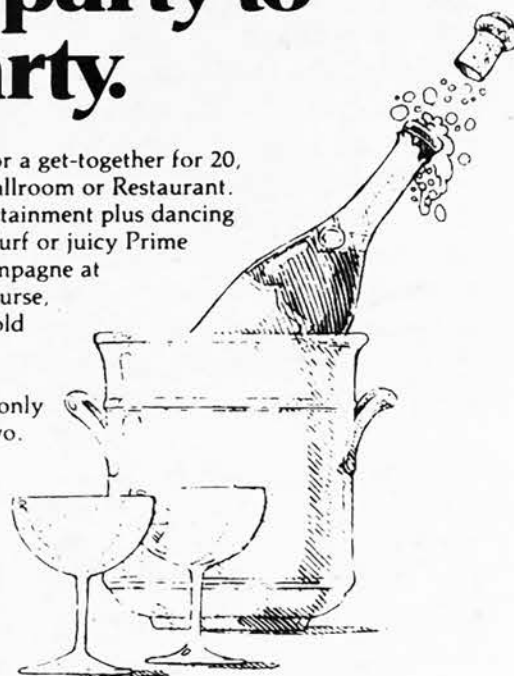
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TEMPLE BETH SHALOM TRIBUTE: Rabbi Jake S. Rubenstein, spiritual leader of Temple Beth Shalom, Providence, was honored by the Congregation at a Shomei Shalom reception in behalf of Israel's economic development in the temple's Rosenfeld Hall. Principals at the tribute included, (standing left to right) Bernard C. Gladstone, president of Temple Beth Shalom; Arthur S. Robbins, general chairman of the Rhode Island State of Israel Bond Committee; Rabbi Jake S. Rubenstein, Dr. Joseph Jay Fishbein, Israel Bond chairman; and Irving Kaiser, Israel Bond honorary chairman. Seated (left to right) Mrs. Sumner L. Woolf, grand hostess; Dr. Robert Young, grand host; Ira Friedman, chairman of the evening; Dr. Bartholomew Schiavo, toastmaster; and guest speaker, Rabbi Isaac L. Swift.

14 Jewish Groups Join In Illinois For ERA Passage

CHICAGO (JTA): Fourteen Jewish organizations have joined together to form a coalition of Jewish organizations to work for the passage of the Equal Rights Amendment in Illinois. Manuel Silver, executive director of the Chicago and Midwest Region of the American Jewish Congress, convened the group to give impetus to the effort in Illinois to get it passed. Illinois is the only northern state in which ERA has failed to pass the State House and Senate.

The coalition includes the American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'nai B'rith, B'nai B'rith Council of Greater Chicago, B'nai B'rith Women, Chicago Board of Rabbis, Emma Lazarus Jewish Women's Clubs, Jewish Council on Urban Affairs, Jewish Labor Committee, Midwest Federation of Temple Sisterhoods, National Council of Jewish Women, Pioneer Women, Union of American Hebrew Congregations, and Women's American ORT.

ARGENTINES MOURN MEIR

BUENOS AIRES (JTA): The Argentine Zionist Organization and the Buenos Aires Jewish community held a special meeting to eulogize the late Golda Meir. The Israel Embassy has opened a condolence book and many non-Jews have signed it.

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Kissinger Hails Golda For '67 War Victory

By Gil Sedan

JERUSALEM (JTA): "If it had not been for Golda, Israel would not have come out of the Yom Kippur War the way she did. If it had not been for Golda, you would not have overcome." Those words were spoken by Henry Kissinger today, shortly after he attended Golda Meir's funeral. He spoke to Israeli reporters in his King David Hotel suite here as a private citizen who, as the U.S. Secretary of State five years ago, learned to know Premier Golda Meir better than perhaps any other foreign diplomat.

"Usually when I dealt with foreign policy I did not allow myself to be involved emotionally," Kissinger said. "With Golda it was different. My wife used to say that the arguments between Golda and myself were among the most successful dramas she had ever seen. Golda was a great leader, beyond Israel's boundaries. She was an example in her own characteristics — power, understanding and sentimentality. She showed an extraordinary integration of tremendous power and humaneness....She united around her the State and one can say that it was Golda who began the peace process," Kissinger said.

He noted that she alone had the power to sign the separation of forces agreement with Egypt two months after the Yom Kippur War. "One should remember that the agreement has worked for more than five years and by all signs it would hold even longer. That was her achievement, but one tends to forget it."

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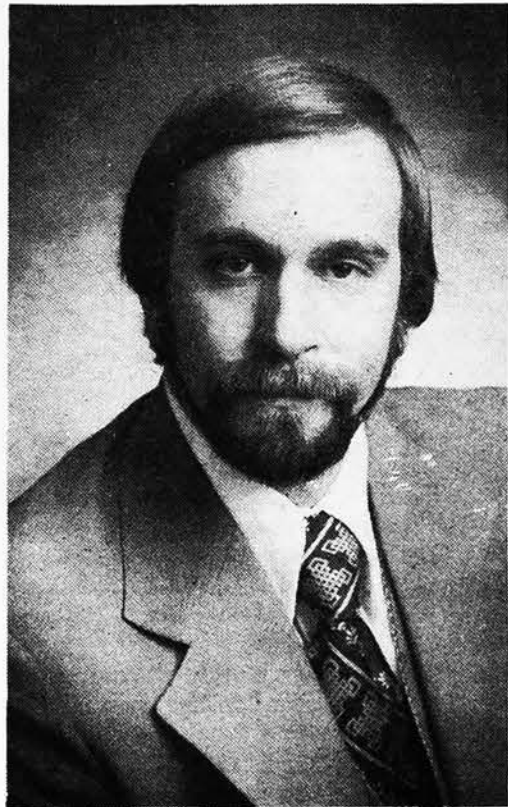
'I Wish I Had Known You'

Mrs. Lillian Carter, President Carter's mother, also had some words about Golda when she met with reporters in the King David Hotel dining room today. Mrs. Carter, who headed the American delegation to the funeral, told the reporters that she had been scheduled to dedicate a Jewish senior citizens home in Los Angeles today. "But Jimmy called me Saturday and said 'mother, go to Golda Meir's funeral.'"

She said that when she reminded her son that she had other plans, he told her, "Mother, you are talking to the President."

Mrs. Carter said she had planned to meet Mrs. Meir for the first time this year, pointing out that they were of the same age — 80. She noted that Golda wanted no eulogies. "Golda, this is no eulogy, it's just me telling you how much I wish I had known you," Mrs. Carter said.

Premier Menachem Begin, who returned last night from Oslo where he received the Nobel Peace Prize, issued a short statement in tribute to the former Premier before the funeral. He referred to her as "a great daughter of the Jewish people."



DIRECTOR NAMED: The Eli and Bessie Cohen Foundation Camps announce the appointment of Stephen I. Thompson of Lowell, Mass., as the director of Camp Tevya, Brookline, New Hampshire.

Thompson received his B.A. and Ed.M. degrees from Boston University and has taken doctoral courses in curriculum planning. He also attended the Cantor's Institute of the Jewish Theological Seminary. Thompson is a teacher in the Chelmsford school system and serves as Cantor of Temple Beth El in Lowell, Mass. In addition, he has been actively involved with the New England Region United Synagogue Youth Program.

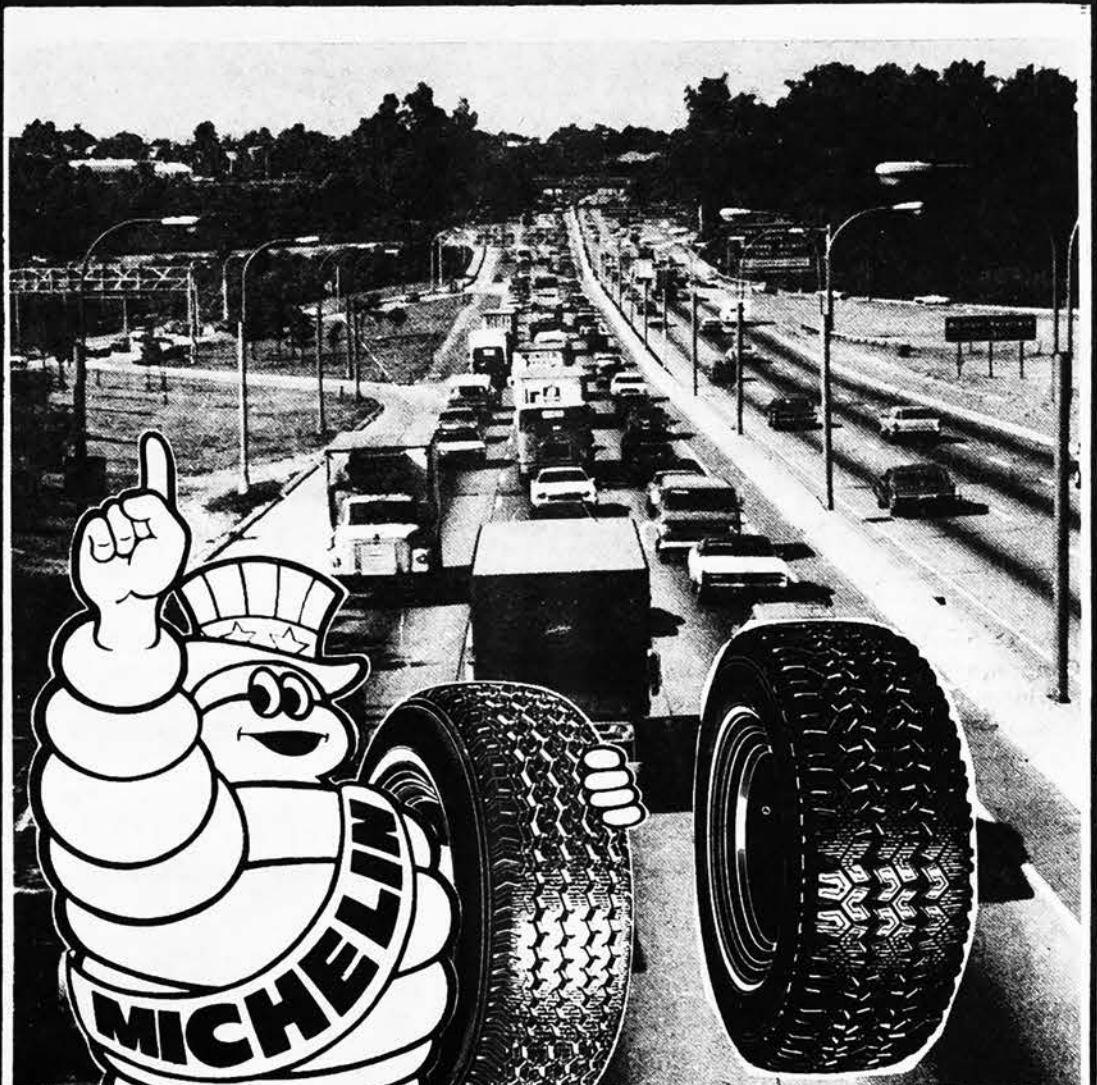
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Age-Old Tradition Revived

Jewish Reformers Urge Convert Drive

The Jewish Reform movement in America, in an historic decision, announced plans this week to reverse the practice of centuries and begin a drive to convert the "unchurched" to Judaism.

The proposal came from Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations (UAHC), which represents 735 Reform synagogues with 1.2 million members. His

plan was accepted by the Union's board of trustees, which unanimously adopted a resolution "to bring the message of Judaism to any and all who wish to examine or embrace it."

"Judaism is not an exclusive club of born Jews," the Reform Jewish leaders declared. "It is a universal faith with an ancient tradition that has deep resonance for people alive today."

Behind the proposal by Rabbi Schindler lay two developments of profound importance on the American scene:

First, more Jews are marrying outside their religion, more Jews are being divorced and fewer Jewish children are being born than at any time in the history of the Jewish community, resulting in what Rabbi Schindler called "a serious threat to Jewish survival."

Second, more Americans are unaffiliated with churches than ever before — an estimated 61 million men and women. And many of them are falling prey to what Rabbi Schindler called "mystical cults which literally enslave them."

In a pointed reference to the horror of the mass suicide of the People's Temple in Jonestown, Guyana, Rabbi Schindler declared: "Judaism offers life, not death. It teaches free will, not surrender to another human being."

In his address to the UAHC board of trustees, Rabbi Schindler cited Judaism's "long history of proselytizing." "The notion that Judaism was never a missionary faith is wide of the truth," he said. "That may have been true for the last four centuries but not for the 4,000 years before that." He continued:

"Abraham was a convert and our tradition lauds his missionary zeal. Isaiah enjoined us to be a 'light unto the nations' and insisted that God's house be a 'house of prayer for all peoples.' Ruth of Moab, a heathen by birth, became the ancestress of King David."

During the Maccabean period, Rabbi Schindler said, "Jewish proselytizing activity reached its zenith. Schools for missionaries were established and by the beginning of the Christian era they had succeeded in converting 10 percent of the population of the Roman Empire — roughly 4 million souls."

After Christianity became the state religion of the Holy Roman Empire, and later when Islam conquered much of Europe and the Middle East, Jews were forbidden to seek converts or to accept them, the Reform leader told the board of trustees. The death penalty was set for the Gentile who became a Jew and for the Jew who welcomed him. "Many were actually burned at the stake," Schindler said. Still, he noted, it was not until the 16th century that Judaism abandoned all proselytizing efforts and the rabbis began their systematic rejection of those who sought to join the Jewish faith.

"But we live in America today," Rabbi Schindler declared. "No repressive laws restrain us. The fear of persecution no longer inhibits us. Now there is no earthly reason why we cannot reassert our ancient vocation and open our arms wide to our newcomers."

Rabbi Schindler vowed to avoid a program that resembled a "traveling religious circus" and urged his listeners to take "affirmative action to champion the Jewish faith" through a "dignified and responsible approach" that would include

information centers, study courses and literature.

"In other words," he said, "I suggest that we respond openly and positively to those God-seekers who voluntarily ask for our knowledge. I do not suggest that we strive to wean people from religions of their choice with the boast that ours is the only true and valid faith."

Said Rabbi Schindler, "I want to reach a different audience entirely — unchurched; those reared in non-religious homes; those who have become disillusioned with their taught beliefs; those seekers after truth who require a religion which tolerates, nay, encourages, all questions; and especially the alienated and the rootless who need the warmth and comfort of a people well-known for its close family ties and of an ancient, noble lineage."

Rabbi Schindler's recommendation — and its overwhelming approval — came following a report revealing these discouraging demographics:

Between 1966 and 1972 — the years for which the most complete data are available — 31.7 percent of American Jews who married did so with a non-Jewish partner. The rate is higher today — no one knows how much higher.

The Jewish divorce rate now equals that of the population at large: 38 percent of all first marriages fail and 42 percent of all second marriages also end in divorce.

The Jewish birthrate — about 1.4 children per family — is below the national average of 1.7 and below the replacement level. The most optimistic estimates indicate that within the next century, the U.S. Jewish population will plummet from an estimated 5.7 million to 3.5 million.

Commenting on these findings, Prof. Leonard Fein of Brandeis University told the Reform Jewish leaders in an address opening the trustees meeting:

"The most common response of our community to these statistics has been to argue with those whose private decisions appear to damage our prospects. Those who intermarry or divorce or have too few children we call thoughtless or dangerous. We tell them that their expressions of personal preference have mighty and malignant consequences for the rest of us. Yet we raise the argument of responsibility precisely at a time when the linkage between private behavior and public consequences has fallen into general disrepair."

Professor Fein said he rejected the idea that "demographic change is some kind of lumbering giant that tramples on our intentions regardless of our will."

The key to the Jewish community's response, Dr. Fein said, "lies in the idea that a religion that does not help us find ourselves, that does not offer us tools to deal with crisis, personal as well as public, is a religion that will occupy the periphery of our lives at best." The Jewish scholar and editor of *Moment* magazine declared:

"If there is a single essential answer to the problem of survival it is not an answer in numbers. The most compelling argument against assimilation, against disaffiliation, against intermarriage, against low birthrates and all the things that offer immediate threats to our numbers is that we are a community worth sticking to — not because of some abstract esthetic but because of what we have to offer our people as they seek against the odds to insist on decency and meaning."

Orthodox Rabbis' Union Denounces Recruit Bid

NEW YORK (JTA): Rabbi Simcha Elberg, chairman of the administrative committee of the Union of Orthodox Rabbis of the United States and Canada, denounced a recent proposal by Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, that Reform Judaism actively recruit converts to the Jewish faith among "the un-churched," particularly among non-Jewish spouses in mixed marriages.

Elberg said, "Surely we Jews don't want non-Jews proselytizing us and by the same token Jews should not seek out non-Jewish converts. All this talk about 'saving searching souls' sounds suspiciously like all the other cults which are popping up faster than the sane world can identify them."

Continuing, Elberg stated: "Certainly we do not quibble regarding the obvious

threats which modern-day cults pose to Judaism. However, there is no logic in forming a cult to combat cultism, and this seems to be the Reform movement's best alternative. If Rabbi Schindler is sincere in his expressed desire to turn the tide of intermarriage then let him turn his flock toward Torah and halacha rather than turn them in the direction of mass conversions."

Noting that Schindler conceded that numbers of Reform Jews marry non-Jews, Elberg suggested "that before the Reform movement launches a campaign to hustle non-Jewish souls that Rabbi Schindler and his cronies should search their own movement's spiritual poverty."

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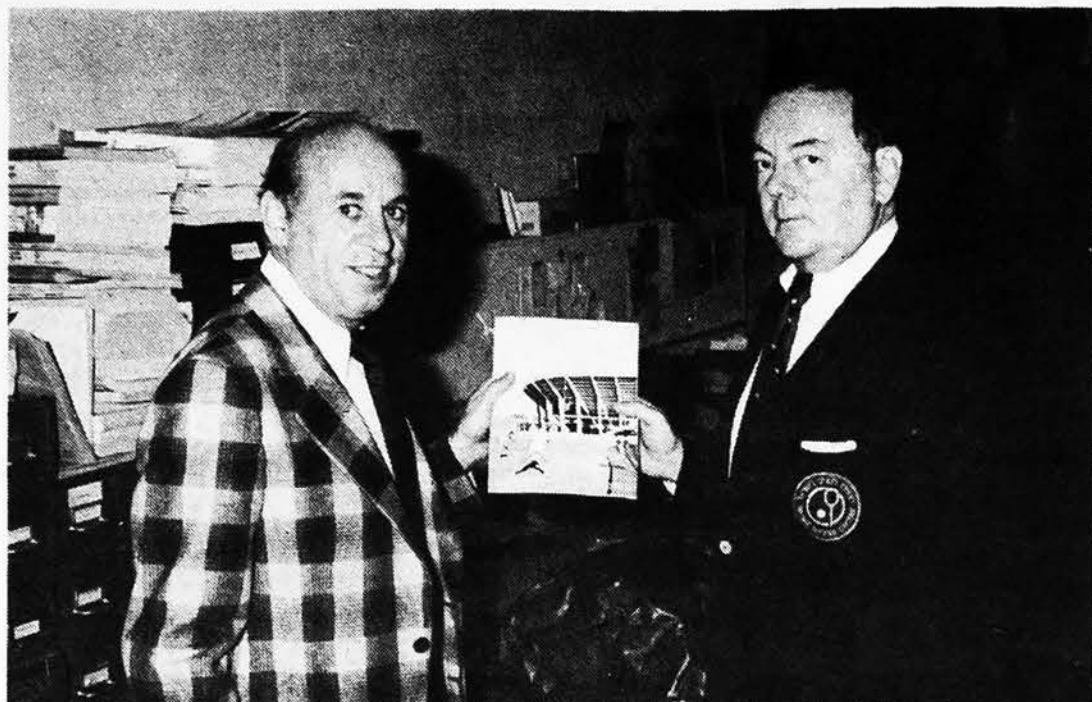
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Magazine Section



SIMON FAIN, left, who recently returned from attending the ATP Israel Tennis Classic, is shown presenting a souvenir program to Bernard Bell, a donor of the Israel Tennis Center and a member of the administrative committee.

The Israel Tennis Center was an "impossible dream" that has become a reality.

In Israel the drive has been for activities for the children. This has resulted in a rapidly growing tennis center. Not only has tennis become an immensely successful sport in Israel, but it has involved many people from the United States, among them many people from Rhode Island.

Bernard Bell and Simon Fain (who recently returned from attending the ATP Israel Tennis Classic) who is a tenant of Royal Crest Estates in Warwick, where he plays tennis, are among the Rhode Islanders who are helping this movement in Israel.

Within two years after its start, the group had its training program under way. Tennis in Israel started in the mid-thirties.

It was in 1942 that the Israel Tennis Association was founded. Tennis courts now exist from Dan in the north to Eilat in the south.

"This is a unique tennis complex in the world today in that it is a free public tennis facility, mainly for the youth, where free tennis instruction is provided."

In the hope for normalcy, so that children who were growing up with a war constantly about them would have a chance to also express themselves in normal ways,

these tennis centers were started.

Among the people who have interested themselves in this Israeli tennis association from Rhode Island are Melvin Alperin, Robert A. Riesman, Mr. Bell, Stephen Hassenfeld, Stanley I. Cohen and Irving Levine.

Mr. Bell of the Israel Tennis Center Committee has arranged to collect used tennis racquets and balls which he accumulates and sends to the Israel Tennis Center in Ramat Hasharon in Israel. These may be brought to the Jewish Community Center on Elmgrove Avenue in Providence.

There are now at least 15,000 young players who are in training at a new facility in Israel.

"Sports as a rallying point for a country or a city is as old as civilization. Athletic prowess by a landsman ministers to group esteem in a way no other human activity can," according to Jim Murray in a report on the Israeli tennis boom in the Los Angeles Times.

He continues, "Ramat Hasharon is a symbol of hope for its supporting United States Committee Sports for Israel, a promise of a day when all the tanks will become flower pots and Israel vs Egypt will be for the Davis Cup, and not the Red Sea."

Racquets Not Rockets



THE ISRAEL TENNIS CENTER at Kiriat Shmona to be completed by April 1, 1979. Looking at the construction are (from left to right) Dr. William Lippy, Warren, Ohio, fund raising chairman; Dr. Ian Froman, Ramat Hasharon, Israel, executive director; Mr. and Mrs. Rubin Josephs, Monsey, New York, Israel Tennis Center Building chairman. The Tennis Center was made possible by a contribution from the Friedkin family of Youngstown, Ohio.



Ellice Uffer, a junior at Cranston West leads a very busy civic life. She is the president of a B'nai B'rith Girls organization—the chapter Le'Olom has been a worthwhile asset to the community of Cranston since 1968.

Between planning convention, dances and trips to the Jewish Home for the Aged, Ellice has fun playing practical jokes on her friends. Considering that they are all in fun, no one seems to mind. Her outgoing, humorous personality makes her most popular among the teen set.

Ellice is not only busy with Le'Olom BBG, but also with work at the Jewish Community Center, and the B'nai B'rith Youth Organization in Brookline, Massachusetts. Working on the regional level of BBG, Ellice recently helped in the planning of a Membership in Training

Convention which was held in October.

Other outstanding members in the chapter include Mindy Levin, past president, counselor and Mit Mom, and Faye Silverman who has been a great help to the chapter.

Le'Olom and its brother chapter, Chai AZA sponsored a dance at the Jewish Community Center on December 16 which was attended by more than 200 people. This dance proved to be a worthwhile fundraiser for both chapters.



What exactly is an SAT? Most people do not know. Well, to be specific, the SAT is an abbreviation for the Scholastic Aptitude Test. It is administered to college bound juniors and seniors. The test is not only a requirement in most colleges, but it is also the determining factor in acceptance to college. But is it fair?

This is a very controversial question, considering that the test is three hours long, and it is usually given at eight o'clock on a Saturday morning. Some people cannot take a test. Most students get hot under the collar because they feel that they are not going to do well.

Some students think that too much power is given to the SATs. In speaking to some high school students, they were eager to tell me that they thought that some of the material on the test was not covered in high school.

Other students felt that since they did well on their academic record, they would do fairly well on the test. Most were sadly mistaken.

The best a college bound student can do is to take the test a few times since most of the scores vary from time to time, and hope for the best.

**Teen Age
Editor:
Sue Goldberg**



Rhode Island Jewish Bowling Congress

By
DAVE SEIDMAN



Bowling News

Bud Trinkle

Bud Trinkle League has a few openings at this date. Anyone interested in bowling with this tenpin group may go directly to Langs Bowlarama, Tuesday at 9 p.m. The mid season banquet will be held Monday night, January 8, 1979, at the La Casa Restaurant. Len Varga is still tops in in average with a 203, followed by Bill McKirnan with 197. Len still holds league honors with a 254 single and a 676 triple. Ed O'Connor has a 246 single, Sam Feingold has a 244/632 series to his credit, while the Jazz team is in first place with a 32-12 record.

Knights of Pythias Duck Pin

Knights of Pythias duckpin loop shows a very close league race with Page out in front of Damon by 1 game and Pythias just 2 games off the pace. Dave Cokin leads in average with a 121 and Brent Goldstein is next with 117. Aaron Fox is a point ahead of Mort Africk who has a 105.

Under 30's Couples

Under 30's Couples report that this is a record breaking year for the females. Patti Berman went 217/505, Kathy Flynn had 190/514, and Carolyn Lawson hit for 212/562. The guys were doing the same thing as Howie Wasser had a 207/573, Bob McNichols went 210/587, Harry Rose had 257/654, and Ben Diaz came in with 256/679. Eileen Rose bowled 178/479, Sue Sugarman 186/452, Janie Fain 157/446, Judi Robinson 148/404, Mike Sugarman 191/550, Elliott Goldstein 184/546, Bob Stearns 226/545, Jean Pariseau 201/554, and Skip Lawson had 214/536. Average wise, the Roses led with 332 followed by the Lawsons with 326. High single and three belong to the Roses with 409/1133.

The Lovin' Couples

Lovin' Couples league shows Bruce and Allyn Gordon with a 1048 trip, 351 single and a league leading 325 average. Butch and Pauline Savaria have a 354 single to go along with a 1004 series, and a 312 average. Jim and Carolyn Hickey have a 950 series, Lori Broomfield and Buddy Trinkle teamed for a 931 series to go along with a 332 single, while Jason and Myra Blank checked in with 319/925. Billy and Sherri Wolf have 342/917 and a 314 average for the year. This league offers a congress first as teammates Linda and Charlie Sinel and Linda and Ernie Campagnone became parents of baby girls just a few days apart. Watch out, this could be a trend setting league. Congrats to both couples from your league and the congress. Anyone who can pass the "Rabbi Test" is welcome to bowl with this crew. The league is named perfectly.

Beth El

Beth El tenpin group have been bowling like pros lately. Harry Rose moved into third place in the congress average race with a 190. He also has hit for a 259/641 series this past month. Neal White is moving along with a 186, 221/557. Steve Rodyn and daddy Merl are tied in average with 181. Other good scores for the month include Barry Levin with 203 and Sol White with 202. Merl Rodyn had a 542 as did Bob Friedman, Brent Goldstein had a 532, and Rich Fain hit for 528, Howie Rappaport had 212/526, Howie Bromberg 193/520, and Mel Fleischer had 196. Pete Klein bowled a 185, Sam Feldman 187, and Ray Eichenbaum had a 196. This month's Consistency Award goes to Pete Klein with 103/185/131. Golden Gutter to Everett Sugarman with 116/384, Silver to Jim Jenkins with 123, and Copper Gutter going to Dr. Norm Berkowitz who drilled the lanes for a resounding 135. (My wife got to him, I just know it.)

Knights of Pythias Ten Pin

Knights of Pythias ten pinners are led in average by Dave Cokin with a 175. Lee Nulman has the high three with 611 along with a very high single of 255. Elsie

Markowitz, the fingertip southpaw, averaged 174 for the month to boost her seasonal average to a 163 easily outdistancing the "Scarsdale Kid" Janie Fain who is rolling at a 150 clip. John Plakias is averaging 173, while some good scores have come in from Len Spooner 529, Bob Levy 540, Brent Goldstein 539, Doc Markowitz 524, "Friar" Art Daniels 538, and the lower average bowlers showed Celia Levy with 422, Andy Lamchick 483, and Al Meier 484. The Coke Machine hit the Jackpot for a \$44 payoff.

Rhode Island Jewish Fraternal

Rhode Island Jewish Fraternal duckpin league reports that the week of Nov. 20 was led by that man, Lee Nulman with a 426 for his fourth 400 series of the year. Other good scores were by Bill Solinger 349, Harry Cohen 348, Dick Miney 338, and Art Smith 337. Some good singles were by Lee again with a 161 (double strike), Harry Cohen 155 (triple strike), Bill Solinger 147, and Mark Gordon 138. Harry won \$13.50 for his triple strike. December 4 showed Lee Nulman with 422, Jack Gordon 369, Dick Miney 345, Art Smith 337, Larry Nulman 328, Izzy Cohen 315, and Aaron Weintraub had a 108 single.

Temple Emanu-El

Emanuel duckpinners have a great average race going and are currently led by Ed Goralnick with a 125, Ron Chorney is at 124, Rob Preiss is at 123, and Geoff Green is at 122. The week of Nov. 20 showed Arnie Moses leading the way with a fine 172, Geoff Green had a 159/381, and George Goldstein hit for 151/411. Ed Goralnick had a 415 while Sam Miller rolled a 405 series. Al and Syd Exter had 148/388 and 146/374 nights. Matt Preiss also chipped in with a 146 game. Kenny Resnick led the single race the week of Dec. 4 with a nifty 161/374. Irv Wolpert had 147, Al Exter 143, Geoff Green and Sid Meyer hit for 138/375 and 357, Irwin Levy had a 358 and Ed Goralnick had 136/378. Team high three was by Leo, starring Miles Goldberg 298, Al Max 329, Sid Green 307, Matt Preiss 333, and Geoff Green 375. Gemini grabbed off high single with Henry Huserl's 81, Arnie Moses 94, Irv Wolpert 147, Al Exter 143, and Dick Kumins had a 112 for this team.

Temple Beth Israel

Temple Beth Israel duckpinners show that Izzy Yamuder is leading the league in average with a 127, Bill Snell is next with 122, Buzzy Labush has a 120, while in the "B" division, Hy Meyers leads with 103 but is being chased by Maury Wine who has a 102. Buzzy Labush has been strike happy getting four in a row in one game then three in a row in the next game. Bill Snell now holds a 182 single to beat out Steve Tippe who rolled a 179. The "Accountant" also got credit for rolling a fine 471 series against Don Peters who is thinking of giving up the sport since he brings out the best in the opposition. On Dec. 7, Sy Port had the high single of 143 while raising his average to 116. Bob Park had a 142, while Don Peters settled for a 138. The "B" division was led by Al Izzo's 130/349. Henry Rose had a 186/322. Good news on Al Snell who is feeling better, and the Elder Statesman, Israel Ross, is celebrating his 82nd birthday this month. Happy Birthday, Mr. Ross on behalf of your league and the congress.

Bloom - Pockar

Profa Bloom duckpin league has been very active in the good bowling department according to Duffy Giglio. High average is currently held by Neil Cohen with a 121, chased by Herb Singer with 118, and Lou Rice and Abe Aron have 117. Some good scores for the month include Abe Aron who put his way through the lanes on Nov. 8 for a 145/420 series, Neil Cohen 146/359, Alan Hopfenberg 134, Bill Nasberg 135, Charlie Stern 131/356, and Jerry Bloom had a 359 series. On the 15th of Nov., Phil Chopak hit for 149, and Joe Weisman had a 351. The leading Edsels managed a tie with the LaSalles. Gary Coken had a timely 114 to

help out Jerry Bloom this night. Norm Cohen with 121 and Paul Wilson 108 caused this tie. Some other scores worth talking about were by Justin Benharris with a 172/334, Andy Gilstein and Hy Grossberg came in with 130 each. Herb Singer had 136/380 and Phil Greenberg went 118/330. Sherwin Zaidman bowling for a losing team still hit for 119/335 and Max Tippe, a teammate had a 124/324. Harry Portney rolled a 105 single in a losing cause. On the night of Nov. 22, Duffy Giglio hit for 143/374, Herb Singer 140/374, Lou Rice 133/374, Neil Cohen 130, John Harrison 127, Harold Hurlcich 126/354, and Abe Aron had a 371, Julius Nasberg had a 116, Emis Miller 125/340, Norm Kahn 126, Stan Roberts 121, and Lou Weisman had a 124.

Temple Sinai

Temple Sinai tenpin league is being led in average by Larry Field with a 178, followed by Mel Goldstein 175, Lew Weinstein 172, Harold Cohen 171, and Dave Seidman 170. The week of Nov. 22 saw a 138 average bowler roll a 200/515. These are personal highs for Jerry Kaplan. Not to be outdone, Marvin Jacobson had a 209/575 and Seymour Goldman went 188/536. Frank Boffi hit for 235/555 and took the 5 strike jackpot. Abb Dressler hit for 215/540, Rich Lubin had 208, Phil C.H. Levinson and Lew Weinstein had 207 as Phil also had a 568. On the 29th, Dave Seidman showed the way with a 237/596 (168 average), City Hall Levinson hit for 557, Rich Lubin had 213/517 (160 average), Andy Port had a 233/514. Lower average bowlers doing big things were Bob (122) Barrie who had a 144/414 and Harold Grant 186/477. The week of 12/13 had Lew Weinstein with 214/602, a very young Clint Smith had a 212/565, Bob Silverman 212/512 and Rusty Katzman had 194/485. Bob Roiff had a 495, Adrian Horowitz went 507 and Irving Waldman had a 492 series for other scores from bowlers that are steady performers.

RIJBC Couples

RIJBC Couples reports its turkey tournament winners were David and Iris Gesualdi with 626 plus 406 for 1032, Harry and Mim Coppel 216 plus 171 for 387. Leonard and Ruby Shalansky had a 685 and Jerry and Lynn Spigel had a 174 in the low bracket to take prizes in this tournament. The week of the 19th had Abe and Esther Lobel with a 355/958, Muriel and Harold Rakatansky with 346, Tedi and Sid Green with 943, Gloria and Jim Ferolito with 341. The week of Dec. 3 was highlighted by Mel Goldstein who opened with 9 strikes in a row and finished with 261, Mel made Rita so nervous that she managed a 132 as this couple hit for 393. Abbott and Phyl Dressler had a 362, Ade and Deb Horovitz had a 348/947, Tony and Kate Palombo had a 342, and Andy and Barbara Port hit for 979. Lew and Raylah still lead in average with 321. The Foxes had a 679 single led by the return to action after two years of Bob Susi who had a 226, wife Pat, 115, Dave Seidman 214 and wife Elaine 124. This team also had a 1862 triple. Marlene Dalva with a 96 average bowled a fine 361 series and Gloria Ferolito with a 146 stat had a respectable 172 game.

Congress Notes

The next congress meeting will be held on Jan. 7, 1979 at Frederick's in Warwick. Breakfast is scheduled at 9 a.m. and the meeting usually begins at approximately 9:30 a.m. All congress members are invited to attend and the league reps and presidents are urged to come so that proper voting on important matters that effect the leagues and the congress will reflect the input of the majority.

The new Sunshine Chairman is Abe Gershman. He can be reached at 722-7528. Call Abe and let him know what is happening around the leagues so that this information will find its way into this column.

Tournaments

The tenpin turkey tournament showed Benny Diaz taking high three in the 170 and over category while Merl Rodyn took single honors in this division with a 234. In the 155-169 division, high three was won by Buddy Twinkle with a 599 followed by Skip Lawson at 558. High single was won by Bob Rosenberg with a 221. In the 140-154 division high three was taken by Lloyd Rustigian with 531 and high single went to Allyn Gordon with a 190. In the 125-139 division, high three went to Myra Blank with a 498 and high single was taken by Paul Berman with a 179. The 124 and under gave awards to Ellen Gause with 365 for high series and Judi Robinson took the top single with 139.

Winners of the 9 pin tournament just held this past Sunday were Jim Lyons with 770, Lee Nulman with 278, Harold Rose with 739, Bruce Gordon with 277, Lori Broomfield with 231 in the C division, Bev Lazaroff with 576, Myra Blank with a 241, Howie Rappaport with 752, Max Cohen with 671, Barry Rappaport with 288, Eric Rothschild with 265 and John Ragosta with 698.

The congress sweepstakes winners were Harold Grant of the Sinai league with a 532 plus 225 for a 757. Second prize to Tony Palombo, also of Sinai, with 617 plus 84 for a 701. High single in this event was won by Marvulous Marvin Jacobson with a 238 plus 48 for a 286. Marvin also bowls for Sinai. Breaking Sinai's grip in the sweeps awards and placing second in the singles race was Bev Lazaroff from the Knights of Pythias mixed tenpin league with a 178 plus 91 for a 269. The couples' leagues show sweepstakes champs by awarding Elaine and Irwin Gross of the RIJBC Couples for fine 950 plus 441 for a 1391, followed by Dolly and Angelo Pereira of the Under 30's group who had 858 plus 492 for 1350. High single was taken down by Eileen and Harry Rose of the Under 30's with a 409 plus 81 for 490. Sue and Gene Pariseau of the Under 30's had a 372 plus 108 for 480 to complete last month's awards. In the duckpin division, sweepstakes winners were Ken Scribner, of the Knights of Pythias with 323 plus 120 for 443, followed by Ron Chorney of Emanuel who finished with 409 plus 33 for 442. From the Knights came John Raleigh for the single prize with a 140 plus 36 for 176, and from Emanuel, Marc Exter hit for 160 plus 21 for a winning 181 in this category. The cash prizes are \$10.00 for the high three series and \$5.00 for the high single game. Second high three is worth \$3.00 as is second high single.

This month's sweepstakes award was taken by Seymour Goldman of the Sinai league with a 693 but Seymour was tied by Frank Boffi of Sinai and they had to split the prize money. Bud Trinkle league had a winner in Ed O'Connor who finished with a net 277, while Beth El's Jeff Cutler won with a net of 262. In the couples' division, Harry and Eileen Rose had a net of 1370 to grab top honors from the Under 30's and Bob and Toodie McNichols also of Under 30's had a net of 1347 for second place. The RIJBC had a winner in Iris and David Gesualdi as they also hit for 1347. Carolyn and Skip Lawson of the Under 30's came in with a winning net of 483 and Esther and Abe Lobel of RIJBC had a net of 480 to round out the winners in this month's sweepstakes derby. For those leagues that do not participate in this monthly tournament, the cost is only twenty-five cents per man to enter and it is fully handicapped in all divisions.

The next duckpin tournament is scheduled for January 21st, 1979, at 9:30 a.m. at Sullivan's on North Main Street. This is the individual duckpin event and we are looking for a large turnout by this division. Contact Dave Cokin, the duckpin chairman for information about this tournament.

On January 14, 1979, Sunday at 9:30 a.m., Dave Robinson has scheduled the individual tenpin tournament which will be held at Langs Bowlarama. The individual tournament is one of the better tournaments run in this division and it usually attracts a large field. Get there early for registration.

Narragansett Congregation Beth David



WHAT A MOUTHFUL: Young lady contemplates the festivities while indulging in an all-day sucker.

By DIANA FRIEDBERG

The Congregation Beth David Chanukah party was in full swing last Sunday, December 17, as over 100 people, mostly children, jammed the synagogue on the corner of Kingston Road and Watson Place in Narragansett. This was the first Chanukah celebration ever held by the Congregation, since its beginning 32 years ago.

Joseph Block, religious chairman of the Congregation and master of ceremonies for the celebration, explained why this was their first Chanukah party. Although the Congregation has been in existence since 1946, up until last year they had catered mostly to summer people, since the year-round Jewish community was so small. Recently, the Jewish community has expanded, and has now grown large enough to support year-round activities. Mr. Block intends to make the Chanukah celebration a permanent occurrence for future years.

Photographs by DIANA FRIEDBERG



SUPER FOOD: "Superman" looks up from eating refreshments, while "railroad conductor," unconcerned, drinks his juice at Chanukah party.



GULP: Young fellow enjoys red lollipop while others "dig into" Chanukah candy.



First Chanukah Celebration



HOLD ON TO YOUR HAT: Young man makes sure his yarmulke stays on while his companion samples some goodies.



"YOU'LL GET PRESENTS": Joseph Block, religious chairman of Congregation Beth David and master of ceremonies for the Chanukah party, gives presents to participants. About 75 children took part in the celebration.

Soviet Jews Find New Opportunities, New Freedom, New Life

By DIANA FRIEDBERG

During the last five years, a small but growing community of Soviet Jewish refugees has existed in Providence. Sponsored by the Refugee Service of the Jewish Family and Children's Service, the groups are clustered around the East Side and Roger Williams Park. Esther Miller, supervisor of the Refugee Service, explained the process by which Soviet Jews come to the United States and the role of her department in that process.

All Jews who want to leave Russia must first get an Israeli exit visa, which usually takes a few months. Once they get the visa they have about 25 days to leave the country. They have to make all their own arrangements for transit papers to cross different countries, and they must arrange and pay for their own transportation to Vienna. Their destination is always Vienna, because it is from there that an organization called HIAS (Hebrew Immigration Aid Society) will help them to get either to Israel or to the United States.

The immigrants take a special train that goes directly from the Soviet Union to Vienna. Once there, they have a choice of going either to Israel or to the United States. If they want to go to Israel, they are put on a plane immediately and sent there. If they want to go to the United States, they are first sent to Italy, to a place near Rome, where HIAS maintains them, gives them some money, and arranges for an entrance visa. The refugees are also given a physical examination while they are in Italy. They sometimes spend three to six months there, but usually not that long.

Most of the Soviet Jews who came to this country three to four years ago had asked to be settled in areas of the United States that most resembled their native areas. The majority of those who chose New England were from Odessa and Riga, which are seaports, and many of the refugees came to Providence because New York and Boston were already closed. Now, most who come to this area do so because they have relatives who live here already who can help them, or else professional opportunities seem "right." Most of the immigrants want to go either to the East or West Coast, not to the Midwest. Also, the big cities offer more services for people who are resettling, although smaller cities and towns with Jewish community centers are now being encouraged to take Soviet Jews.

When the first refugees came here from the Soviet Union, the Jewish Family and Children's Service did everything for them. The Service found them an apartment, and

aided by the Council of Jewish Women, furnished it fully with furniture, household goods, linens, bedding, appliances, dishes, and a refrigerator stocked with food. The Service paid the rent on the apartment for two or three months and also gave the families a weekly check for a few months until they could find jobs. In addition, through the Miriam Hospital, they were provided with free medical care.

Now the refugees who come to Providence usually have relatives here who are expected to help them to find apartments and jobs. Once the apartment is found, the Jewish Family Service still helps with the rent and with medical services. Free English classes are offered at the Jewish Community Center to help with language problems.

Most of the Soviet Jews who come here at first cannot get jobs in their professions, and many are very disappointed. For the extremely qualified, highly educated immigrants (professors, highly skilled engineers) good jobs are available. But most people, even those with some skills, start by working in factories. Females have an easier time than males because they can usually find jobs in jewelry factories and can eventually become "platers" and make good money.

At first, the immigrants who came here didn't believe that they could change their jobs after a while. They were angry because they didn't want less skilled jobs than they had had in the Soviet Union. They learned, however, that they did not have to remain in the same job forever but could improve themselves. This is what the Family Service tries to teach the new refugees who come here. Almost all the immigrants eventually do very well economically.

All Soviet Jews who come here come under "conditional entry," and must wait two years to become "resident aliens." As such, they have the same rights as citizens, are entitled to Social Security benefits, but cannot vote. After five years they can apply for citizenship.

The following article is about the Kitsis, Margolin, and Spichkin families who came to Providence from the Soviet Union. The Kitsis and Margolin families came here about three-and-one-half years ago, while the Spichkins, cousins of the Margolins, are here only three months.

Ada Kitsis never dreamed, when she was a piano accompanist for the ballet company at the Odessa Opera and Dance Theater, that one day she would be a waitress in an



THE SPICHKINS, right, arriving at the airport in Warwick, and met by Rayi Margolin, left, and Esther Miller of the Refugee Service of the Jewish Family & Children's Service, in the back.

Photograph by Leonid Margolin

American pancake house. But that is just what she has been doing for the last three-and-one-half years since she emigrated to this country from her native Odessa, in the Ukraine, with her husband, Oscar, and her daughter, Anna.

What was the series of events that led her to the International Pancake House, fondly known as "IHOP" to residents of the East Side (Thayer and Meeting Street) area? Ada grew up in Odessa, losing her father when she was quite young and her mother when she was 19. At that time, Ada was at a music college, where, after five years, she attained a degree similar to an American Master's of Fine Arts in Music. It was also about that time that Ada married Oscar Kitsis, an engineer in a military ship repair yard and also one of the managers of the plant.

Ada had started working for the theater in Odessa while she was still in college and continued to work there for 15 years. She liked her job very much; not only did she enjoy playing the piano, but she loved being the accompanist for the ballet dancers. In addition to playing music at the theater in Odessa, Ada would travel as the accompanist for the dance company when it went on tour. She visited Yugoslavia, Bulgaria, and Poland, and did a lot of traveling within the Soviet Union. The company usually went on tour during the summer for a week or two at a time.

As a Jew, Ada had never felt any discrimination directed towards her in her job, but she knew that such situations did exist, even in the theater. It became obvious to her one time, she remembers when the theater was auditioning young singers and dancers, about eight or nine years old, for parts in the ballet and opera companies. It was her responsibility to judge these children and to select the best performers, solely on their ability. After she had auditioned them and selected those she thought were best, the director told her that he could not accept them all. When she questioned him, he finally admitted that there were too many Jewish children in the group she had selected. This was how Ada learned that there was a quota on the number of Jewish children allowed to perform at the Odessa theater.

Although Ada, herself, had never been the victim of discrimination, and although she had a good job, her husband, Oscar, did not share the same experience. He felt that the workers in the shipyard and in the plant resented him because he was Jewish and that his career opportunities were limited in the Soviet Union because of his religious background. He also felt that their daughter, Anna, who was 13 at that time, would eventually suffer from the same restrictions. He suggested that they leave Russia and go to the United States where they would have greater opportunities.

Ada had very mixed feelings about leaving Odessa. She had a good job that she liked very much, and she and her family lived in a very nice four-room apartment. She was one of the lucky few who owned a car. She was afraid to leave the Soviet Union when she thought of all the problems she and her family would have to face. They knew no one in the United States. The

culture and language were both very different, and she and her husband spoke practically no English.

Finally, her husband convinced her to leave, and they went to the State Department and applied for a visa. Often when people do this, they are penalized by losing their jobs, since all jobs are government related (which is why so many people are afraid to apply for visas). However, this did not happen to Ada, although her husband was demoted from manager to assistant manager.

Ada told all her friends that she and her family were leaving. They could tell, anyway, she said, because they saw that she and her family were selling their furniture. "People can always tell when others are planning to leave the country," she added. "You can't keep that a secret in Russia."

She and her family waited two-and-one-half months for a visa, and then they had 25 days to leave the country. They went the usual route, from Vienna, to Italy, to the United States. They would have liked to go to Boston, but since they could not be placed there, their second choice was Providence. They flew into the city, where they were met by Esther Miller, of the Jewish Family and Children's Service, and were provided with a furnished apartment and the usual services.

Ada was very depressed during her first few months in the United States, mainly because of the language problem. "At first it was very difficult without knowing the language and without friends," she admits. She was ready to do any kind of work and to live in any kind of apartment because she knew it would be only temporary.

The Jewish Family and Children's Service were very helpful to the Kitsis family. In addition to the apartment, they also found a job for Ada in a jewelry factory, but soon she realized that she wasn't getting much of a chance to practice her English, as most of her co-workers were Portuguese. This was a major concern for her, since she felt that the first thing she had to do in order to survive in this country was to learn English.

Through her daughter, Anna, Ada met a music teacher, Mrs. Einstein, who was able to get her a job as a waitress in the International House of Pancakes in Providence. At first, she worked on the night shift from about 3 p.m. to 1 or 2 a.m. She found this really difficult because she could not spend much time with her family. After a year, she was able to switch to a day schedule, although she still works on Saturday and Sunday mornings.

At first, at work, Ada says she did know what people meant when they asked for even simple things on the menu, such as a hamburger, or fried eggs, because she did not know the words, and her co-workers would have to explain them to her. The staff and her employer were very cooperative and tried to help her whenever they could. Customers were very friendly and patient, too, when she did not understand something right away. Ada says that she would also take the menu home with her every night, like a textbook, and study the words. She understands English

(Continued on following page)

The Kitsis Family



ADA KITSIS at the piano in her new home in Pawtucket.

Photographs by DIANA FRIEDBERG

Soviet Jews

(Continued from page 12)

very well now, although she still is sometimes at a loss for the right words when speaking.

Chance finally led Ada back into her original career as ballet accompanist. While she was working at the pancake house, she became friendly with a waitress who worked there who was also a dancer. Through her she got a part-time job as a dance accompanist at the Dance Academy in North Providence. She also plays part-time for the Ruth Dapper School of Dance Education and Performing Arts in Pawtucket. She enjoys her work very much and would like to teach piano eventually, and perhaps perform.

Oscar, Ada's husband, had gotten a job fixing machines that make wire, but it was on the second shift, and he wanted to be home more with his family. Eventually, he found a job in a jewelry factory, where he is still working, but he is really interested in working as an engineer, which he considers to be his profession.

How have Ada and her family adapted to their new life in the United States, and what differences do they find between this country and the Soviet Union? First of all, Ada says, there is a greater variety of goods here. She was really surprised at the large selection of items in American stores. In Russia, she continues, there is a great quantity of each item, but not that many different items. This is true of clothes, household goods, and also food. They do not have large self-service supermarkets in Odessa, as in the United States, but they do have smaller grocery stores. For this reason, Ada explains, people do not have the same variety of foods as American, "but there is enough," she states firmly. "In Odessa, there are large outdoor markets where people can buy plenty of fresh fruit and vegetables.

How else is life different in Russia than in the States? For one thing, people's incomes are a lot lower in Russia. "If you make \$200 a month, that is a well-paying job," says Ada. On the other hand, she says, apartments are a lot less expensive there, even adjusting for the difference in income, because all housing is government owned and supported. Ada, Oscar, and Anna were

especially fortunate to have a modern, four-room apartment, but then Ada had lived there with her parents before they died. After she and Oscar were married, he moved into her apartment.

Another big difference between the Soviet Union and the United States is transportation. Most people in Russia don't own cars, so they either take public transportation, mainly streetcars, or else they walk. People do walk a lot, Ada says, and they don't mind it.

What kind of social life do Ada and her family have here and how is it different from their life in Russia? Well, Ada watches a lot more television here than in the Soviet Union. She says she can understand the programs very well. She and her family also like going out and experiencing the same kinds of social entertainments that most Americans enjoy. Recently, the family went to the movies to see "The Sound of Music" and thought it was great. They also went to the Civic Center to see Paul Anka and had a good time there, too.

The family has already traveled to Boston and to New York City. Ada says they didn't get lost either. They just followed the signs. In this way, they did a lot better than many native American tourists who often have difficulty dealing with large American cities. Besides, Ada says, just in case they should happen to have car trouble, they have AAA. The Kitsis family is definitely becoming Americanized.

Ada does note that life here does seem to be more commercialized than in the Soviet. "People are not so interested in money there as here," she continues, "and you can go out or to people's homes and have a good time without much money." Perhaps the explanation for this is that Americans have become a little spoiled. Perhaps they have become accustomed to having a lot of consumer goods and luxury items, unlike the Russians. Still, Ada and Oscar recently bought a very lovely two-family house, and he put in a beautiful new kitchen with modern appliances, including a dishwasher. One could say that the American way of life is definitely contagious.

who had signed it arrested and sent to political prisons. Rayi's father was arrested and put in prison in Gomel.

Rayi remembers herself as an eight-year-old child going to the prison every Saturday with food for her father. She would have to wait at the gate of the prison all day. First she would have to get there by about 5 a.m. carrying two heavy pots of food, one in each hand. She had to be there at the gate to answer when they called out her father's name. The prison guards would call out the names of all the prisoners, and the relatives waiting would have to respond "Yes!" or else "Here!" Rayi, who was only eight, would have to listen to a list of hundreds of names being called out until she heard her father's name. Sometimes she would fall asleep while waiting, and the other people waiting would shake her to wake her up or else she would awaken to the sound of those around her yelling "Yes!" or "Here!" for her so that she wouldn't lose her place. If the guards didn't hear her answer for her father, then she wouldn't be allowed to give him the food.

After all the names were called out, and all the visitors had answered, they would all have to wait in an area near the entrance to the prison until 12 noon when the guards came around and collected the food. Then she and the others would have to continue to wait until 5 p.m. when the guards would come out and return the empty containers and any food that had not been accepted. If the food was returned, it meant that the prisoner was being punished or else had died.

That happened once, she remembers. She was standing with the other visitors, waiting as the utensils were being returned, when a guard came over to an old woman standing near her. She was a very old woman, Rayi recalls. He threw a bundle of food at the woman and said, "The dog has died." Rayi remembers that she was puzzled because she couldn't understand what dog he was talking about. It was only later, when she was older, that she realized that he was talking about the prisoner.

After the prison in Gomel, Rayi's father was sent to prison in Siberia. She never saw him again. He was at the prison for three years and at the end of that time, her mother received a short note about him saying simply that "his heart had stopped." He had had a heart condition and they did not have the medicine he needed at the prison, or perhaps they had it and did not bother to use it.

"For 19 years we lived shaking," Rayi said. "My brother and I were not allowed to say who our father was. We had to sign a paper saying that we would not talk about him or speak about him. We could not accept jobs that required us to write on the application who our father was."

Finally, after 19 years, Rayi received a letter from some lawyers asking to speak with her. She went to the lawyers' office, which, like everything else, is part of the government. The lawyer sat down and told her that now, after 19 years, the government had realized that her father was not guilty, that it was Stalin's fault. Now she could publicly recognize her father. The government was also making a formal apology for having imprisoned her father, and they wanted to give her back the two month's salary that they had owed him.

Rayi started to laugh and when the lawyer asked her why, she said, "Why don't you keep the money and give me back my father." The lawyer said that he understood how she felt, but of course, there was nothing he could do. Rayi often wonders if there might be a memorial to her father in Siberia.

Rayi is very angry about what happened to her father. She is also angry about the way people, particularly Jews, are treated in general in the Soviet Union. She mentioned two incidents especially that account in part for her anger at Russia and her happiness at being in the United States. One incident happened while she was working in Gomel as a dressmaker of custom-made dresses for a large factory. One day a customer confused her with another worker in the factory, a gypsy, who had sewn some slacks for her.

The customer approached Rayi saying "Hey, 'Jid,'" a low, slang expression for "Jew," like the word "Yid," or "Kike." The customer accused Rayi of having ruined the slacks. Rayi protested that she did not make slacks, but only made dresses. The customer insisted, and went to tell Rayi's boss about it.

Later, the customer realized that it was not Rayi who had made the slacks, but she never apologized to her. What really hurt Rayi, she said, was that her boss and co-workers never said anything in her defense to the customer and they never offered Rayi a word of encouragement or sympathy after the incident. Rayi also said that it was the only time she felt anti-semitism on her job, but it was enough to last her a life-time!

It was partly this incident and partly what happened to her father that helped her make her decision to leave the Soviet Union. She thought to herself "Who knows what can happen in ten years when my children grow up? Maybe another Stalin will come along and they will take people from the streets, as they did before."

Rayi also speaks about something that concerns the health of her mother. Rayi says that for 17 years, her mother was very ill when she lived in the Soviet Union. She was in a lot of pain, was very swollen with fluid, and could hardly walk. She went to the doctor and asked for something to help with the swelling, and the doctor said "At your age?" Her mother, at this time, was in her forties.

So her mother suffered with this condition for several years until she came to the United States. She went to the doctor, Dr. Barry Schwartz, an internist, who took one look at her and immediately ordered several tests. They found out that she had a kidney stone and that her blood pressure was about 240. Rayi's mother was finally operated on for the kidney stone, she received the proper care and medication, and she now is feeling much better. She is now longer swollen, she can walk, and her blood pressure is down to 165. Rayi credits all this to Dr. Schwartz and also to the doctors, nurses, and American hospitals in general. (Rayi's mother was operated on in the Miriam Hospital, where Rayi says she received excellent care.)

Rayi said that the real reason that she and her family left the Soviet Union was because of her daughter, Irina. Studying is the most important thing in her life, Rayi

(Continued on following page)

The Margolin Family



RAYI MARGOLIN and her boss, Roger Gross, in Rayi's "office" at Helen Olevson.

Photographs by DIANA FRIEDBERG

Rayi (Rachel) Margolin and her family, mother Kaicia, husband Leonid, daughter Irina, almost 14, and son Sasha, almost 8, have been in the United States for almost four years, since April 1975. Her reasons for coming here were both religious and economic, but unlike Ada Kitsis and her family, Rayi has very unpleasant memories of her life in the Soviet Union. She came from the city of Gomel, in the republic of White Russia, near Kiev (she pronounces it "Keev"). She said that her family was religious (her uncle was a rabbi who lived in Moscow) but they never went to the synagogue. Why not? Because there were no synagogues in Gomel. They were not allowed.

Rayi's father was a Zionist and he was thrilled when Israel became a country because he wanted to go there to live. At that time Israel had just been voted an

independent country by the United Nations, and Golda Meir was the first ambassador from Israel to the Soviet Union. She lived in Moscow and she was encouraging people to settle in Israel. She began to circulate lists in the synagogues in Moscow asking Jews who wanted to leave Russia and settle in Israel to sign their names. She thought that this would convince Stalin that enough Jews really wanted to leave Russia and go to Israel. Thousands of people from Gomel signed the list. People would even ask their friends who were going to Moscow to put their names on the list for them. Rayi's father signed the list, too.

Mrs. Meir took this list to Stalin and tried to persuade him to allow Jews who wanted to go to Israel to leave. Stalin said "Give me the list. I want to see if there are as many names on it as you say there are." He took the list and then had all the people



RAYI MARGOLIN measures the hem of a customer's skirt in the dressing room area at Helen Olevson.

Photographs by DIANA FRIEDBERG

Soviet Jews

(Continued from page 13)

says. Irina wants to be a teacher.

When Irina was in the third grade, in Gomel, her teacher told Rayi that Irina was very bright and very good in English (she had also been studying English in school) but that she would never have a chance to go to college or to the university because she was Jewish. The teacher's words were "Save her if you can." Rayi says, "She didn't tell us to leave. She just said 'Save her.'" It was shortly after that that Rayi and her husband decided to leave the Soviet Union and come to the United States.

Rayi has very good things to say about her boss, Roger Gross, the owner of the women's clothing store, Helen Olevson on Wayland Square. She appreciates very much what he has done for her. She had been looking for a job for seven months and no one would hire her because she could not speak any English. Rayi says "Roger

took a chance and hired me. He was wonderful to me. When I needed to take time off to do something, even though it was the busy season, he let me. He's a real mensch!"

Rayi says that in Russia, the propaganda was that bosses and working conditions in the United States were very strict and that workers were treated like machines. She was amazed to find that Roger was exactly opposite. She says "He likes a relaxed atmosphere. He says 'Take your time' and he means it. Of course, when something has to be done quickly, or if there is a special job to be done, I do it. But he always asks, never orders. He always says 'please' when he asks me to do something, and he always thanks me afterwards. He treats me like a person, not a machine." In January, Rayi will have been working for Helen Olevson for three years and she is very happy with her job.

The Spichkin Family



THE SPICHKIN FAMILY with Rayi Margolin. Svetlana Spichkin is seated, left, with Luba, four, on her lap, with Rayi Margolin, right, holding Rafael, five months old. Maria, 15, is standing.

Photographs by DIANA FRIEDBERG

Svetlana Spichkin, her husband Aron, and their children, Maria, 15, Luba, 4, and Rafael, 5 months, came to the United States on September 25, almost three months ago from their native Minsk, in White Russia.

Rafael was born in Italy while the Spichkins were on their way to the States. The Margolins are cousins of the Spichkins, and translated for Svetlana while she was being interviewed.

The main reason she came to this country, she said, was anti-semitism. She came here so that her children would know that they are Jews. This, she felt, was impossible in the Soviet Union. When asked how the anti-semitism manifested itself, Svetlana explained that Jewish children, including her daughter, were often referred to by the slang expression "Jid," and that in her daughter's class at school, the children made one Jewish boy kneel down and said "Apologize, or otherwise go to Israel." In other words, he was supposed to apologize for being Jewish. Rayi, translating for Svetlana, said "It's terrible when you live in a country all your life and you hear this."

Svetlana also explained that her daughter, Maria, wants to be a doctor, and Svetlana, like Rayi, was told that although her daughter was a very good student, she would never get into the medical college because she is a Jew.

There are quotas on all minorities in the Soviet Union, and everyone from a republic other than Russia, such as White Russia, or the Ukraine, is considered to be a minority. However, the quota system seems to fall more heavily upon the Jews. Leonid Margolin thinks that things have gotten worse over the years. He estimated that 25 years ago, more than 50% of the people in college were Jewish. Now he thinks that it's about 5 or 10%. Leonid says "It's different in different places. Some colleges don't have any Jewish students."

Leonid thinks that part of the reason for the increasing quotas against Jews in education is because they tend to go on to higher education, and, as a result, usually get better jobs. He thinks that many non-Jews are envious and want the better jobs, but

they don't have the education. So, the quotas in higher education against Jews now make more room for the non-Jews in colleges and universities.

Svetlana may have been a victim of the quota system, herself. When she lived in the Soviet Union, she worked as a technician in an army plant that made lenses for cameras, but she had dreamed of going to college to become an engineer and to work with optics. The difference between a technician and an engineer is that the technician only makes the lenses, while the engineer deals with analysis, design, production, control, testing, and supervision. Svetlana thinks that she couldn't get into college because of the quota system against Jews and, as a result, she had to remain a technician.

Economic and religious problems seemed to be tied together for the Spichkins and Margolins in Russia. When asked in what other ways anti-semitism manifested itself, they replied, "It's hard to apply for a good job." When questioned about whether people ask their religion when they apply for a job, Rayi explained that "They don't have to ask you your religion. It's stamped on your passport."

In the Soviet Union, as in some other countries, everyone 16 years or older must have a passport and must carry it with them at all times as a form of identification. The passport asks for "nationality," and Jews are required to write down "Jewish." Nationality is determined by the nationality of the parents, not the place of birth, and is different from citizenship. The Margolins and Spichkins were Russian citizens, but their nationality was considered to be Jewish, even though they and their parents were born in the Soviet Union. Perhaps this is because there are so many different republics and cultures in the Soviet Union. However, having the passport stamped "Jewish" did serve to make the Spichkins and Margolins feel like outsiders. Even though they were Russian citizens, they could never be considered Russians.

Leonid Margolin thinks that it is funny that in the Soviet Union he had to say that his nationality was Jewish, while here, in the United States, when people ask him his

nationality and he replies "Jewish," they insist that that is his religion, and that his nationality is Russian.

Both the Spichkins and Margolins had good economic reasons for coming to the United States. Housing in Russia, for example, was a major problem. Svetlana said, through Rayi's translation, that she, her parents, her husband, her two children, and her father-in-law all shared a two-room apartment. She, her husband, children, and father-in-law were in one room, the size of a large dining room, and her parents were in the other. When asked "How did you live?" Rayi replied "That's how everybody lives in Russia." She said that most people live this way because of the housing shortage. The Margolins had been on a waiting list for an apartment for 11 years and had also lived five people in one room. This was quite different from the situation that the Kitsis family experienced.

When asked if the apartments were fairly reasonable because they were government owned and supported, Rayi replied angrily, "What do you mean supports? Nobody supports nobody in Russia!" She continued, "It's not cheap; it's 25% of how much money you make in a month!"

Svetlana and her husband together made \$200 a month. She wanted to tell about her father-in-law. He was a handicapped World War II veteran and couldn't walk very well. The Soviet government does have a policy of helping veterans by giving them certain benefits, such as a free apartment and a small car, specially equipped for the handicapped. In the Spichkin's case, they feel that because they were Jews, Svetlana's father-in-law did not get an apartment, and he got a regular car instead of a specially equipped one, which made it more difficult for the family to transport him.

Svetlana spoke about how she felt the United States was different from Russia, and her cousin, Leonid, translated. "First of all, she feels like a human being here. There's a lot of food, stores, but most of all, she feels that nobody is pointing you out as a Jew saying, 'Why don't you go to Israel?'" The Margolins said that in Russia, strangers would walk up to them and say "Go to Israel!" Some Russians seem to be angry because they feel that it isn't right that many Jews are leaving the country after receiving their education and training there. There are two points of view in looking at this situation.

The feeling of freedom that Svetlana described in the United States includes political as well as religious freedom. Rayi explained that in the Soviet Union, people would be afraid to complain about the government for fear someone would report them to the authorities. She said that in Russia they have an expression "The walls talk."

Again, the Margolins and Spichkins spoke about their fear of expressing themselves as Jews in Russia. Irina, Rayi's

Safire Decries Stance In Recent Talks Fallout

WASHINGTON—In a recent essay by *New York Times* columnist William Safire, a behind-the-scenes look at how the United States has come to blame Israel for the now-stalled Mideast peace talks, reveals, according to Safire, a "fatal miscalculation" on the part of the American President that has not only backjammed the negotiations, but which has also left egg on Carter's face and a public admission siding with Egypt.

Aptly entitled, "Carter Blames the Jews," Safire recounts how the Saudis doublecrossed the Americans when they supported the Arabs against the "one-piece-at-a-time approach," and that they would validate the Egypt-Israel treaty only if Israel agrees to "permit a militant, Soviet-armed state to exist on its border."

Egyptian President Sadat, with the Saudis breathing down his neck, had left as his sole option, a commitment for a strong "linkage" term that would tie the two, separate (original) Camp David agreements together. He as well, according to Safire, "figured that if Mr. Carter could not get the Saudis to stop pressuring Egypt, the U.S. President could at least get Americans to further pressure Israel."

Safire called these new Arab demands, "by no stretch of imagination," not within "the letter or the spirit of Camp David." At that juncture of the negotiations, Safire points out that Carter displayed his "pro-Arab tilt: coolly, deliberately, he betrayed the Israelis."

Sending Secretary of State Vance to Cairo to "characterize the Egyptian treaty rejection and fresh (Arab) demands as 'new ideas,' and to hail the Sadat attitude as

13½-year-old daughter said, "They (the government, non-Jews) didn't like you to be Jews, to keep the traditions." For example, the Margolins and other Jews would not mention that they kept a kosher house, because non-Jews would not like this. The Spichkins and Margolins did not have kosher meat, Rayi said, since it was impossible to find. They never went to the synagogue because there were none in their city. Some of the big cities, like Moscow, do have a few synagogues. However, attendance is discouraged. "You're afraid," Rayi says. "You want to go, but you're afraid."

The Spichkins and Margolins agreed that the government seems to object more to young Jewish people worshipping than the very old, because it has more to fear from the young. "However," Rayi added, "the government doesn't like all religions. They turned one church into a planetarium in Gomel." The Margolins agreed, though, that although the government discourages all religions, it is harder on Jews than on Christians as far as religious freedom is concerned.

Irina and Maria, Svetlana's daughter, added that they would never dream of wearing a Jewish star or any other symbol of their religion in Russia. Maria was wearing a pin with Hebrew letters on her sweater when she talked about this. The families explained that if a Jew dared to wear a Star of David or any other symbol of Judaism, people would avoid him for fear that they would get into trouble. "And you would be alone," Rayi added.

Irina also emphasized the fact that she and her family would never mention to anyone except family or close friends that they were celebrating any Jewish holidays at home, again, for fear they would be reported and criticized. As an example of the different religious climates in the two countries, Rayi spoke about something that happened a few years ago, soon after she had arrived in Providence. She described how shocked and delighted she was just before the Jewish Holidays when she heard Rabbi Leslie Gutterman of Temple Beth-El speaking on the radio about the meaning of Rosh Hashanah and Yom Kippur. She said that she would never have heard this in Russia because there, the Jewish religion was never publicly acknowledged.

Rayi was also surprised to hear the announcements on radio and television saying "Happy New Year to all our Jewish friends." "It made me feel good," Rayi said, "to feel that the Jews had been recognized, and that their holiday was important too." Looking around at the faces of the Spichkins and Margolins, one can see that they are happy, and one is aware of the new sense of self-worth they have gained from living in this country.

"forthcoming," Carter had therefore publicly endorsed the Egyptians, even before the proposals had been submitted to Israel."

According to Safire, Vance knew that he would be seen as a "take it or leave it messenger," presenting an "abomination to all Israelis," however Safire says, "...a job is a job; Mr. Vance does not argue with the boss."

More specifically, Safire, after information obtained from White House insiders, said that it would be Israel who would appear guilty for not embracing the "new U.S.-endorsed Sadat proposals," and thus the onus of it all would finally rest with the Israelis.

Yet Safire does not stop there. He concludes his piece by saying that "the blame-the-Jews orchestration from the Carter men will continue while the President himself refrains, Kissinger-style, from saying so publicly." He points to such persons as Joel Sherman, "the U.S. spokesman most despised by the Israelis," who will background the fact that Israeli Prime Minister Begin "is a liar"; to Ed Sander, a White House aide who will arrange for U.S. Jewish groups to be told of Carter's full knowledge about Israel's necessity for survival; and for media-maven Gerald Rafshoon, who will supply the press with the necessary policy announcements more popularly referred to as "Rafshooning" on Capitol Hill.

So with the treaty-signing deadline now four days past, and the extravaganza of the Camp David summit falling apart, piece-by-piece Safire concludes that Carter is trying "to distract attention" from the failure of that, with his recent China recognition policy.



VOL. 1, No. 4

THURSDAY, DECEMBER 21, 1978—15

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REPORTERS NEEDED!

Send your riddles, jokes, stories and art to:

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Deadline For February Issue
January 1, 1979

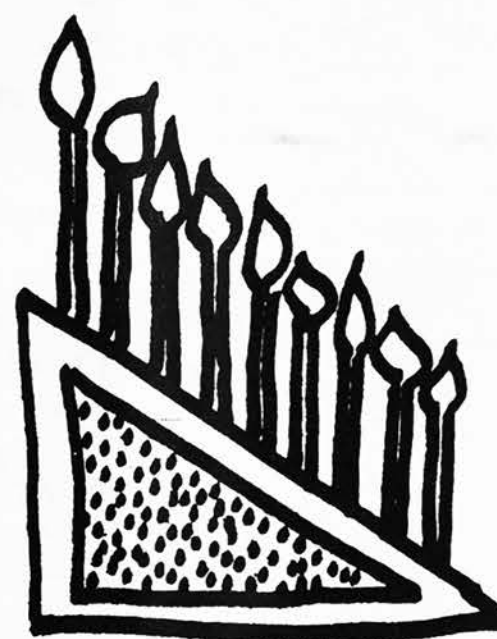
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Just to remind you, here is the Chanukah story: Judah the Maccabee lead the Jews in a long and difficult battle against the wicked King Antiochus and his armies. The King wanted Jews to give up their belief in God and would not allow them to study the Torah. He also turned the Holy Temple into a place of worship for his gods instead of the God of the Jews.

There are a lot of stories about Chanukah. Some of the stories are true and some are probably legends. A legend is a story that seems to be true even though it is made up.

WHY DO WE LIGHT CANDLES? The miracle of the oil is the popular answer, but there are more! First of all, the ancient write Josephus said that Chanukah was the festival of lights because the right to serve God came to the people by surprise, like a sudden light. The Jews had been following the orders of King Antiochus until, one day, almost by surprise, they realized that they could fight back on behalf of God. Why do we light eight candles? The menorah which was used in the Temple had seven lights and the people didn't want to copy the Temple menorah. They thought that might be breaking the rules. So they made up a menorah with space for eight candles, plus an extra one for lighting the others, the *shamash* candle.

WHY DO WE PLAY DREIDEL? One of the rules Antiochus made was that the Jews could not study Torah. Jews weren't willing to follow that rule but they were afraid of the King's soldiers. The legend is that they studied in secret. If a soldier came near, they pulled out a small spinning top and said they weren't studying, just playing.



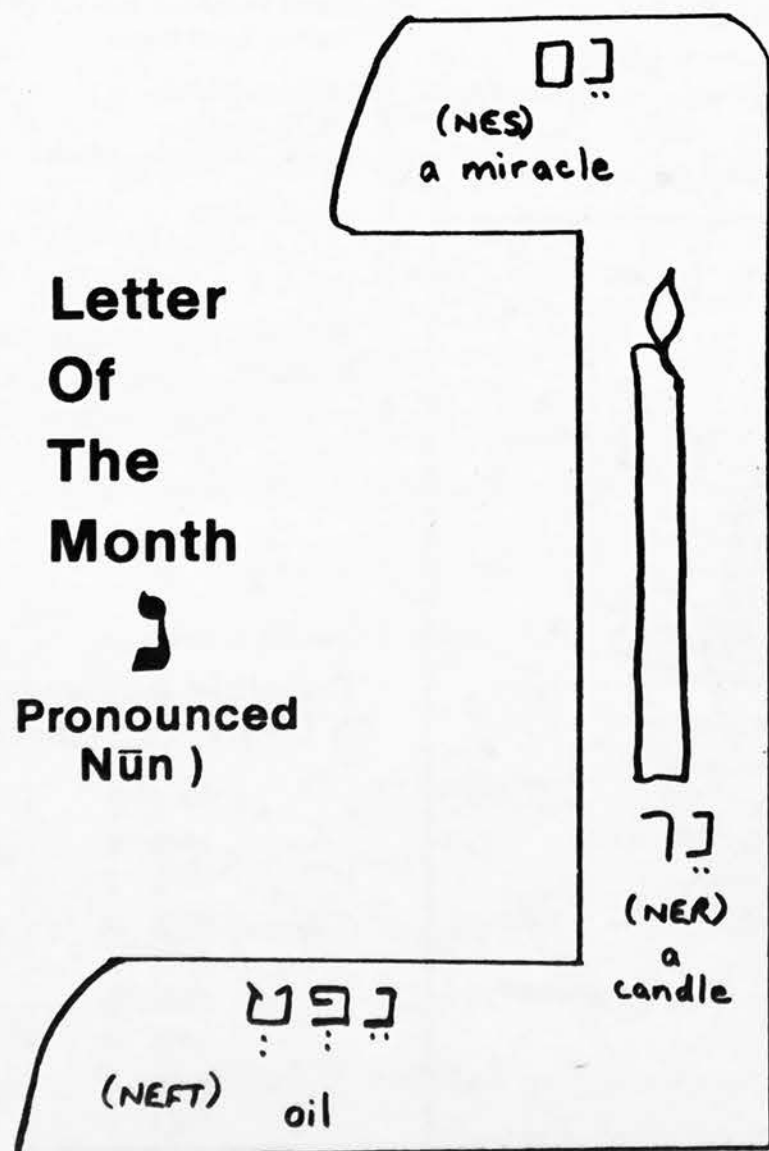
WHY IS CHANUKAH ALWAYS CELEBRATED AT A DIFFERENT TIME?
Sometimes Chanukah is celebrated in the beginning of December and other times it begins late in December. That's because we don't use the English calendar. We use the Hebrew calendar. The Hebrew date to begin Chanukah is the 25th day of the Hebrew month of Kislev. Why do we celebrate on that day? You probably think that's when the Jews won the war, right? Wrong. That is actually the date that King Antiochus' soldiers first made the Holy Temple unclean. Judah the Maccabee wanted Jews to remember when the problem began, not just how it was solved. The first Chanukah celebration was held two thousand and five hundred years ago!

(More facts on Page 2)

**Letter
Of
The
Month**

ن

**(Pronounced
Nūn)**



— submitted by Rena Mara
age 7
Houston, Texas

More Surprising Facts (continued from page 1)

WHY DO WE GIVE GIFTS ON CHANUKAH? A lot of people think we give gifts because Chanukah takes place about the same time as Christmas. That is not the real reason. After the Jews won the war, they wanted the people to know they were a free people so they made new coins to let all of the people know the good news. That's why the custom started of giving coins during Chanukah. It used to be called Chanukah "gelt" (money), and by now most families in America give presents instead of money. Another reason gifts were given at Chanukah time is because Jewish parents wanted to reward their children for studying the Torah.

WHY DO WE EAT LATKES AND CHEESE?

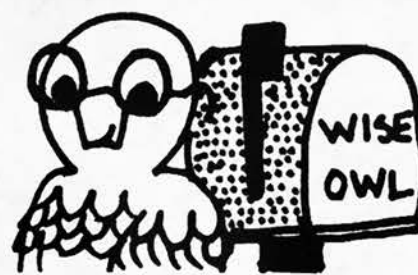
There are two legends about this. One is that, during the war, the Jewish soldiers were chasing the enemy and didn't want to take a long time to eat. They were very tired and hungry when they came to a little village. The villagers gave them cheese pancakes which were quick to make and refreshing to eat. That's why we eat latkes (pancakes). The legend about cheese is this: in the village of Bethulia lived a woman named Judith. When the enemy was camped near her city, Judith visited the leader. She gave him cheese which made him thirsty. So she gave him wine to drink, which made him sleepy. While he slept, she killed him! When the soldiers found out that their leader was dead, they ran away from the Jews. Judith saved her city and we eat cheese to honor this Chanukah hero.

WHY IS CHANUKAH SPELLED SO MANY DIFFERENT WAYS? In Hebrew, Chanukah is only spelled one way. In English, people spell it like it sounds, and it must sound different to different people. Some ways to spell it are: Chanukah, Hanukah, Hannukah, Hannukkah, and more. There is no right or wrong. However you spell it, it is surely one of the favorite Jewish holidays in America.

A GREAT CHANUKAH PRESENT: PERSONAL STATIONERY!

1. You need a small potato, a knife, a pencil, tempera paint and a brush, and lots of paper (white or colored).
2. Cut the potato in half. Use your pencil to draw your friend's initial - like L for Leah. Or you can make a design. Draw it backwards and then cut out the background.
3. Paint the raised letter (or design) on the potato half.
4. Press the potato half, with the painted letter down, on sheets of paper.

Each potato will allow two designs or letters to be made.



Dear Wise Owl:

I just moved to a new city. I am going to a Jewish Day School where everyone else has been studying Hebrew for a long time except for me. I don't know any Hebrew. I go to tutoring and some people laugh at me. What should I do?

- Mixed Up

Dear Mixed:

This is not an unusual problem for a person who goes to a new school. The people in your class could be teasing you to see if you are a good sport, or they could be trying to get your attention.

Here are two suggestions. Both will work! Choose the one which will be easier for you.

SUGGESTION NUMBER ONE: Ask the teasers for help. For example, someone says, "Hah, hah, hah! You don't know Hebrew! You need a private tutor." Your answer could be, "You are so right! In fact, I wish I knew Hebrew as well as you do! Would you help me?" It is very hard to tease someone who asks for help. And if you and the teasers work together, even one time - you will not only learn more Hebrew but might discover a new friend or two.

SUGGESTION NUMBER TWO: When some people tease you, laugh with them. When they say, "Hah, hah, hah! You don't know Hebrew!" then you could answer, "Hah, hah, hah! You are right!" Go along with the joke on yourself, even if it is hard to do. The other children will see you are a good sport and it won't be any fun to tease you any more. Teasing is only fun when it makes the person teased sad or angry. (Isn't it amazing that people think it is fun to make people sad or angry?) Ignoring the teasers won't work. They know you are sad or angry inside even if you don't let it show. By going along with the joke and laughing at yourself, the teasers will stop having fun. You will be on their team. Maybe you can even show them how to have fun with a new person who is a good sport - YOU!

After you try one of these suggestions (or both), write back and let us know which you tried and how it worked.
Wise Owl

Do you give a hoot about something? Write to: WISE OWL, c/o NOAH'S ARK, 10019 Villa Lea, Houston, Texas 77071.

A Chanukah Game

From the word "CELEBRATE", find at least 8 words, having 4 letters in each word. (Example: Belt)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

Individual Candle Salad

For each candle salad, here is what you need:

- 1 lettuce leaf
- 1 slice of canned pineapple
- 1/2 banana
- 1 toothpick
- 1 cherry

1. Put the lettuce leaf on the plate.
2. Put the round slice of pineapple on the lettuce leaf.
3. Peel the banana and cut it in the middle (so it is short and fat, not long and thin).
4. Put a toothpick in the middle of the top of the banana.
5. Stick a cherry on the toothpick.
6. Make one candle for each person you are serving.



NOAH'S ARK

A magazine for Jewish children

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Houston, Texas 77096

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Possible Answers To Chanukah Game

- And more:
1. Late
 2. Race
 3. Rate
 4. Beat
 5. Care
 6. Tear
 7. Tree
 8. Brat

The Jewish Boy Who Wanted To Celebrate Christmas

Ari looked out of the car window, at all of the Christmas decorations. "Mom, this year, let's celebrate Christmas like everybody else!" said Ari.

"Everybody doesn't celebrate Christmas," said Mrs. Halpern. "Christians celebrate Christmas, but Jews like us celebrate Chanukah. Other religions have their holidays."

After Mrs. Halpern parked the car, they went inside Google's Department Store.

"Look, Mom! There's Santa Claus!" said Ari. "I want to talk to him!" He tugged Mrs. Halpern's hand and tried to pull her over to Santa Claus.

"I guess there's no harm in meeting Santa Claus," agreed Mrs. Halpern.

Ari stood in the line of children until it was his turn to climb on Santa's lap.

"Hello, young man. What do you want for Christmas?" asked Santa.

"I want Christmas," answered Ari.

"I don't understand you. What do you want for Christmas?" asked Santa again.

"I want Christmas for Christmas," repeated Ari. "We're Jewish. We don't celebrate Christmas. That's why I want you to bring me Christmas for Christmas."

"Ho, ho, ho!" laughed Santa. "That is a good trick! A Jewish boy asked Santa Claus for Christmas! Ho, ho, ho! Next, please!" Santa lifted Ari off his lap and signaled for the next child to have her turn.



Ari walked over to his mother. "Santa thought I was fooling," he cried. "He doesn't know how badly I really want Christmas."

Mrs. Halpern wiped her son's tears. "I know you wish you could celebrate Christmas," said Mrs. Halpern. "All of the television shows are about Christmas now. The programs at school are about Christmas. You feel like you are different. You think you are missing something."



Along the way home, Ari looked out at the Christmas decorations again. "Most people in our neighborhood are Christians," said Ari. "They have pretty Christmas trees. They have presents under the tree. My best friend Bertrand gets to celebrate Christmas, but not me."

When Christmas morning finally came, Ari rushed into his living room. "I see Santa Claus didn't bring me Christmas," he said sadly.

"Maybe he did," said Mrs. Halpern. "Come with me. We are going to the Children's Hospital. The children stay in the hospital because they need special care. On Christmas, they feel lonely and left out. We are giving them a Christmas party."

Several people were waiting outside the hospital when they arrived. A man was holding a large bag filled with presents.

The visitors went inside the hospital. The patients were waiting for them in a large auditorium. Some of the boys and girls had crutches to help them walk and a few children sat in wheelchairs.

"Why do they look so sad?" whispered Ari.

"They are probably remembering Christmas at home," said Mrs. Halpern. "Maybe they are wishing they were home again. We hope our party will cheer them up."

The visitors started to sing Christmas songs. Most of the patients sang too.

A nurse came over to Ari. "A girl can't come to the party," said the nurse. "Would you take a present to her?"

Ari and his mother followed the nurse to the patient's room. The girl was in her bed. "She's asleep," said Ari.

"She always looks like she is asleep," explained the nurse. "She never opens her eyes, and she never talks. We don't know if she can hear us or if she knows we are here with her."

Ari put a little present next to the girl's pillow. He turned to walk away but Mrs. Halpern stopped him. She put Ari's hand in the girl's hand. Ari was uncomfortable. He didn't know what to say or do, so he started singing, "Jingle bells, jingle bells. . ." When he finished the song, he said, "Merry Christmas, little girl."

Then a surprising thing happened. The girl squeezed Ari's hand! Her eyes were closed and she looked like she was asleep. But Ari felt her squeeze his hand!



"She heard me!" Ari said. "She squeezed my hand!"

"We didn't know if she could hear us!" said the nurse. "It's a miracle!"

Ari squeezed the girl's hand. "Merry Christmas!" he said again.

Soon it was time for all of the visitors to leave so the patients could rest.

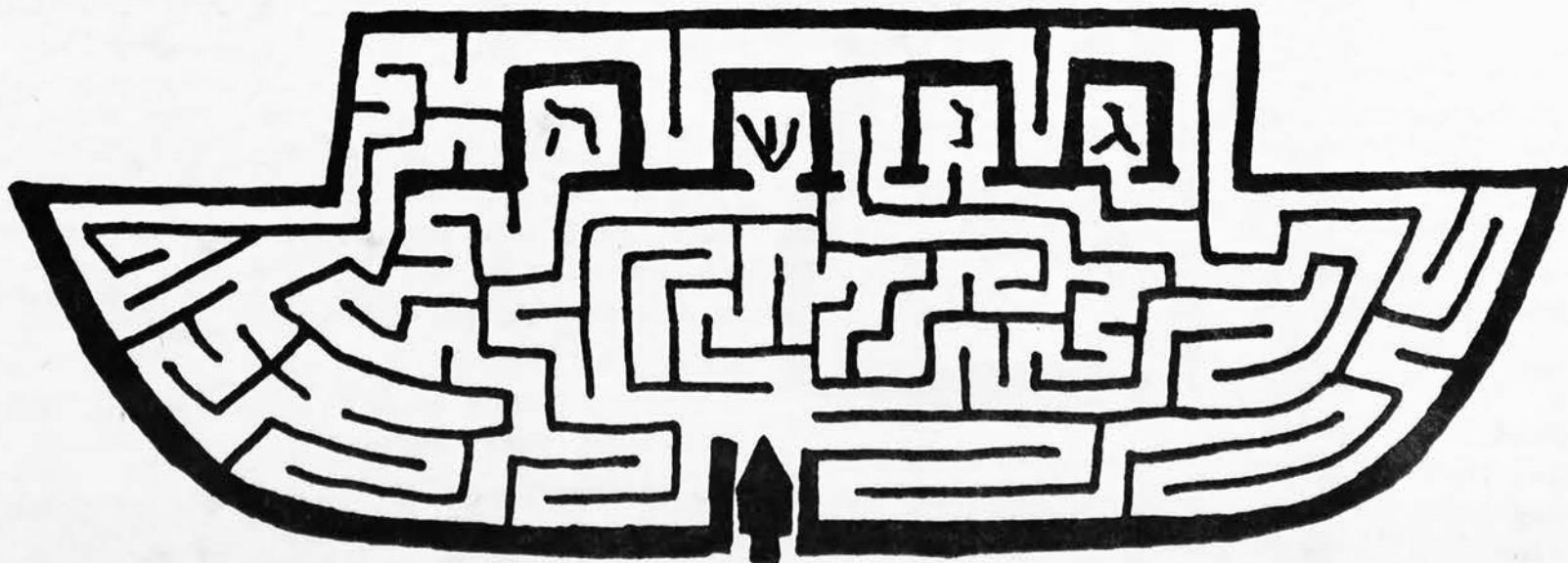
When the Halperns got home, Ari said, "I think I know about Christmas and Chanukah now. Christmas is not just about Santa and presents and TV shows and Christmas trees. Chanukah is not just about lighting candles and getting presents. Chanukah and Christmas are also about being with people, and sharing happy feelings."

Ari ran out of the room. In a few minutes he came back with a pencil and paper.

"We need to write Santa a letter," said Ari. "Just in case Santa Claus meets somebody like me next year, I want to tell him how *this* Jewish boy celebrated Christmas."

— by Debbie Dubin
Copyright, 1978

Using a pencil, take your dreidel through the Ark.
It could land on any of its 4 letters. If it lands on:
נ - You win 1 point!
ו - You win NO points!
ג - You win 3 points!
ל - You win 5 points!




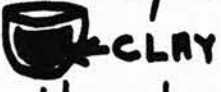

HOTLINE: Sadat, Begin Share Nobel Prize



The November issue of **NOAH'S ARK** explained what's happening in the Middle East and discussed peace. That issue also told you about the Nobel Prize. Put those two subjects together, and what do you have? The Nobel Prize for Peace will be awarded to Anwar el-Sadat of Egypt and Menachem Begin of Israel!

The two leaders are sharing the award for two reasons: first of all they are working very hard to make peace. Secondly, the Nobel Peace Committee wants them to keep working until there really is peace in the Middle East. (Art by Nitzan Sitzer.)

How To MAKE Your Own MENORAH

1. You need an egg carton, scissors, glue, a pencil, clay, foil, and Chanukah candles.
2. Cut the top half of the egg carton away from the bottom, and then cut each cup apart - like this. 
3. Flatten the bottom of each cup and then cover the cups and the lid with the foil.
4. Fill each cup with modeling clay (or Play-dough) about $\frac{3}{4}$ inch high - like this. 
5. Using your pencil, make a hole in the clay deep enough and wide enough to hold a candle. 
6. Glue the cups to the lid. Make the "shamash" taller than the other candle holders by stacking one cup inside another.



And Now — The Winner!



The votes have been counted in the "Vote For Your Favorite Bible Character" contest. The runners-up were Noah and Abraham. Second place went to David, who only lost by one vote.

And now the winner: Moses. The voters agreed that the person who led the Jews out of Egypt deserved to win.

Two other interesting votes were received. LEORA HAMBURGER, 8 years old, Houston, Texas, voted for Esther because her mother's name is Esther. And DANA EPSTEIN, 8 years old, E. Windsor, New Jersey definitely had the right idea: she voted for GOD!

Chanukah Books For Reading And Gift-Giving

Jewish children are very lucky because the librarians and book stores have a lot of good books with Jewish content now. Books make great presents that last and last. Here are two excellent books that will make perfect Chanukah gifts.

HANUKKAH GAME BOOK and **HANUKKAH FUN BOOK** by David A. Adler. Bonim Books, 1978 and 1976. *Game Book*, \$1.95; *Fun Book*, \$1.50.

Both of these books are collections of puzzles, word games, riddles, magic tricks and number games with Hanukkah themes. The purpose of these books is to give the reader fun activities while learning about and enjoying Hanukkah. Some activities are hard and some are easy. The *Hanukkah Game Book* even includes a Hanukkah memory game to cut out and play. Every elementary age Jewish child should have one or both of these books!

THE HANUKKAH STORY by Marilyn Hirsh. Bonim Books, 1977. \$7.95.



This author and illustrator (artist for books) is one of the finest creators of books of Jewish content. She really

knows how to tell good stories. Her pictures help the reader understand what is happening.

The Hanukkah Story is a perfect example of Ms. Hirsh's books. She tells the story of Hanukkah in a way that is exciting and interesting. *The Hanukkah Story* is the best picture book to show what really happened in Judea long ago.

The words in this book

SECRET CODE

TO FIND A SECRET CHANUKAH MESSAGE, COUNT 3 LETTERS FORWARD FROM THE LETTERS SHOWN.

(EXAMPLE: "Y" - ADD Z, A, B - "B" IS THE ANSWER.)

X DOBXQ JFOXZIB

EXMMBKBA QEBOB

Answer To Secret Code

A great miracle happened there!
The Secret Message is:

The word DREIDEL has two syllables, but can you spell it using only two letters? D - I - submitted by Brian Daniel, age 11
Memphis, Tennessee

Jewish Schooling, Jewish Studies —The Differences

JACOB NEUSNER
Brown University

(Dr. Jacob Neusner, who teaches at Brown University, is presently Hill Visiting Professor at the University of Minnesota. He is chairman of the section on History of Judaism of the American Academy of Religion and a member of the Executive Committee of the American Academy for Jewish Research. President Carter has appointed him to a six year term as member of the National Council for the Humanities, governing body of the National Endowment for the Humanities.)

Conclusion

(continued from Nov. 30)

The reason that Jewish studies in universities are discontinuous with Jewish studies in Jewish settings in particular is that universities are different from all other institutions of learning in our society in general. While they follow upon high school, in point of fact few university subjects are even taught in high school.

I should guess that at least half of the departments of a liberal arts curriculum have no counterpart at all in the high school curriculum. Or, at best, they have so little place in the pre-collegiate program of studies as to be essentially absent, for instance, philosophy, economics, sociology, religious studies, engineering and the like. Some subjects are carried through, for example, English, history, mathematics, foreign languages. But to that group are added many new ones, and it goes without saying, there prevails quite a different attitude toward the whole.

The task of teachers is different as well. In high schools the successful teacher wins the attention of his or her students to the subject at hand and teaches that subject. The work is to impart information, and success is measurable on college board exams. No one should underestimate the difficulties and challenge, since we have no natural constituency, in ordinary life, for the work of learning, beyond certain required skills of communication. Most of what children study in junior high school has no bearing upon the realities with which they cope; perhaps we thereby try to solve their problems by distraction. Most of what high school students study has no immediate application, and is not meant to, so that, just as before, it is no small work to win students' attention to the work and help them develop the will to learn. And the generality of high school teachers succeeds in that task.

In universities the successful teacher takes for granted the attention of the students, because the students are present while, in most instances, they are not required to be present, in a given course. Consequently the work is not to interest the students. Nor is it solely to impart information, though that is an important part of the work.

The center of the task is to begin the work of analysis, by which I mean, to help the student realize that knowledge is there to be taken apart and put back together, to be understood as system, process, or construction, and to make sense of the working of the system and the process, and the coherence of the construction.

When the students' minds begin to move and to work, when important questions come to mind and can be distinguished from unimportant or irrelevant ones, when students learn how to listen to a lecture and intelligently to read and assess a book, and when they take on their task as participants in learning, then the work of the university has succeeded.

Clearly, this work of analysis is meant to prepare students for important tasks, if not for specific jobs. University education insists that modes of critical thought and capacities for accurate perception and clear expression make a difference.

They serve both to prepare for useful work and to make possible an interesting life. Learning is not "for its own sake," nor am I clear what "its own sake" consists of. Learning is for the accomplishment of certain concrete, socially relevant tasks. But these tasks are to be achieved in those particular ways in which universities have learned to do their work. If universities are not permitted to work in the ways they know how, then they cannot be useful to the society or to the social class which sponsors them.

Academic freedom is more than a slogan. It speaks to more than the situation of a

holder of unpopular opinions (indeed, unfortunately, it seldom speaks to that one's situation at all). And the inner structures of peer review, faculty governance, collegiality, tenure and those other dimly perceived and seldom understood institutions of university life hold up a widely perceived and generally understood world for learning. It all fits together. It all makes sense only when it fits together.

Enough has been said about these two utterly diverse, mutually unperceiving, worlds of Jewish schools and universities so that the obvious may now be stated very briefly.

Jewish schools for Jewish learning and university programs in Jewish studies have nothing in common in their context, and therefore have nothing in common in their context, and therefore have nothing in common in anything but subject matter — if that. The theories of learning and its tasks are unrelated.

I think the very theory of what learning is and how it works must be different, given the rather didactic and authoritarian character of the pulpit and its classroom equivalents in synagogues and yeshivas. Surely a system of learning garbed in theological splendor, in which one's very presence assures this-worldly esteem and other-worldly reward, cannot be compared to that other world in which learning is, at best, its own reward.

It must follow, in my view, that Jewish studies in university are simply not continuous with Jewish learning under Jewish auspices. The cognitive frames are distinct from one another, the social setting diverse, the two constituencies utterly dissimilar, and the purpose of the one has no relationship to the purpose of the other.

People have tended to argue that the difference between a professor in a theological seminary or yeshiva and one in a university is that the latter is not free to advocate, and the former is. Or the former is not objective and the latter is. The categories are irrelevant to real life. We always advocate, and we never are objective: free of values. University professors of Jewish studies care very deeply. Theologians who claim to teach something not laden with values are valueless to their students and to the world.

More important: the curriculum and methods of Jewish studies in university require information in response to the particular educational tasks of the departmental setting and of the university's intellectual and social context. Precisely what response is to be recommended of course cannot be stated, since the contexts and purposes vary. In one setting emphasis may be upon the study of language and literature, in a second, upon the study of history, religion, culture and philosophy, in a third, upon social traits and problems.

What is forbidden is the essential replication of the curriculum of the Jewish schools, with their stress upon rote-learning of language and the technology of Jewish observance, on the one side, and the apologetic of "history and peoplehood" on the other. The former is not relevant, the latter, not respectable, to this other context.

When Jewish studies, in all their diversity and promise, find their place in a university's taxonomy, under "exotic languages", as is the case at the University of Minnesota, then Jewish studies are effected in an impoverished way.

When our principal concern is to impress our colleagues in the State of Israel or rabbis in pulpits with the continuity of our work with theirs, as is the case in many of the Hebrew programs and departments, then, again, Jewish studies are effected in a way which is contextually awry.

When nearly all the students in nearly all the courses are of Jewish origin, then Jewish studies have not yet found their way into the center of the humanistic or social scientific curriculum.

The catalogue of deadly sins is not a long one, but the death is nonetheless as real.

Nor is there a poison to the field more effective than to treat the Jewish studies professor as interchangeable with the local rabbi (as at Denver University), or to have the rabbi serve to begin with as a professor, or to have the professor pretend to be a rabbi or a Hillel director. None of this will do, and those who do not know why do not know the territory of universities. To be sure, they may know full well and not care.

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Britain's Jewish Community/Part I

1,000 Jews Leave Britain For Israel;
Those Remaining May Face Assimilation

Emigration, intermarriage and assimilation are weakening the Jewish presence in Britain. Golders Green and the East End are not the strongholds they once were. But this has been paralleled by a revival of ultra-orthodoxy among young people. A community now increasingly worried about its own future is examined.

More Jews than ever are leaving Britain to settle in Israel. More than 1,000 will have gone by the end of the year — 300 more than in 1977 and three times as many as in 1976. They are leaving behind a community which, while rejoicing in their departure, is worried about its own future. For what has held together through persecution and pogrom is now threatened by intermarriage and assimilation, and by a birthrate lower than the level needed for the population to replace itself at its present size.

That size is about 400,000. Whether emigration is a trickle or a trend remains a matter of interpretation, for even this transplanted community which, more than any other in Britain, is determined to remain true to its religious and cultural traditions, is subject to movement and distraction. Every minority signals its presence: outsiders perceive Jewry by its synagogues, kosher butchers and delicatessens; by its location: bits of cities like Golders Green or the East End of London, or Prestwich in Manchester. And its enterprises, whether it is Marks and Spencer or a solitary cab driver.

Yet many of these are now deserted landmarks. Neither the East End nor Golders Green are the strongholds they once were. Young married couples have made Edgware a thriving centre. A Jewish primary school there wants to expand to a

new site, so that it can double its intake, such is the demand for places.

Outside London, there is a movement in small towns to big cities, which are better able to preserve communities. In Wales for instance, Jews have long since moved from Llanelli, Merthyr and Tredegar with the decline of life in the valleys to Cardiff.

A low profile has long characterized the bulk of Anglo-Jewry, which was resettled under Cromwell, after it was expelled in 1290. Very few descendants of those settlers are still active members of the community. Most have been absorbed. The point is that Jewry has been sustained by waves of emigration, particularly in the 60 years to 1940. A small handful are currently coming here from South Africa.

The assimilation continues, but this absorption has been paralleled by a revival of interest in ultra-orthodoxy among young

people. There are lax old people who have to keep kosher households for visits by their observant grandchildren. There is social mobility, too. Accountancy, law and medicine are still the professions to which young people are steered by their families; the taxi driver is quite likely to have a son at Oxford.

At the same time, there is less affluence than outsiders sometimes assume. The headmaster of a leading Jewish school says: "The community isn't quite as middle class as many people seem to think." In this school up to 15 percent of boys and girls are from families qualifying for social assistance. There is both new poverty and residual poverty — the welfare board looks after some 20,000 cases.

It is difficult to find examples of discrimination because that threshold has been crossed in terms of specific goals. True, some public schools have a quota for Jewish students (these are usually Christian foundations). But that doesn't seem to worry Jewish parents. And if there are still golf clubs where Jews are not made welcome, then they have quite properly opened their own.

Rising Number Of Soviet Jews Emigrating To Israel

NEW YORK (JTA): Of the 170,000 Jews who left the Soviet Union over the last 10 years, more than 135,000 are living in Israel, according to Leon Dulzin, chairman of the World Zionist Organization and Jewish Agency Executives, who addressed the United Jewish Appeal 40th Anniversary

National Conference last weekend.

Dulzin pointed out that these Soviet Jews now "have apartments, they have jobs and their children are getting a Jewish education." He said that there had been many years of discreet activity by Jewish groups in the Soviet Union, which was

"intensified" by the Six-Day War.

Despite attempts at suppression by the Soviet authorities in 1970 and 1971, he said, "the Jews proudly continued to campaign in the Soviet Union for their right to go to Israel, their national homeland, with the full support of the State of Israel and many Jewish organizations all over the world."

Dulzin also said that the mobilization of

Jews all over the world on behalf of Soviet Jewry, "was so deep and committed that it had, in fact, brought many of these Jews themselves back to real Judaism and in many cases, to Zionism." From that point of view, he added, "it could be rightfully claimed that Soviet Jewry has done for us not less than we have done for it."

ROBERT GORFINE, M.D., F.A.C.S.

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Budget Decisions in Israel

Israeli Cabinet Meets To Review Budget For Fiscal 1979-80

By Gili Sedan

JERUSALEM (JTA): The Cabinet met last week for its first review of the 306 billion budget for fiscal 1979-80 submitted by the treasury. Following briefings by Finance Minister Simcha Ehrlich, Bank of Israel Governor Arnon Gafni and Budget Director Eitan Berglass, the ministers decided that no details would be made public of their discussions until the budget has been approved.

The proposed budget takes into account an anticipated annual inflation rate of 37-40 percent. Although it is nearly 100 billion pounds larger than the present budget, it is about the same in terms of purchasing power, an indication of the continuing inflationary spiral.

Despite the veil of secrecy intended to avoid public controversy, it was learned that the largest single portion of the proposed budget, about 90 billion pounds, will be used to service the national debt. The second largest item is the defense budget of 87 billion pounds proposed by the Treasury. The Defense Ministry is said to be pressing for an additional 4-8 billion pounds to cover the costs of withdrawal from Sinai and the redeployment of Israeli forces in the Negev.

It was also reported that demands made by the various ministries exceed the draft budget by some 10 billion pounds which could result in an unprecedented inflation rate of 60-70 percent. However, the ministers emerging from last week's Cabinet session were restrained in their reactions. Almost all that said that they agreed in principle with the need to reduce government expenditures, although each apparently felt the treasury expected his ministry to cut too much.

Premier Menachem Begin apparently warned the ministers not to carry their controversies with the treasury to the public media. Defense Minister Ezer Weizman, for his part, has been saying that there is no conflict between himself and Ehrlich. It was reported also that the Defense Ministry plans to freeze all construction work in the north and central parts of the country and will concentrate on the withdrawal from

Sinai and redeployment. The proposed budget provides for the continued production of Israel's jet fighter, the Kfir and the Merkava tank.

Although the government decisively defeated a no-confidence motion on economic matters last week the Knesset vote was 55-43 its economic program is under attack in both coalition and opposition quarters.

At a meeting of the Histadrut Executive in Tel Aviv, the senior Likud delegate, Yossef Tamari, demanded Ehrlich's resignation. He received prolonged applause.

Histadrut Secretary General Yeruham Meshel, a Labor Cabinet member, denounced the government for failing to take sufficient measures to check inflation. He also charged that the government was allowing persons with independent sources of income to evade taxes while the tax burden falls increasingly on the wage-earner whose tax is deducted from his pay check. According to Meshel, tax evasions amounted to 10-14 billion pounds last year.

The Histadrut Executive was most concerned with the sharp price increases in recent weeks, resulting from the slash of government subsidies for basic commodities. The elimination or reduction of price supports has been one of the keystones of the government's anti-inflation program.

But its immediate effects are felt by the average consumer. Last week the prices of bread, margarine and cooking oil went up by an average of 10 percent and similar increases are expected in the price of other basics. This will cause an 0.14 percent rise in the cost of living index but the treasury is expected to save 50 million pounds.

MIAMI, CHICAGO TO GET EL AL

NEW YORK (JTA): El Al has decided to avail itself of two of the four additional destinations granted to it based on the bilateral agreement between the United States and Israel, it was announced by Y. Shrem, senior vice-president for North and Central America.

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for 1979.

ALMACS

A Personal Account Of The 'Boat People'

U.S. Rabbi Joins To Help Indochinese Refugees

By Marc H. Tanenbaum

(Editor's note: Rabbi Marc H. Tanenbaum, national interreligious affairs director for the American Jewish Committee, and a member of the Citizens Commission on Indochinese Refugees organized by the International Rescue Committee, just returned from a 10-day mission to Malaysia and Thailand to help bring relief to the growing numbers of Indochinese refugees.)

NEW YORK (JTA): In the harbor of Djakarta, the frail battered Vietnamese boat lay anchored listlessly, looking exhausted under the blistering noon-day sun that scorched the Indonesian archipelago. I walked out on the rotting wharf and then jumped onto the boat, no larger than an oversized rowboat. There were 15 people aboard, jammed together in sweltering closeness. The man who greeted me was Nguyen Tahn, the father of several of the eight children on the boat, and "the captain" of this decrepit vessel. He was a Vietnamese Catholic from Saigon, a teacher educated in a mission school and competent in English.

I introduced myself as one of the 14-member U.S. Citizens Commission for Indochinese Refugees organized by the International Rescue Committee that was engaged in a fact-finding mission on the plight of Vietnamese boat people, Cambodian and other Indochinese refugees in Hong Kong, Thailand, Malaysia, the Philippines, and Singapore. I asked Nguyen Than to tell me his "story." While his diminutive wife and sisters-in-law were busy putting together a

meal of rice and fish, and the children jostled each other in quiet play, Nguyen Than unfolded the tale of his exodus from oppression.

The Communist government in Hanoi had ordered him and his family to the rural countryside for "re-education" as members of the new collective society. Hanoi confiscated what little earthly goods they had, and worse still, they began to confiscate their freedom and dignity as human beings. Nguyen Than for example, was dismissed from his teaching job and commanded to become a farmer in a rural collective. Through bribes and stealth, Nguyen Than crossed through forests, reached the shoreline, and in the middle of the night escaped on a decayed fishing boat that he and his two brothers had purchased at what for them were astronomical costs.

They sailed for four weeks across the turbulent South China Sea. They were turned away by border patrols from the shores of Singapore and the Philippines. "By the third week," Nguyen Than told me, "we had no more food and water. We began to drink the sea water and eat seaweed. Our children became deathly sick and feverish and we were certain that we would die."

'Abandoned By The World'

And then this small man's face became fierce with anguish and he spoke these words which penetrated my heart. "Rabbi, you as a Jew will understand this better than most other people. As terrible as was the starvation, the physical pain in our bodies, the worst thing of all was the

awareness that we were abandoned by the world, that our lives meant absolutely nothing to anybody, that human life has become worthless."

He looked intensely into my eyes and added, "I now understand what it meant to be a Jew in Nazi Germany in the 1930s, when all the world knew that your Jewish people were being destroyed and you were abandoned." Abandoned. Not only were these 15 human beings turned away from haven by fellow Asians, but during their harrowing odyssey on the sea they were abandoned as well by people from the Western world.

"Twenty-three freighters passed us by we counted them 23 large ships carrying cargo, probably to Singapore. Most of them were great ships carrying Western or Japanese flags. We waved at them begging them to pick us up, at least to give us water and food. Nothing. A couple times some freighters slowed down and their crews came up on deck to watch us as if we were some entertainment. Some of the children began to scream in terror when they tried to sleep." As Nguyen Than spoke, I suddenly found his face and voice dissolving before me, and I was overwhelmed by other images.

The 'St. Louis' Episode

It was 1939, the boat churning in the turbulent ocean was the "St. Louis," and buying "official landing certificates" that was to guarantee them entry into Cuba. Some 730 of the Jewish refugees were also able to purchase American immigration quota numbers, just in case the Cuban haven should fall through.

On May 27, 1939, they docked at Havana's port. They were told their "official landing certificates" were invalid. Cuba's President Frederico Laredo Bru told them they could land if they could

produce one million dollars within 24 hours. An impossibility. Despair. Abandonment. Several men committed suicide.

Cuban gunboats forced the ship back into the Atlantic Ocean. Frantically, desperately, the American Jewish Joint Distribution Committee pleaded with South American countries to provide asylum. Cables to Colombia, Chile, Paraguay, Argentina. "Regard these passengers as doomed if they are returned to German soil," said the cables. The reply came back - no room at the inn.

U.S. 'Heroic' Leadership

Then incredibly, the United States government, under the "heroic" leadership of President Franklin Roosevelt and Secretary of State Cordell Hull, rejected the refugees who possessed immigration numbers. Apparently, they did not want to meddle in the "internal affairs" of Nazi Germany.

The "St. Louis" returned to Europe. Belgium, Holland, France, and England each received several hundred of the Jewish refugees although the Nazis would later overrun Belgium, Holland and France, and all those who fled to those countries were massacred in the Nazi genocide.

That's why I joined novelist James Michener, civil rights leader Bayard Rustin, economist Leo Cherne, Ambassadors William Casey and Cecil Lyons and others, last February on that mission of saving human lives in Southeast Asia. Our Citizens Commission played a role in moving the U.S. Congress to adopt legislation to admit 25,000 Vietnamese boat people and 15,000 Cambodians to this land of freedom.

Since last January, when some 1,500 Vietnamese refugees sought haven elsewhere, refugees have been fleeing that country at an increasing rate.

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STUDENT HONORED

Howard M. Rappaport, son of Mr. and Mrs. Norton Rappaport of 91 Foxcroft Ave., Warwick, has been accepted for inclusion in the next issue of "Who's Who Among Students in American Universities and Colleges." Howard is a junior at Bryant College, Smithfield, R.I.

BACKGAMMON TOURNNEY

The Youth Services Department of the Jewish Community Center is sponsoring a backgammon tournament Wednesday, Dec. 27 and Thursday, Dec. 28 from 8 p.m. to 10 p.m. at the Center, 401 Elmgrove Ave.

Bruce Temkin, a local tournament player, will supervise the event. Players of all ages and abilities, beginner through advanced, are invited to participate. Trophies will be awarded.

The entry fee for the tournament is \$1 for Center members and \$1.50 for non-members. To register for the event, call Joan Borkow at 861-8800.

CHANUKAH CELEBRATION

Congregation Mishkon Tfiloh, its Sisterhood and Men's Club will hold a Chanukah celebration on Sunday, Dec. 24 at 2 p.m. in the synagogue's social hall.

Rabbi Emanuel Lazar will be the speaker and Cantor Charles Ross will entertain with Hebrew and Yiddish songs.

Traditional Chanukah refreshments will be served by the Sisterhood committee.

Tehran Strife Spurs Jews To Take Leave

By David Landau

JERUSALEM (JTA): The Jewish Agency expects a heavy influx of Jews from Iran and has already taken measures for their reception and large-scale absorption, the chairman of the Agency's immigration department told a meeting of the Jewish Agency Executive last week. According to Rafael Kotlowitz, some 8,500 Iranians, most of them but not all Jews, visited Israel during the past three months and 500 asked to remain as immigrants.

He noted that this compared to only 300 immigrants from Iran in all of 1977. He said larger numbers of Jews are expected to arrive from Iran in the coming weeks and the Jewish Agency will set up special desks at Ben Gurion Airport, staffed by Persian-speaking officials, to assist the new arrivals. Signs in the Persian language are also being posted for their benefit. The potential olim from Iran have already been earmarked for housing in Lod, Ramleh and Holon, he said.

For Iranian Jews already in Israel, the Jewish Agency and government officials have simplified bureaucratic procedures to enable them to acquire immigrant status as quickly as possible, Kotlowitz said.

Last week, a group of about 30 Jewish high school students arrived in Israel from Iran to continue their studies. They were assigned to the Kfar Silver agricultural school where a team of Persian-speaking teachers will provide instruction in the regular 11th grade

curriculum. The students' trip was arranged by the Youth Aliya Department of the Jewish Agency because their parents feared that the strife in Iran would interrupt their schooling.

Meanwhile, El Al is operating three flights a day from Teheran bringing in Jews and non-Jews, the latter en route to Europe or the U.S. El Al is one of the few international air carriers that has not suspended service to Iran.

Jews arriving from Teheran say their exodus was spurred by rumors that Islamic leader Ayatollah Khomeini, has instructed his followers to prevent Jews from leaving Iran if the Shah is overthrown. The Jews would be held as hostages for Israel's withdrawal from the occupied Arab territories, according to the rumors. Such fears have prompted Jews to flee the country, abandoning their property which they cannot sell because potential buyers expect all private property to be confiscated if the anti-Shah revolution is successful.

Some of the new arrivals said Iranians were not paying their debts and that law and order has virtually broken down in commercial transactions. But other Jews have expressed optimism that when the present strife dies down they will be able to return to Teheran and reclaim their property. Meanwhile, some 300 Israelis employed by various commercial enterprises in Iran have remained there although their families have been evacuated to Israel.



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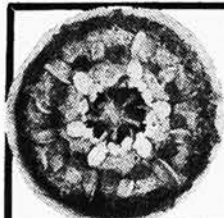
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Carter Criticizes Israel At Treaty Impasse; Lauds Egypt, Sadat As 'Very Generous'

By Joseph Polakoff
WASHINGTON (JTA): President Carter has come down hard publicly against Israel and has given a strong endorsement of Egypt's positions in their

negotiations with the U.S. for a peace treaty that the President wanted signed by Sunday, Dec. 17.

In extemporaneous remarks last week to a dinner of the Business Council here, the President expressed himself as "very

frustrated at this point" over the negotiations.

White House Press Secretary Jody Powell, responding to questions on the President's remarks, told reporters that the issue of a peace treaty is "essentially" up to Israel. He said Carter praised President Anwar Sadat of Egypt but had no words for Premier Menachem Begin of Israel because "the process (of a treaty) is already completed with Sadat."

Asked if that means the U.S. has endorsed the Egyptian position, Powell said, "obviously, our position is what the parties agree upon." He said that should Israel accept the terms that Vance gave to Begin after his talks with Sadat, "we will have peace."

But if Israel does not accept, Powell said he did not know what the next step will be. He appeared to rule out a new Camp David-type summit conference and spoke of the vast amounts of time the President and others in his Administration are spending on these negotiations. A State Department spokesman said later that he expected "a pause" in the treaty negotiations.

Terms Sadat 'Very Generous'

In a long review of the Middle East issue, Carter said that the Israeli Cabinet had adopted the text of the treaty but rejected "the accompanying document which was an integral part of the mandatory agreement." This was a reference to the side letter Vance proposed that would link the treaty with Palestinian elections by the end of the coming year. "President Sadat then objected strongly to certain provisions of the treaty text itself," Carter said, "and made public statements that they could not accept them."

He added, "I sent Secretary Vance over to try to resolve this apparent impasse. He had a very good success in negotiations with President Sadat. With some possible change, with which I am not familiar, President Sadat has accepted the text of the treaty. I don't believe there are any excep-

OFFICES SEIZED

TEL AVIV: Three Israelis took over the West German cultural center here last week and seized a woman hostage but later freed their captive and surrendered to the police.

The raiders reportedly demanded abolition of the West German statute of limitations whereby those accused of war crimes could not be tried after 1979.

The Israeli radio said that the leader of the group was Andre Kilchinski, a Polish-born convert to Judaism, who last May set fire to himself outside the West German Embassy and shouted anti-Nazi slogans. The year before, he seized an empty room in the embassy and brandished a pistol before being taken away.

According to the Israeli radio, he said his group intended to hold the building for a week and set up a "concentration camp" for the West Germans held.

tions. And he had adopted a time schedule that was originally proposed by (Israeli) Foreign Minister (Moshe) Dayan himself, that a goal would be agreed of holding elections and the establishment of self-government in the West Bank/Gaza by the end of 1979."

The President said that "Earlier, they had talked about a much earlier date or even no date. But Sadat was very generous, in my opinion, in adopting basically an original Israeli position." Referring to Article VI of the draft treaty the priority of obligations clause Carter described it as "contrary to what any other nation has ever been asked to do." However, he added, Sadat has accepted the treaty text, "I understand."

Continuing, Carter said "There will be an exchange of letters between the U.S. and Sadat based on the opinions of international lawyers and the lawyers at the State Department about what this particular section means." The President followed that remark by saying, "Israel would not be required to endorse that language." He did not elaborate but informed sources here felt Israel would be under permanent U.S. pressure to agree to the language that the U.S. finally adopted with Egypt.

Problems For The Israelis

"So the essence of it is that at noon the Egyptians had accepted the treaty text completely and had adopted our proposal on the ancillary documents and my understanding is that the Israelis have some problems in accepting those ancillary documents, including the interpretation of what Article VI means about the priority of obligations," Carter said.

The President also said that Vance had told him that "the Israelis are reluctant to accept the goal, even for 1979, for the linkage element." He said "We pray that both nations will ultimately accept the same documents."

Powell was asked at his press briefing if the U.S. position is now a take-it-or-leave-it one or if Vance is returning with understandings that are still negotiable. Powell replied angrily, "God knows we've been negotiating."

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