

Jews Urged To Boycott CBS Program— 'Playing For Time'

LOS ANGELES, (JTA) — Rabbi Marvin Hier, dean of the Simon Wiesenthal Center for Holocaust Studies at Yeshiva University of Los Angeles, appealed to American Jews not to watch the CBS-TV program "Playing For Time" on Sept. 30, which stars Vanessa Redgrave, a supporter of the Palestine Liberation Organization, as Fania Felonow who played in an orchestra in Auschwitz as its inmates were processed for execution.

Hier declared that "in a final display of insensitivity, when Jews around the world

are engaged in introspection and when the victims of the Holocaust are publicly memorialized, the CBS decision to champion the rights of Vanessa Redgrave at the expense of the feelings of Fania Felonow and the millions of Hitler's victims, is a gross violation of the public trust the American people have a right to expect from a national network."

(A CBS spokesperson in New York confirmed that the program would be telecast Sept. 30. Jewish organizations have repeatedly denounced the network for the selection of Redgrave for the Felonow role.)

Hier declared that CBS "has never properly addressed the opinions expressed by hundreds of thousands of Americans and dozens of organizations" after the initial announcement that Redgrave would play the role.

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Hier also charged that playwright Arthur

Miller and CBS officials "have tried to unsuccessfully project the issue as blacklisting, while simultaneously maintaining silence in the face of Redgrave's call for a show business boycott of Israel." He added that Americans "have rallied behind Fania because of CBS' callous disregard for her story, her feelings and her life."

He said he had received a call from Felonow from Paris in which, he reported, she said, "I ask you from the bottom of my heart not to watch CBS and Vanessa Redgrave turn my legacy and labor of love into a nightmare."

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VOLUME LXVII, NUMBER 45

THURSDAY, SEPTEMBER 18, 1980

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Carter Assures Israel Of Continued Support

WASHINGTON, (JTA) — President Carter, addressing the closing banquet of B'nai B'rith International's 30th convention, reaffirmed his Middle East policies and offered assurances of maintaining support for Israel.

"Without security for Israel, there can be no peace," he said. While he did not discuss U.S. votes at the United Nations Security Council that have drawn anger from organized Jewish communities and Israel, the President assured the approximately 1200 people who attended the banquet that "there will be no so-called 'reassessment' of support for Israel in a Carter Administration" and that "whatever differences arise, they will never affect our commitment to a secure Israel."

Like Republican candidate Ronald Reagan and independent John Anderson who preceded him in addressing the convention, the B'nai B'rith assembly gave the President standing ovations on his arrival and departure. Carter applauded his approximately 40-minute address at 28 points. Heaviest applause came on his statements regarding the Palestine Liberation Organization and the status of Jerusalem.

On the PLO he reiterated long-standing policy that "unless and until the PLO recognizes Israel's right to exist and accepts Resolution 242, we will neither recognize nor negotiate with the Palestine Liberation Organization. As I have repeatedly stated, it is long past time for an end to terrorism." Carter also said "the United States government and I personally oppose an independent Palestinian state."

About Jerusalem in Jewish history, Carter stated, "from the time King David first unified the nation of Israel and proclaimed

the ancient city of Jerusalem its capital, the Jewish people have drawn inspiration from Jerusalem. I sensed the special feeling myself when I stood as President of the United States before the Knesset in Jerusalem. I was there searching for peace in the city of peace. My prayers were answered in the Egyptian-Israeli peace treaty."

"We are still pursuing with Israel and Egypt the larger peace we all seek. In such a peace, Jerusalem should remain forever undivided, with free access to the holy places. We will make certain that the future of Jerusalem can only be determined through agreement — with the full concurrence of Israel."

Carter tied the U.S. anti-boycott law to (Continued on page 4)

In Humanitarian Move

Begin Considering Release Of Security Prisoners

JERUSALEM, (JTA) — Premier Menachem Begin has confirmed reports that Israel is considering the release of Palestinian security prisoners, but he insisted that this would be purely a "humanitarian" move, not a "gesture" to Egypt connected with the planned resumption of the autonomy talks.

Begin told Israeli diplomatic correspondents he had been approached regarding the release of prisoners some weeks ago by U.S. Ambassador Samuel Lewis. The approach had been disconnected to special en-

voy Sol Linowitz's recent mission to the area to seek a resumption of the longstalled negotiations.

Begin said he had told Linowitz and Lewis that he would personally favor prisoner releases provided they did not endanger or impair national security. He has not yet brought the issue before the Cabinet defense committee, but indicated that he intends to do so. Sources close to the Premier said a limited number of prisoners were involved — "individuals, rather than dozens or scores."

Anti-Defamation League Meeting Set

The Anti-Defamation League of B'nai B'rith invites all members of the Jewish community to an important area meeting on September 23 at 7:30 p.m. at the Jewish Community Center, 401 Elm Grove Ave., Providence.

As many of you know, Providence and our surrounding communities have been singled out by the American Nazi Party and events have occurred on a disturbingly frequent basis. Synagogues have been desecrated, cemeteries have been defaced, homes have been violated, families have been intimidated and individuals have been threatened. Our own leadership has been harassed by these hate mongers and their extremist activities.

The ADL has been investigating these incidents and has substantial information about those activities.

Speakers for the evening will be Martin Goldman, Community Service and Education Director of ADL and Leonard Zakim, Civil Rights Director of ADL.

Jewish Community Well Represented At R.I. Heritage Day Celebration

On September 21 the Rhode Island Heritage Commission will sponsor its third annual Heritage Day on the State House lawn. Members of the Rhode Island Jewish Community will be taking part in the affair, along with representatives of the many diverse ethnic groups which make up the state's population.

Debbie Waldman, of the Debbie Waldman Group, will entertain at 5:50 p.m., and Gertrude Makowsky, of Gertrude's Gifts, at the Jewish Community Center and Barrington, will present a display of unique lucite items.

Booth decorating and design will be done by Ahe Gershan of Pawtucket and Myrna

Aronson will display samples of calligraphy. The Jewish Home for the Aged will have handmade gifts available and Green Manor Caterers, of Sharon, Mass., will supply ethnic foods.

Eleanor Horvitz, of the Rhode Island Historical Society, has lent her knowledge of the History of Rhode Island and The New England Academy of Torah will present a display, along with a success from the Hebrew Day School.

Max Ritter will be in charge of photography and historical reproductions. Prof. Walter Feldman of Brown University will display his art; the Jewish Family and Children's Service, the Boy Scouts,

Solomon Schechter Day School, and the Jewish War Veterans will all contribute displays, information or manpower.

Serving as chairperson from the Jewish Subcommittee for Heritage Day is Rachel Kaufman, assisted by Rhonda Lax and David Unger as co-chairpersons. Committee members include Paula Albin, Margie Brynes, Paula Cohen, Lynn Glick and Rochelle Lefkowitz.

The Jewish Subcommittee is one of 21 ethnic subcommittees which comprise the Rhode Island Heritage Commission. The Commission was established to preserve, promote and commemorate the cultural heritage of the State.

Though the Premier insisted that the prospective release of prisoners is not a "gesture to Egypt" ("politics is not gesticulation," he said), observers here immediately read it as part of a goodwill package. Both sides pledged, in the agreed statement issued by Linowitz at the end of his trip, to "strengthened the foundations of mutual trust and friendship," and this was widely interpreted as including such gestures by Israel as prisoner release and postponing moving the Premier's office to East Jerusalem.

On this latter point, Begin firmly denied (Continued on page 4)

Physicians Urge Removal Jewish Boy Denied Access To Treatment

NEW YORK (JTA) — The Greater New York Conference on Soviet Jewry reported that Alexander Landsman, a 16-year-old Jewish boy, is suffering in a Moscow hospital bed with acute leukemia. Physicians throughout the United States and the world have appealed to Soviet authorities on humanitarian grounds asking that Alexander be allowed to be treated for this deadly disease in the West.

Requests have been repeatedly denied, the Conference said.

Obituaries

JOSEPH SHEPARD

LINCOLN — Joseph Shepard, 74, of Old River Road, who co-founded the Eastern Color & Chemical Co. of Providence in 1927, died Sunday, September 14, 1980 at the Fogarty Memorial Hospital. He was the husband of M.E. Jean Shepard.

He was born in Boston, a son of the late Samuel and Sarah (Freischman) Shepard and had lived in Lincoln for the last 14 years.

Mr. Shepard was a member of the Providence Rotary Club; Redwood Masonic Lodge; the advisory board of DES; the American Association of Textile Chemists and Colorists; the Pawtucket Country Club and the Kirkbrae Country Club.

Besides his wife, he leaves a brother, Michael Shepard of Pawtucket; two sisters, Mrs. Anne Brown and Mrs. Eva Koirth, both of East Providence.

The funeral was held at the Max Sugarman Memorial Chapel, Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

DANIEL ROTTENBERG

NORTH KINGSTOWN — Daniel Rottenberg, 79, a New York City native, and a retired salesman for a wholesale dress firm, died Wednesday, September 10, 1980 at the South County Nursing Center where he lived since 1975. The late Sally (Bennett) Rottenberg was his wife.

His parents were the late Solomon and Ethel Rottenberg.

He leaves two daughters, Mrs. Marjorie Memi of Narragansett, Mrs. Elaine Trow of Bayside, Long Island, and four grandchildren.

Burial was in the Hungarian Union Fields Cemetery, Glendale, N.Y.

UNVEILING NOTICE

An unveiling ceremony will be held in honor of David Sipper on Sunday, September 21, 1980 at 11 a.m. at Sharon Cemetery, Sharon, Mass. Friends and relatives are invited to attend.

ROSE BROOMFIELD

PROVIDENCE — Rose Broomfield, 79, of 99 Hillside Avenue, the Jewish Home for the Aged, died Sunday, September 14, 1980 at Miriam Hospital. She was the widow of Harry Broomfield.

She was born in Poland, a daughter of the late Morris and Annabelle Mintz, and had lived in Providence most of her life.

Mrs. Broomfield was a resident member of the Jewish Home for the Aged.

She leaves two sons, Louis Broomfield of Del Ray, Fla., and Max Broomfield of Cranston; a daughter, Mrs. Lillian Mater of North Philadelphia, Pa.; a brother, Samuel Mintz of New York City; six grandchildren and seven great-grandchildren.

Arrangements were made by the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in the Lincoln Park Cemetery, Warwick.

SAMUEL WUNSCH

WARWICK — Samuel Wunsch, of Royal Crest Estates, 22 Cedar Pond Drive, founder of the Keystone Office Supply Co., Providence, died Friday, September 12, 1980 at Kent County Memorial Hospital. He was the husband of Etta (Waldman) Wunsch.

A Providence resident most of his life, he moved to Warwick in 1973, a year before retiring from the business he owned for 42 years.

He was a member of Plantations Lodge, B'nai B'rith, Temple Emanu-El Men's Club, the Jewish Home for the Aged and O.H.C.

His parents were the late Max and Mary (Shapiro) Wunsch, and he was born in Austria.

Besides his wife he leaves a daughter, Mrs. Susan Rice of Clinton, N.Y.; a brother, William L. Wunsch of Providence; two sisters, Mrs. Sadie Aronick of Providence, Mrs. Anne Cowan of Los Angeles, and a grandchild.

Funeral services were held at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in the Lincoln Park Cemetery.

MORRIS KATZ

NEW BEDFORD, Mass. — Morris Katz, 60, of 254 Hawthorn St., a car dealer and owner of Morris Motors, died Sunday, September 14, 1980 at the Peter Bent Brigham Hospital, Boston. He was the husband of Florence (Lipman) Katz.

He was born in New Bedford, a son of the late Hyman and Fannie (Kaufman) Katz and had been a lifelong resident of New Bedford.

Mr. Katz was a member of the Tifereth Israel Synagogue, the Star of the East Masonic Lodge, the Aleppo Masonic Temple, the Southeastern Massachusetts Police Chief's Association and the 100 Club of Massachusetts, Inc.

Besides his wife he leaves four sons, Alan Katz of North Dartmouth, Fred Katz of Needham, Andy Katz of New Bedford and Howard Katz of Fairhaven; two daughters, Mrs. Louise DeLoe of Revere and Mrs. Carol Braga of New Bedford; three brothers, Leo Katz of Miami, Fla., Edward Katz of Ft. Myer, Fla., and Joseph Katz of Fall River, and seven grandchildren.

The funeral was held at the Tifereth Israel Synagogue. Burial was in the Tifereth Israel Cemetery.

CHARLES S. ZALKIND

Charles S. Zalkind, 63, of 827 Heathway St., New Seabury, Mass., and Palm Beach, Florida, died Wednesday, September 10, 1980 in Falmouth Hospital, Falmouth. He was the husband of Sylvia (Goldman) Zalkind.

Mr. Zalkind, a native of Fall River, Mass., served as president of Zalkind Sewing Machine Company of Fall River and the American Attachment Company of Fall River and Boston until his retirement.

A past member of the Watuppa Lodge of Masons, who served on two boards, SCORE in Hyannis, and the American Red Cross, Fall River, he was an Army Captain during World War II, and a member of the Jewish War Veterans.

He had lived in Fall River until 1972, and he was a son of the late Samuel and Bessie (Dondis) Zalkind.

Besides being a member of the Temple Beth-El in Fall River, Mr. Zalkind also started the Library Program of Judaica in Fall River.

Besides being survived his widow he leaves three daughters, Mrs. Susan Hawkins, of Sodona, Arizona, Mrs. Deborah Semini of Needham, Mass., and Mrs. Betty Dronie of St. Paul, Minn.; and two brothers, Norman and Philip Zalkind.

both of Fall River, and one grandchild.

The funeral service was held in Temple Beth-El, Fall River. Burial was in Temple Beth-El Cemetery.

JENNIE SOFORENKO

PROVIDENCE — Mrs. Jennie Soforenko, 91, of 500 Angell St., the first secretary of the Miriam Hospital Women's Association and a member of its board of directors, died there Thursday, September 11, 1980. She was the widow of Samuel Soforenko.

She was a member of Temple Emanu-El, its Sisterhood, and Hadassah. She was an honorary life member of the Ladies Association of the Jewish Home for the Aged.

Born in Russia and a Providence resident 66 years, she was a daughter of the late Joseph and Lena Berkovitch.

She leaves daughter, Mrs. Sylvia Greene of Cranston; a son, Edwin S. Soforenko of Providence; five grandchildren and two great-grandchildren.

The funeral service was held at the Mount Sinai Memorial Chapel, 825 Hope St. Burial was in the Lincoln Park Cemetery, Warwick.

Ambassador Issues Protest Through Exhibition

AMSTERDAM (JTA) — Eytan Ronn, Israel's Ambassador to The Netherlands, refused to open an exhibit of Israeli theater and costume designs in Maastricht in the southeast in protest against Holland's decision to move its embassy in Israel from Jerusalem to Tel Aviv. Instead, Ronn sent the Israeli embassy's cultural attaché, Gershon Zohar, to open the exhibition.

In his address at the exhibition Zohar emphasized that Jerusalem is the united capital of Israel with freedom for all religions. Ronn's refusal and Zohar's statement were widely reported in the Dutch press.

Notice

In response to the many requests received by the Jewish Telegraphic Agency about a report in the JTA Community News Reporter concerning the formation of a National Yiddish Book Exchange, the address of the exchange is: P.O. Box 969, Amherst, Mass. 01002.



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U.S. Press Condemns Anti-Israel Resolution

NEW YORK, NY — Twenty-eight of America's largest circulation newspapers commented on the anti-Israel resolution passed by the U.N. General Assembly July 29 and were unanimous in condemning it, a press survey revealed today.

This was the main finding of the latest "Big 50" survey of leading newspapers in this country conducted by the Anti-Defamation League of B'nai B'rith. The resolution, calling on Israeli withdrawal from territories taken in the Six Day War, was criticized by the 28 papers as unbalanced and harmful to the cause of Mideast peace.

In announcing the findings, Nathan Perlmutter, ADL's national director, said the "Big 50" survey also revealed that seven of the 28 attacked West European nations for abstaining on the vote.

An ADL survey of newspaper reaction to the U.N. Security Council resolution of August 20 which again censured Israel's actions on Jerusalem and called for the removal of embassies and diplomatic representation from Jerusalem, is currently being made.

Criticism of the July 29 resolution was based on the following: that it ignored the existence of Israel as a sovereign state; set back the cause of peace in the Mideast and threatened the Palestinian autonomy talks, and deepened the impression of the General Assembly as a forum for the Arab and Soviet blocs.

According to the *Washington Post*, Israel was offered "not negotiations, not recognition, not agreed borders, not security, not peace, not even the right of existence" nothing.

The *Philadelphia Inquirer* said the "resolution reads as though it were drafted by Yasser Arafat." The *Kansas City Star* said "the U.S. position on the West Bank and the Middle East, in general is so vague that both our friends and enemies are stumbling over themselves trying to fill the void with proposals of their own."

The *Chicago Tribune* said the passage of the resolution focused on the "hypocrisy" of its supporters who deny self-determination to their own peoples. The newspaper named India, Indonesia, Iran, Iraq and Nigeria.

The 28 newspapers listed as critical of the U.N. action, besides the *Post*, *Inquirer*, *Star* and *Tribune* were:

In the East: the *New York Times*, *New York Daily News*, *New York Post*, *Long Island's Newsday*, *Washington Star*, *Harford Courant*, *Buffalo Evening News*, *Boston Herald American*, *Philadelphia Bulletin* and the *Pittsburgh Press* (Scripps-Howard).

In the South: the *Dallas Times-Herald*, *Miami Herald*, *Atlanta Journal*, *Memphis Commercial Appeal* and the *Louisville Courier Journal*.

In the Midwest: the *Columbus Dispatch*, *Cleveland Press* (Scripps-Howard), *Detroit Free Press*, *Minneapolis Tribune*, *Milwaukee Journal*, and the *Des Moines Register*.

In the West: the *Los Angeles Times*, *Seattle Times* and *Denver's Rocky Mountain News* (Scripps-Howard).

Free Tax Publications Available

PROVIDENCE — Child care credits, benefits for Older Americans, and medical and dental deductions are among the more than 90 tax subjects explained in publications available free from the Internal Revenue Service.

Publications can be ordered year-round by writing local IRS district offices or by calling the IRS toll-free number listed in local telephone directories. If more convenient, they can also be picked up at most IRS offices.

The publications should be especially helpful to taxpayers who wish to do some tax planning, the IRS said. Some of the other tax topics covered by publications include buying and a home, moving expenses, energy credits for individuals, and casualty and theft losses. A listing of all publications is also available from the IRS.

In addition to the publications, taxpayers can receive year-round assistance by dialing the IRS toll-free number listed in local telephone directories or by visiting their local IRS district office.

Hadassah Warns Of Anti-Semitism In The U.N.

LOS ANGELES (JTA) — Bernice Tannenbaum, president of Hadassah, told some 3000 delegates attending Hadassah's annual convention, that "anti-Semitism is on the increase, disguised as anti-Zionism and anti-Israelism, in the various international political fronts operating as bodies of the United Nations, such as the General Assembly, UNESCO and even the Security Council, where attempts are being made to turn Israel into a non-nation by questioning its national legitimacy."

Tannenbaum noted that just before the convention here began "we watched with dismay at the United States abstention in the Security Council. It is difficult to reconcile Secretary of State Muskie's strong criticism of the Security Council's latest censure of Israel with the subsequent abstention, when logically his words should have been reinforced by a U.S. veto."

Continuing, she said, "Not only does the abstention diminish the meaning of the Secretary's own message, in which he calls the resolution 'fundamentally flawed . . . unbalanced and unrealistic' and damaging to prospects for peace in the Middle East, but it undermines the U.S. role in promoting the Camp David agreements."

As for Jerusalem, "it is de facto the capital of Israel, and as a united city it has, under Israeli administration, not only been preserved and restored, but it has been open to people of all faiths," Tannenbaum declared.

"No Arab country, and most of those member states in the UN who routinely vote against Israel, have a record of due process and of protecting civil rights and civil liberties that qualifies them to teach Israel about pluralism and the rights of minorities. This resolution makes a mockery of the Camp David accords and seriously undermines Israel's status Jerusalem by calling on all countries to withdraw their embassies from Jerusalem."

Tannenbaum expressed the hope that President Carter, "will change his position and honor the platform adopted by the overwhelming majority of his own party, which recognizes and supports the established status of Jerusalem as a united city and the capital of Israel."

Dealing with Hadassah, she announced that Hadassah's 370,000 members raised a record \$33 million this year, \$1.8 million more than last year. "While this is a stunning accomplishment for our members, there are no professional fundraisers in Hadassah, this increase in collections does not keep up with inflation, here or in Israel," she said.

At the opening of the convention, Los Angeles mayor Tom Bradley proclaimed August as Henrietta Szold Month in honor of the founder of Hadassah. The proclamation was accepted by the convention's co-chairperson Edith Young, and Beatrice Feldman of New York, national Henrietta Szold Anniversary Celebration Committee chairperson.



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Herzberg Questions Jewish Vote

EDITOR:

Like all Americans, I want a President who will promote domestic tranquility and make us strong but not warlike. The pollsters, however, type me as belonging to the "Jewish vote" and presume that my views are determined by my passion for Israel. Here they are finding something strange. Ronald Reagan is the most ardent pro-Israel "hard-liner" of the candidates and yet he has now, at maximum, one-quarter of the Jewish vote with the rest divided between President Carter and John B. Anderson, and some people are still making up their minds.

Editor's Mailbox

The issue of Israel is thus a political paradox. It stirs the Jewish community in its entirety, and yet, when a supposedly clear view is available between a maximalist Mr. Reagan and a moderate Mr. Carter, there is no stampede toward the Republican. Why?

Jews presume as beyond doubt that both major parties are for the existence of a secure, viable Israel. They know that disaster will not come to Israel — whoever is elected. Campaign promises about Israel are largely disbelieved, no matter who makes them, because Jews know that, whoever is elected, Israel's maximum demands will not be realized. Administration after administration, Republican or Democrat, have taken turns in refusing to confront the Arab world as a whole on such issues as the ultimate control of the West Bank, the Palestinians, and the nature of the final settlement even in an undivided Jerusalem.

Some actions that have flowed from this

position, such as the substantial aid given to Egypt even before Camp David, have been quietly accepted by pro-Israel opinion. Others, such as America's failure to exercise its veto last month when the Security Council censured Israel for its new law formally annexing Jerusalem's eastern sector, have created outcries that even Jewish moderates have joined.

Ultimately, however, in the deep heart of majority Jewish opinion, it is known that even the friendliest of administrations will act when in power more circumspectly than its campaign rhetoric indicates.

Leaders of the organized Jewish community are certainly aware of the complexities and even inevitable ambiguities of America's posture in the Middle East. Why then is their normal reaction almost automatic criticism of the President, whoever he may be? Sometimes such statements are meant with great passion. Very often they represent the strongly held views of Jewish "hard-liners" with which moderate Jew opinion goes along, chiefly because it is presumed that such pressures are weights put into the scale against counterparts from governments, oil interests and pro-Arab opinion.

The organized Jewish community in America and the temporary occupant of the White House have thus been playing a game for a long time with well-established rules. Pressure usually gains a few points. The government of the moment responds by doing something for Israel, or sometimes, alas, by doing something against Israel, such as an occasional, brief foot-dragging on aid. Fundamentally, both parties to this relationship know that they are fighting over nuances.

This game has been going on at least since 1948 and the results have been remarkably stable. Even Dwight D. Eisenhower, the liberator of Europe and friend of the death-camp survivors, could get only 40 per cent of the Jewish vote in

1952 against Adlai E. Stevenson, not known to be a passionate Zionist. In 1972, George McGovern was widely held to be "softer" on Israel than Richard M. Nixon and yet he got almost two-thirds of the Jewish vote.

There is some "float" in the Jewish vote of perhaps 10 per cent that is really determined by the issue of Israel — but that is the maximum, even today.

The basic truth is that American-Jewish statesmanship long ago succeeded in making the basic support of Israel a matter beyond party and thus, fortunately, beyond partisan vote. The determining consideration for American Jews, which they share with all other Americans, is a special and unique emphasis on domestic tranquility. Here, indeed, there is a "Jewish vote" up for grabs. Jews are at least as well off as Episcopalians and Presbyterians, and they should thus be voting very conservatively for their class interests. They do not, and the reason for it is not, as some unenlightened memory of the New Deal. Out of their experience as a persecuted minority, the Jewish "haves" — and it is the "haves" who are more likely to be liberals than some of the "have-nots" — fear social disorder more than any other group, because throughout their history Jews have been a favorite target of angry mobs.

In this election, as in all those before it in the last generation, American Jews will go into the polling booth with a certain candidate they did not vote for might do Israel in, but in the hope that the one they choose will, with all his faults, try to be a maker of internal peace and accommodation.

RABBI ARTHUR HERTZBERG

Past President
American Jewish Congress

Security Prisoners . . .

that he had changed his intention to move the office. He was not responsible, he said, if Linowitz or others had come away from meetings with him having formed that impression. "I definitely intend to bring the office move before the Cabinet," Begin declared. Significantly, though, he declined to say when he would bring the matter to the Cabinet, saying vaguely that there were "considerations" to be borne in mind. He noted that no minister had raised objections when he had first broached the issue at the Cabinet, but added immediately that that had been "a long time ago" and many developments had occurred since.

Several senior ministers have made no secret, in private conversations, of their hope that Begin will quietly let the proposed office move lapse, especially in view of the international drubbing Israel has taken in the wake of the Jerusalem law. Begin revealed that President Anwar Sadat has solemnly undertaken to "see to it" that the normalization process between the two countries proceeds with more vigor and speed. The Egyptian leader had given the commitment to Linowitz last week, and Israel's Foreign Minister Yitzhak Shamir is holding talks in Egypt on how to translate this reiterated Egyptian commitment into action. Sadat, Begin said, had given "specific orders" to his Minister of State for Foreign Affairs, Butros Ghali, to see to it that normalization ties "develop positively."

Begin cited commerce, tourism and culture as areas in which an immediate improvement was possible. In general, the Premier said, Egyptian businessmen were "very interested" in concluding deals with Israeli firms, and, once government-imposed restrictions are lifted, many such deals would develop. Sadat had now promised that the restrictions would indeed disappear.

There would soon be a delegation from Sadat's political party visiting Israel, and later a parliamentary delegation, Begin noted, and in the other direction, Israel's President Yitzhak Navon would visit Egypt and this would "be part of the normalization and bring honor to Israel." Begin said that Navon would be attending the Egyptian People's Assembly. This was Navon's own decision, and he (Begin) had welcomed it.

Questioned on the aftermath of the Jerusalem law, the Premier refused to concede that the law had done Israel more political harm than good. He said that embassies from the city had not at all affected its status as Israel's capital was a city which a nation, through its parliaments, deter-

Carter Support . . .

continued from page 1

Israel's security. He said "such a law, which aims at blocking Arab discrimination against American companies doing business with Israel, had been blocked under the Republicans by the Secretaries of State and Treasury. They were afraid it would hurt our diplomatic and trade relations with the Arab world. I decided to go ahead despite those risks because it was the right thing to do. Now, foreigners can no longer do American business people where they can do business and with whom — and Secretary (of Commerce) Phil Klutznick is making sure we're going to keep it that way."

Saying that "I am proud that since I have been President we have provided about half the American aid Israel has received in the 32 years since her independence," the President added: "This is not a handout, but I look upon it as an investment in America's own security."

Discussing the stalled talks on West Bank-Gaza autonomy which Egyptian President Anwar Sadat suspended last May, the President emphasized that "once again we have found a way to move toward peace" as a result of special Ambassador Sol Linowitz's discussions with Sadat and Israeli Premier Menachem Begin. "The talks will resume," Carter said. "And I will personally join in the search for peace if necessary in a summit meeting, which Prime Minister Begin and I discussed on the phone this morning when he called me. As you know, President Sadat has also agreed publicly with this idea. We are on the right road in working for peace and in helping to keep Israel secure. And we will stay on that road — in close partnership with our Israeli friends — as long as I am President."

The President also said that "more than 50,000 Soviet Jews moved last year to freedom in Israel and the United States" but that "in July less than 2,500 were permitted to emigrate."

continued from page 1

mines as its capital and places its head of State, Legislature, Executive and Supreme Court therein. "Even if 30 embassies had left and not 13 it would have made no difference," Begin said.

Begin noted with gratification President Carter's references to Jerusalem and its meaning to Jewry at his recent address to the B'Nai B'rith International convention in Washington. This was the first time an American President had spoken in these terms, Begin said. Carter had linked the city to the "Jewish People" and had recalled how King David had proclaimed it Israel's capital. "In the last three years you have been hearing someone else speaking in those terms . . ." Begin joked.

The fact that it had been an election speech to a Jewish audience did not detract from its importance, the Premier noted. The Jewish political influence in the U.S., the fact of special Jewish weight in key states, was nothing to be ashamed of, he said. On the contrary, Israel was fortunate indeed to have the support of "this great Jewish community."

The Jewish people was united behind Israel and behind Jerusalem as Israel's capital, Begin declared. He cited the fact that Prof. Leonard Fein had gotten the support of 38 of the 56 signatories of his "Peace Now" letter for a new declaration endorsing Israel's stand on Jerusalem.

But there were two matters on which, Begin said, diaspora Jews had no right to interfere. One was Israel's defense needs, and the other the scheduling of the Knesset election which was purely a matter for the Israeli voters to determine.



(USPS 464-760)
Published Every Week by The
Jewish Press Publishing Company

LYNDA KENNEDY-DIAS Editor

MAILING ADDRESS: Box 9065, Providence, R.I. 02941
Telephone: (603) 734-0200
PUBLISHED: Herald Day, 9065, Box 9065, Providence, R.I. 02941
Subscription Rate: Twenty-five Cents the copy; by Mail \$9.00 per annum; outside U.S. \$12.00 per annum. Single copies, 25¢.
Second Class Postage Paid at Providence, Rhode Island
Subscription Rates: Twenty-five Cents the copy; by Mail \$9.00 per annum; outside U.S. \$12.00 per annum. Single copies, 25¢.
The Herald assumes no financial responsibility for typographical errors in advertisements, but will reprint that information. One week's free subscription will be given immediately if any error which may occur.

THURSDAY, SEPTEMBER 18, 1980



Your Money's Worth

The True Outlook For Your Cost of Living

by Sylvia Porter

The recent declines in the pace of inflation, as reflected in the official Consumer Price Index, are outright flukes. The long, destructive uptrend in the rate already had resumed. By year-end, living costs, as measured by this most widely quoted index of inflation, will be 12 to 13 per cent higher than year-end 1979.

This won't be an improvement worthy even of mention! For it will compare with 1979's rate of rise over 1978 of 13.3 per cent.

The rate of rise in the current month will be comparatively modest, but then . . . Then, the cost of food will be re-entering the bleak picture and the pace will accelerate because of food hikes as well as increases in other areas.

Let no politician dare to claim that the anti-inflation policies of this administration have achieved anything approaching success. If a politician dares, he (or she) can be slaughtered by the evidence, and should be. (And I won't hesitate to join the attack.)

What has accounted for the flukes of this past summer have been mortgage interest costs, shooting up along with the general upswing in interest rates, then shooting down.

Housing expenditures account for nearly half the CPI, which is a weighted-average figure based on price changes in seven major categories. With a weight of nearly 45 per cent, the wild gyrations in home mortgage rates have pushed and pulled the CPI to an extent rarely witnessed in modern times.

The key force behind the CPI's inflation rate of 18 per cent early this year, as an illustration, was the upsurge in mortgage costs, the key factor behind the CPI's retreat to around 11 per cent was again, the downsizing in mortgage costs.

Mortgage interest rates will may have stopped dropping at least temporarily and may be on the rise this month, some analysts told my associate, Brooke Shearer, but this is merely a guess.

Food, though, is a sure thing, and food's weight in the CPI is not only a whopping 17

per cent, but food also is a cost we can trace day by day as we shop to feed ourselves and our families.

Contrary to general reports, the intense drought of summer 1980 will play only a minor part in the certain runoff. Agriculture Department experts say. Much more significant will be cyclical increases in the prices of beef and pork.

Since beef and pork account for the largest portion of the average American's food budget, their climbing costs will drive up the entire food index. Also, you will notice that both beef and pork will be in relatively short supply in the market, and the price hikes will be following several months of steadily declining prices.

The biggest single factor accounting for the coming quarter's anticipated drop in meat production will be the decline in the supply of hogs. Here, the drop will be following a classically cyclical pattern that cannot be foreseen many months ago (and was).

In early 1979, hog prices were rising fast. In typical response, hog farmers increased their production until the supply of pork was so great that prices were driven down during the first half of 1980. Farmers began losing money. They cut back, reduced supplies sharply, and set the stage for a return of prices to levels prevailing in 1979.

It's absolutely classical. It has happened over and over again. The overall forecast is that food prices will rise 1 to 2 per cent per month through the end of the year. For all of 1980, that would place food prices 8 to 9 per cent above last year.

For 1981, food prices will rise even more, about 10 and 15 per cent. USDA authorities predict privately.

In food, the only answer is: Alter your eating and your food-buying habits. If you are merely average, you can slash your monthly food bill as much as 40 per cent by altering your behavior, says Michael Jacobson, a nutrition expert and director of the Center for Science in the Public Interest.

Iraqi Arms Purchases Pose Threat To Israel

JERUSALEM, (JTA) — Premier Menachem Begin has warned of recent arms acquisitions by Iraq which, he said, were of major strategic significance. He referred particularly to Iraq's purchase of 1200 tank transporters, mainly from West Germany. This would enable Baghdad to deliver a powerful armored force, intact, to Israel's northeastern front in the event of a new war, the Premier noted.

There was every reason to expect Iraq to participate in such a war, he said. It had participated in all past encounters, and indeed had suffered because its tanks had had to make their way to the front on their tracks.

Regarding Iraq's nuclear program, Begin said Israel was doing "all we can" to thwart it, and would continue to do so. Israel was receiving "help from important friends" in this respect, Begin stated. He gave no further details.

Syria's Military Strength Increasing

Begin spoke of accretions to Syria's armed strength, too. He revealed that the number of Soviet advisors in Syria had recently doubled, to more than 3000. Syria could now field more than 5000 tanks, he said, and its pilots had begun to fly the

Mapam Party Leaders Meet

LONDON (JTA) — Three leaders of Israel's Mapam Party are here for talks with the Socialist International Executive about their party's bid for membership in the International. At present, the Israel Labor Party is the only Israeli group which belongs to the International.

Russian-supplied MIG 25 jets hitherto flown only by the Soviets themselves. Periodically Israel received "information" that the Syrians were planning to take hostile action, but denials always followed. Israel for its part remained on its guard.

Begin spoke with satisfaction of Israel's success "with the help of the Senate" in persuading the U.S. not to supply Saudi Arabia with auxiliary fuel tanks for its soon-to-be supplied F-15 jets. These tanks, Begin said, would have given the Saudis the capacity to bomb Israel's cities and return to bases deep inside the country.

But even without the auxiliary tanks, the Saudi planes could be moved up to the Tabuk base, close to Israel's southern tip, for sorties against Israel from there, Begin warned. He said he always pointed this out in conversations with U.S. officials who stress that the American-supplied F-15s are not to be stationed at Tabuk but at bases much farther off.

Committee Formed To Study Crisis

JERUSALEM (JTA) — A parity committee of the government and the Jewish Agency will try and solve the crisis in the absorption centers, according to a decision by the coordinating institute, operated jointly by the two bodies. The decision to form the parity committee was raised by Premier Menachem Begin at a special session of the coordinating body which was devoted to the issue.

Committee members are Finance Minister Yigal Hurwitz, Absorption Minister David Levy, Agency treasurer Akiva Levinsky, and Agency immigration and absorption department head Raphael Kotlowitz.

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SOCIETY NEWS

Remmie Brown Appointed At Temple Sinai



CANTOR REMMIE BROWN

Break-Fast Slated At Beth Shalom

Temple Beth Shalom-Sons of Zion will host a "Breakfast" following the conclusion of Yom Kippur services, Saturday, Sept. 20 at 7:45 p.m.

A dairy buffet will be served and everyone is cordially invited. Advance reservations are required and information may be obtained by calling 331-9393 or 751-5654.

President Irving J. Waldman has announced the appointment of Cantor Remmie Brown and organist Kevin Clarke at Temple Sinai in Cranston.

Cantor Brown comes to Temple Sinai following an eight year affiliation with Temple Habonim in Barrington and a previous affiliation with Temple Beth-El in Providence.

Cantor Brown's family is well known to the Rhode Island Jewish community. He is the grandson of the late Reverend Meyer Smith, Cantor and Mohel, and the nephew of Cantor Jack Smith of Cranston.

A graduate of Rhode Island College, where he received a Bachelor's Degree in Education and a Master's Degree in Educational Psychology, Cantor Brown is presently teaching in the Providence Public School System. He is a member of the Board of Directors of the Providence Hebrew Day School and a member of the Providence Hebrew Free Loan Association.

Cantor Brown resides in Pawtucket with his wife, Marjorie, and four children.

A former organist at Warren Baptist Church and St. Anthony's, new organist Kevin Clarke is currently serving as organist-choirmaster for St. Peter and St. Andrew Episcopal Church, Providence, in addition to performing functions at Temple Sinai.

Clarke, who has studied organ for two years with George Kent at the University of Rhode Island, is currently studying organ and harpsichord with Stephen Martorella at Rhode Island College.

He has also performed as soloist in the 1978 Vivaldi Festival at the University of Rhode Island and for Newport College singers in Vivaldi Gloria.

JCC Open House Slated



THE JEWISH COMMUNITY CENTER of Rhode Island will hold their annual Open House on Sunday, Sept. 28, from 2 to 4 p.m. The day will begin with a 4.8 mile race sponsored by the JCC Health and Physical Education Staff and JB 105. Entrance applications for the race can be picked up at the JCC, 401 Elmgrove Ave., Providence.

At 2 p.m. workshops featuring ceramics and decoration making for children, Creative Movement, Mime, Dance and Aerobics, Folk Dance, Tap Dance, Sculpture, Calligraphy and Photography for adults will be presented in the JCC building.

Membership and program information will be available and fruit refreshments, in celebration of Succos, the Jewish Harvest Festival, will be served. The public is invited to attend. For more information call 861-8800.

Elliott Goldstein, Health and Physical Ed. Director at the JCC, is pictured above with a few of the youngsters and their parents who took part in the activities at last year's Open House.

Cynthia Miller To Wed Raphael Faust

Mr. and Mrs. Melvin A. Miller, of Waterford, Conn., have announced the engagement of their daughter, Cynthia Beth, to Raphael Faust, son of Mr. and Mrs. Joseph Faust of Montreal, Quebec, Canada.

Miss Miller is the granddaughter of Mr. and Mrs. Nathan Emis Miller of East Providence, and Mr. and Mrs. Hyman Grossberg of Providence. Mr. Faust is the

grandson of Mrs. Elsa Mulgay of New York City.

Miss Miller is a graduate of Providence Hebrew Day School / New England Academy of Torah. She is presently attending Touro College in New York City.

Mr. Faust is a graduate of McGill University in Montreal. He is a sales coordinator for Chemur Industries in Montreal.

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Temple Brotherhood Sponsors Political Breakfasts

CRANSTON — Democratic and Republican candidates for governor and Congress in the Second District, the hottest contests in this year's Rhode Island election campaign, will speak at Temple Sinai, Cranston, under sponsorship of the Brotherhood.

A series of Sunday morning breakfasts, continuing an election year tradition that has been in effect for more than a decade, will be held, beginning Sept. 28 when Claudine Schneider, Republican candidate for Congress, will be the speaker.

Gov. J. Joseph Garrahy, seeking a third term, will be the speaker on Oct. 19,

Succah Party, Cookout Slated

The Congregation Beth Shalom — Sons of Zion couples club will hold a Succah Decorating Party and Cookout this Sunday, Sept. 21 at 3 p.m. in the back yard of the synagogue.

A cookout fee of \$1 will be charged for members and \$2 for nonmembers. Reservations may be made with Don and Rena Jurkowitz at 861-6053 or Avi and Mary Jane Winokur at 274-1981.

Parents and children are invited to create arts and crafts to prepare the Succah for the festival, beginning Wednesday evening.

Prof. Beiser To Speak On Elections

The Academy for Jewish Studies of the Congregation Beth Shalom — Sons of Zion, will conduct its first informal home study session on Monday, Sept. 22 at the home of Rabbi and Mrs. Jake S. Rubenstein at 8 p.m. Prof. Edward Beiser will discuss "Jewish Perspectives on the 1980 Election."

Dr. Beiser is a graduate of City College in New York and received his PhD in Political Science from Princeton. In addition to being Prof. of Political Science at Brown University, Dr. Beiser is the Director of the Center for Law & Liberal Education at Brown. Dr. Beiser is also a lawyer, having received his law degree from Harvard Law School.

For information call 331-9393 or 751-5654. RSVPs are requested.

followed on Oct. 26 by his Republican opponent, Mayor Vincent A. Cianci Jr., of Providence.

Democratic Congressman Edward P. Beard, who is seeking his fourth term, will be the final speaker on Sunday, Nov. 2. There will be a question and answer period during each program.

Philip Geller, Brotherhood president, said the 9 a.m. breakfasts are open to all temple Sinai families in Cranston, Warwick, East Greenwich, Coventry, North and South Kingstown and Smithfield.

Cong. Beth Shalom To Hold Book Expo

An exhibition of unusual books, rarities, curiosities and antiques will be displayed at Congregation Beth Shalom — Sons of Zion during the remainder of the High Holidays and Sukkot. Under the auspices of the Academy for Jewish Studies, the exhibit will display rare and unusual books going back to the 1600's.

Culled from private collections, the exhibit is designed to offer visitors a guided tour through Jewish history and printing in addition to offering an interesting selection of Bibles, Prayerbooks, Talmuds, original Hebrew translations of prominent works.

Dr. Shari Mandel, chairperson of the exhibit, and Rabbi Jake S. Rubenstein, consultant, will take appointments for school visits.

Elaine Lee Simons Weds Alan Robert Kenner

Miss Elaine Lee Simons, daughter of Mr. and Mrs. Philip Simons, of Scott St., Pawtucket, became the bride of Alan Robert Kenner, son of Mrs. Roselyn Kenner, of Butler Ave., Providence and the late Mr. Harold Kenner on Friday, August 29, 1980 in a ceremony held in Woodland, California.

The couple will make their home in Woodland, Calif.



Pompilli Donor Queen



SUE ELLEN POMPILLI, left, is crowned Donor Queen by the president of Hope Chapter, B'nai Brith Women, Jo Anne Patek at ceremonies which took place recently at the Ramada Inn, Seekonk, during the annual Donor Dinner.

Each year the woman who has amassed the most donor credit is honored in this fashion. The monies she has raised on behalf of B'nai Brith Women help support such projects and agencies as Hillel, the B'nai Brith Youth Organization, the Children's Home in Israel, and the Anti-Defamation League.

Singles Club To Sponsor Brunch

The Jewish Business and Professional Singles Club of the Jewish Community Center of Rhode Island will sponsor a brunch on Sunday, Oct. 5 at the Center, 401 Elm Grove Ave., Providence. Topic for the Brunch will be "The New Home Rule Charter: What It Means To You." Guests for the program are Melynn M. Gelch, M.D., chairperson of the Providence Charter Commission, and Marjorie Yashar, Commissioner. Participants at the Brunch will have an opportunity to gain information about the Charter revision and ask questions.

Reservations are not required for the Brunch, which begins at 11:30 a.m. Babysitting is available but reservations for this service must be made by calling the Center no later than Oct. 15.

Fees for the Brunch are \$2 for JCC members and \$4 for nonmembers.

JCC Offers Adult Ed. Courses

The Jewish Community Center of Rhode Island has announced its fall Adult Education Program. Classes to be offered include:

Teaching and supervised bridge play, intermediate level; calligraphy; aerobics and dance; tap dance; basic 35mm amateur photography; advanced 35mm amateur photography; portrait photography; international folk dancing; mime workshop; investments for the 80's; sculpture and beginning sewing.

Registration for these courses is open to the public during regular center hours. Fees for both members and non-members are charged and most classes, which last 4 to 10 weeks, meet in the evenings.

The Adult Dept. has announced the beginning of an Adult Studies Program. College level courses will be taught without credit. Those courses being offered are: Elementary Yiddish, the Family and Families, and Jewish Education Workshop. Textbooks are needed for these courses and a registration fee will be charged.

Cranston and North Kingstown are celebrating a new arrival in North Providence!

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For more information stop by the construction site and view our exciting 5 minute orientation film.



Cong. Beth Sholom Sukkot Services

Congregation Beth Sholom — Sons of Zion will usher in the Festival of Sukkot on Wednesday evening, Sept. 24 with Mincha Services at 6:15. On Thursday morning, the First Day of Sukkot Shahrut, services will begin at 9 a.m. followed by Hallel and the ceremony of the Lulav and Etrog. A Kiddush in the Synagogue Sukkah will follow the services.

Mincha will be conducted at 6:15 with candle lighting time for the Festival set for 7:20.

Friday morning, Sept. 26, Shahrut Services will begin at 9 followed by Hallel and the ceremony of the Lulav and Etrog. A Kiddush in the Synagogue Sukkah will follow services. Mincha will begin at 6:15 with candle lighting time set for 6:19.

For the latter days of the Festival Services Hoshana Rabba morning, Oct. 1 will commence at 6 when the ceremony of Hoshanas will be conducted. Mincha will begin at 6:15 with candle lighting time set for 6:10.

Thursday morning Shmini Atzeret Services will begin at 9 with Yizkor Memorial Services commencing at 10:30. Mincha Services will begin at 6:15 with the Annual Simhat Torah Celebration starting at 7:15. In addition to gifts, candies, flags and surprises for all there will be dancing in the streets with the Torah Scrolls.

Friday morning services will begin at 9 with the Simhat Torah Celebration commencing at 10. A party for all will be held.

Mincha Services ushering in the Sabbath will begin at 6 f followed by Sabbath Services.

Temple Beth Torah Sukkot Services Scheduled

The annual Sukkot Festival of Thanksgiving at Temple Beth Torah will take hold on the evenings of Sept 24 and 25 with brief services followed by Kiddush in Beth Torah's patio Sukka.

On Friday evening, Sept. 26 at 7:30 p.m. a special family Sabbath Service is slated with Oneg Shabbat following in the Sukka.

Morning services are scheduled for Thursday, Friday and Saturday, Sept 25 through 27 at 9:30 a.m. Each day Kiddush will be held in the synagogue Sukka.

Cong. Beth Sholom

Congregation Beth Sholom — Sons of Zion will usher in the Day of Atonement Friday, Sept. 19 with the recitation of Kol Nidrei in the main sanctuary at 6:15.

On Saturday morning, Sept. 20, Morning Services will begin at 8 a.m. with Yizkor Memorial Services scheduled for 10:30 a.m. Child care activities will be available at 10:45 a.m. in the Social Hall.

Mincha Services will commence at 5 p.m. and Neilah Services begin at 6:15 p.m. A Break-Fast will be served following the services for participants who have made reservations.

Cantor David Sigal and Mr. Elan Adler will conduct Services with Rabbi Jake S. Rubenstein, Spiritual Leader, officiating. Dr. Alan Zuckerman will chant the Torah Readings and Rabbi Avi Winokur will lead the Shofar at the conclusion of the Fast.

Joe Connis, Alfred Weiner, Aaron Segal and Larry Dub will serve as Gabbaim.

Temple Beth Torah

Shemini Atzeret, ushering in the last of the Yom Tov occasion this fall, will begin with services Wednesday, Oct. 1 at 6:15 p.m.

On Thursday, Oct. 2, Yizkor Memorial Prayers are included in the 9:30 a.m. Festival service.

On Thursday, evening, Oct. 2, Simhat Torah Hakafot, Processions with the Torah Scrolls, are held at 7 p.m.

On Friday, Oct. 3, Simhat Torah services, again with Hakafot, are scheduled for 9:30 a.m.

Services Scheduled

Yom Kippur Services at Congregation Mishkon Tfilok will be conducted by Cantor Tzvi Zigelman of New York and Edward Spencer, president of the congregation. Abraham Linder will lead the Psukei Dezimra. Guest speaker Rabbi Yacov Simha will give the sermon, which is entitled "Humility — A Prerequisite for Atonement."

Memorial plaques for Sidney Pickar and Ruth Spencer will be unveiled and dedicated during the Yizkor Service.

Kol Nidrei Service, on Friday, Sept. 19, is scheduled for 6:30 p.m. Morning Service on Yom Kippur, Saturday, Sept. 20, is scheduled for 8 a.m. The Torah Reading is at 10 a.m.; the Rabbi's Sermon at 10:15 a.m. and Yizkor Service is at 10:45 a.m.



LYNN GLICK, Rachel Kaufman and Rhonda Lax, members of the Jewish Subcommittee of the Rhode Island Heritage Commission, discuss plans for Heritage Day, which will take place this Sunday on the State House lawn.

Daughter Born To Ucran

Mr. and Mrs. Stephen B. Ucran of Pawtucket have announced the birth of their third child and first daughter, Lori Beth, born August 8, 1980.

Maternal grandparents are Mr. and Mrs. Herbert Wagner of Providence and the late Salek Formal. Paternal grandparents are Mrs. Florence Ucran of Cranston and the late Mr. Irving Ucran.

The Ucran's two boys are Jonathan Lee, age 6, and Jeffrey Alan, age 2. Mrs. Ucran is the former Jacqueline Formal.

Jewish Singles Schedule "Drop-In"

The Connecticut Jewish Singles (over 35) of the Westville Synagogue will hold a "Drop-In" on Sunday, Sept. 28 from 2 to 5 p.m. at the Synagogue, 74 West Prospect St., New Haven, Conn.

The guest speaker will be Werner Hirsch, who will show slides of Europe. Donations are \$1.50 for members and \$2 for guests.

Other upcoming events include a Membership Late Breakfast on Oct. 26, a Rap Session on Nov. 9 and an Anniversary Supper Dance on Nov. 16.

Hadassah Chapter To Meet

The opening meeting of the Pawtucket-Central Falls Chapter of Hadassah will be held on Monday, Sept. 22 at 8 p.m. at the Jewish Community Center, Elm Grove Avenue, Providence.

Dr. Ronald Esposito, psychologist, will address the membership on the subject of living with stress. His presentation will be entitled "How Do You Cope?"

Senior Guild Meeting Scheduled

The next regular meeting of the Cranston Senior Guild will be held on Wednesday, Oct. 22 at Temple Beth Torah, Park Ave., Cranston at 11 a.m. Refreshments will be served by committee members Sadie Brown and Clara Proctor.

The Cranston Senior Guild is also planning a Theater Party on Wednesday, Oct. 29. The group will travel to Boston for a performance of "Sugar Baby" with Carol Channing and company. For more information call Guild president Sally Levy at 781-0140.

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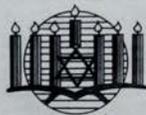
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Staff Member Jewish Herald

Candidates Woo Jewish Voters; Pledge Continued Israel Support

WASHINGTON, (JTA) — In their appearances before the B'nai B'rith International convention last week, in the closest resemblance of a debate this election campaign, the three major Presidential candidates experienced even-handedness in respect, attention and cordiality.

The 1400 men and women from across America and Canada and also representing many of the Jewish service organization's branches in 40 other countries gave no indication of partiality towards Republican Ronald Reagan, Independent John Anderson and Democrat Jimmy Carter, who spoke in that order within 26 hours. Each received standing ovations before and after their speeches; each was praised from the podium; each received numerous bursts of applause during the course of their speeches.

In general appraisals, Reagan appeared to be talking directly to the American Jewish community and directly to the Soviets and the Arab enemies of Israel. Anderson's thesis was a warning to Americans in general and Jewish voters in particular "not to be taken in" this election year by his rival candidates. Carter seemed to address Jewish voters in particular but he also seemed to be telling the world he continues on the course they have come to know. "There will not be one policy for an election year and another after the election," he said.

All three candidates pledged they will not allow the imposition of a decision by outsiders on Israel; they oppose a Palestinian state; they will continue U.S. aid to Israel. None of them touched on Jewish settlements in the West Bank. Both Carter and Reagan spoke out strongly in support of Soviet Jewry.

While Reagan and Anderson hit hard at the U.S. abstention on anti-Israel resolu-

tions in the UN Security Council, Carter did not attempt to rebut those challenges. Anderson's remarks were more general than substantive, he had made his positions earlier in the campaign. Analysis of the candidates' statements, therefore, was mainly focused on what Reagan had said and Carter's expressions on the same subjects.

In essence, Reagan said "Israel is a major strategic asset to America," while Carter reiterated his commitment to "a secure Israel." Reagan said the Palestine Liberation Organization must not only accept Security Council Resolutions 242 and 338, the PLO must also prove that it truly represents the Palestinians because, he said, the PLO kills off its Arab opponents. Reagan called the PLO "terrorist." Carter reiterated he would not recognize the PLO until it accepts Security Council Resolution 242. He said "terrorism" must end but did not say who commits it.

Reagan said "Jerusalem is now and will continue to be one city, undivided." Carter said Jerusalem "should remain forever undivided." Carter did not mention Palestinian refugees. Reagan said they left Israel because they thought in 1948 that Israel would be wiped out in a few days by Arab forces. One solution for the refugees, Reagan suggested, would be their assimilation in Jordan.

While Carter spoke of Egypt and Israel negotiating autonomy for the West Bank and the Gaza Strip, Reagan said that Jordan and Israel should negotiate the settlement since they are "primary" to the West Bank. In this regard, the did not include Egypt although he acknowledged the virtue of the Camp David accords.

Anderson warned against "the power of political oil," saying it "warps our principles" and "clouds our judgment."

Bridge



by Robert E. Starr

More than half the Declarers went down in today's hand. They had failed to take into consideration the bidding and what would probably happen because of it. All they had to do was use common sense and logic to at least give them a fighting chance.

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

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

S	W	N	E
1C	P	1D	1H
1NT	P	3NT	End

The bidding was normal enough and it was East's vulnerable Overall that should have steered the unsuccessful Declarers to a different course. Most of them, however, were trying to show how well they knew probabilities. They forgot what these odds are when there is nothing to affect them. East's Overall should at least give them something to think about, yet few even thought before trying one of the fineses.

Up to a point these Declarers I watched did well for what they did. Each ducked twice when West led a Heart and East continued. Then, with most going after Diamonds, they were careful to play the Ace first before taking the losing finesse into East's doubleton Queen. The remaining Hearts were cashed and the hand set.

Two took the Club finesse with the same

result. The discussion usually complained of bad luck for, after all, hadn't they taken every precaution. Both fineses lost but had they taken a longer look at East's overall they would have had a different attitude. They first would be sure the Club finesse would lose for few would make a vulnerable overall without it. Outside of the Hearts it was the only other high card out.

That left the Diamond Queen as the key card and if East also had that with two small ones the hand could never be made. That Queen had two other possibilities, it could drop if East had it unguarded, or West could have it. Also, remember Hearts were ducked twice to exhaust West of them but if he could never get in, what was the use. There was a reason that West didn't have that Queen and if so we didn't mind losing it to him but never to East.

So after taking the Heart Ace at trick three, go right to the two high Diamonds. As it so happens the Queen does drop but if it didn't and West had it we can let West take it and then make the other two Diamonds to still make the contract. West cannot lead a Heart. If he should now lead a Club, not even for a split second should anyone consider taking that Club finesse.

In this hand "Nine is enough" and now we are even more sure East has that King. We have already located the Diamond Queen.

Of course, playing the hand as shown will provide an overtrick. But that is definitely not the reason we did this for we were very willing to lose that Diamond Queen but not to East.

Moral: Take every step available to keep a certain hand off lead even at the cost of an extra trick as long as it assures a contract that might otherwise be set.

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The Arab Presence in France

Strong And There To Stay

PARIS (JTA) — There are probably more Arabs living in France today than in all of Israel, including the occupied territories. One-and-a-half million are registered as permanent residents in France and an additional million are believed to be living in France either as illegal immigrants or under the guise of temporary visitors.

During the last 10 years, France's Arab community with its 43 mosques, 22 newspapers, dozens of schools, hospitals and banks has become a vital economic force and an important political factor. French politicians and businessmen take into account its political aspirations and its economic interests.

One Rolls Royce out of every two registered in France belongs to a Middle Eastern Arab visitor, and one industrial worker out of every 20 is a North African immigrant. Lebanese refugees float some of France's major banking loans, others own large blocs of shares in major industrial enterprises.

Many of these relatively newcomers now represent large French corporations in Saudi Arabia and the Persian Gulf states handling sums and indirectly controlling a heavy share of France's exports to the Arab world. Since January 1977, in slightly over three years, 29 new Arab-owned banks have opened in France to handle the huge amount of cash passing through the country.

All along the Champs Elysees, Paris' main avenue, Lebanese restaurants have opened to cater to this new clientele. The former "Regine's," once the center of the Paris jet set society, has passed into new hands and renamed "The Beirut." Lebanese Tyre wine is flown in by special plane and Arab bakeries throughout Paris now prepare fresh pita like in the suks of Cairo or Damascus.

One of Paris' landmarks, the world famous Ritz Hotel, has been bought by an Egyptian resident, the Cafe de la Paix, where generations of tourists traditionally sat, is owned by a Kuwaiti company. The elegant Prince de Galles Hotel, where many senior Israeli government and Jewish Agency of-

officials stay, is now owned by an Egyptian. On the hotel's seventh floor, Lebanese leader Raymond Eddé has his private apartment and a 22-room office suite which may describe as a Lebanese government in exile.

France's naval pride, the "France," the world's largest liner, was originally bought by Arab businessman Akram Ojeh. Another Saudi entrepreneur, Ghaieth Pharaon, is the owner of a XV century castle, the Chateau de Montfort, which he uses as an occasional weekend home.

France's Arab population is basically divided into two communities: the North Africans who started off as poor, unskilled workers, and the Middle Eastern investors attracted not only by the pleasant West European living standards but also by their desire to closely control their business interests and financial investments.

The massive North African immigration to France started at the end of the Algerian war. Most of the arrivals at the time, in 1961, were Algerians who had collaborated with the French administration and feared possible reprisals. France, at the start of a large-scale economic expansion, was keen for cheap, undemanding and unskilled labor.

The North African influx continued over the year. Today, according to the official statistics, there are close to one million Algerians in France, half a million Moroccans and a quarter of a million Tunisians. They still remain the core of the country's low paid labor force — the men who sweep the streets, build the roads, and work at menial tasks in the Renault and Peugeot automobile plants.

By their very penetration into French economic life, the North Africans have become an important factor both in the consumer and in the distribution process. "Should the North African merchants or consumers decide to boycott a certain products, its producers would be out of business within less than a fortnight," a member of the Paris chamber of commerce admitted recently.

The North African population is

politically highly motivated and well organized within a multitude of associations and unions where political indoctrination is the rule. In most Algerian cultural centers there are regular weekly lectures on such delicate subjects as Jerusalem, the Palestinians and the "Israeli aggression against our Arab brothers."

For the time being, most of this population is still too busy to assimilate; it is still fighting too hard for basic economic well-being to find time for political involvement in France. In less than a generation, however, many of them will have opted for French nationality, will vote, will bring pressure to bear and will openly make their voices and political views heard.

Their natural leaders are already on the spot. Two generations of Arab-born lawyers, doctors and intellectuals who have studied in France and have remained are generally opting for French citizenship.

Their economic framework is also being rapidly established.

Over 20 Arab-owned banks have opened in the Paris region alone since January 1977. Among them are such giants as the Union of Arab and French Banks with a turnover of over 13 billion francs in 1977; the Arab Investment Bank with a turnover of five billion francs; the Franco-Arab Investment Bank with a four billion francs turnover; and the Arab Intercontinental Bank, with a turnover of three-and-a-half billion francs in 1977.

The arrival in France in 1977 of some 20,000 Lebanese refugees gave a new impetus to the Arab business community. Most of these refugees came with money, with considerable business experience and with a practical knowhow of Western economic practices. They took over hundreds of business companies and now work as French representatives in the Persian Gulf states and Saudi Arabia and operate smaller but highly active banks in Paris, Lichtenstein and Geneva.

French real estate agents say that half of the apartments they sell in the 10,000-20,000 francs per square meter range are bought by Arabs and mainly Lebanese refugees. These refugees also reportedly now own 10 percent of the Dumez industrial empire, 44 percent of various airline companies and 39 percent of the Duncker chemical concern.

Many of them have joined older Arab established firms or businessmen such as the groups led by Akram Ojeh, a Syrian-born multi-billionaire, Adnan Khashoggi, a Saudi Arabian business wizard, Ghaieth Pharaon, a 38-year-old Saudi Arabian who

is an electronic engineer and a graduate of Harvard, and the new owner of the Intra-Investment Arab Bank and the First Arab Corporation (FAC), which several years ago tried to buy 25 percent of the Lockheed Corporation (a bid turned down by the Washington administration) and is now eyeing the Dassault Works. Tamraz's FAC is also openly bidding for half a dozen giant refineries in Western Europe, Canada and Puerto Rico.

This Arab strength is so obvious that Khashoggi declared recently in Paris: "Whether you like it or not, we are henceforth bound together."

The permanency of the Arab implantation in France is symbolized by the new Arab press. Among the 30-plus Arab publications are such renowned newspapers and periodicals as "An Nahar," "Al Mstakbal," with a self-proclaimed regular circulation of 90,000; "Al Watan Al Arabi," "Al Hawadess," "Al Riyad," "Al Ittissad we Almal Al Arabi," "Dar Assayad," and at least 30 to 40 other lesser known publications.

In chic Paris areas, or on the Cote d'Azur, an affluent Arab resident leaves his elegant eight or nine-room apartment, drives his Bentley or Lincoln Continental car to his office when he does not have a chauffeur and bodyguard, has lunch at a Lebanese restaurant, goes out in the evening to an Arab casino and meets friends over drinks later at one of the chic clubs. On the way, he stops at a newspaper kiosk to pick up some Arab dailies or weeklies published in France.

At the same time, a poor Arab worker, generally from North Africa, sweeps the streets or weighs fruits and vegetables in a small dingy shop, but nonetheless feels part of the same "Moslem and Arab community" in spite of his flat with practically no heating and just one lap of running water. Both worlds, the multi-billionaires and the poor, are and feel part of the same family and Arab community. Many French Jews feel that in less than a generation from now France's Arabs will become a main force in French political and economic life.

ORT Meeting Scheduled

The Elm Grove Chapter of Women's American ORT will hold its first general meeting on Tuesday, Sept. 23 at the home of Susan Ross, 70 Westford Road, Providence, at 8 p.m.

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**Magazine
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CHARLES M. SILVERMAN — Nature Photographer

Internationally recognized photographer Charles Silverman, of East Greenwich, Rhode Island, will be exhibiting thirty of his best black and white nature, scenic, and still life photographs September 7 through 30 in the Pawtucket Library's main lobby, 13 Summer Street.

Silverman's photographs reveal his appreciation for and understanding of the subtle beauties of nature. One of his most remarkable photographs (which will be on display shows a young dove tranquilly nestled in tall grass. The artist says that he was able to take this picture only after he had spent a week patiently working at gaining the bird's trust. Other photographs depict fishing villages, animals, flowers, and forests.

Although Silverman describes his work as "traditional," this by no means implies that it is convention. His photographs reveal an unusually artistic sensitivity to composition, form, and light.

"I first became enthusiastic about photography some thirty years ago, but a growing family and pressures of building a business delayed my pursuit of the hobby for close to twenty years," the artist says. "Recently, my interest has increased to that of a serious amateur."

Equipped with a Nikkormat and a Mamiya M645, Silverman has maintained an interest in a wide range of subject matter. A member of the Camera Club of Providence, he has won numerous awards in Club competitions. He has also been an award winner in All Rhode Island Salons (juried competitions) and has been honored by several acceptances in various International Salons.

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holocaust . . .*
Teenage Pregnancy
*are we doing
enough? . . .*
A Hero Honored
*he left a legacy
which will last forever . . .*

SHORT TAKES

Weizman Returns To Private Life



Vowing that he will fly again, Defense Minister Ezer Weizman resigned from the government of Israel on May 25 in a pique of anger over proposed defense ministry budget cuts. The reduction in the ministry's allocation for 1980-81, which was termed the "straw that broke the camel's back," was however, merely a convenient way out for the tempestuous Weizman. For more than a year, the former Defense Minister has been at odds with Prime Minister Begin and members of his cabinet. Weizman was displeased with Begin's handling of the peace talks with Egypt and the autonomy negotiations over the future of the West Bank.

In an exchange of letters between the two men, Weizman wrote that the government was not taking the road to peace. "Instead . . . we are marching in place."

Begin's reply was just as caustic. He accused Weizman of trying to depose him both publicly (a reference to Weizman's appearance on an Israeli television program on April 15 in which he was critical of Begin) and "by intrigue." 8

Weizman's departure has left an opening in Begin's cabinet which must be filled as soon as possible, a But Weizman will still be busy, he has recently signed a contract with Bantam Books to write a book concern the political and military situation in the Middle East and its effects on Israel from 1977 to the present.

Waldman To Represent Jewish Community



On September 21 the Rhode Island Heritage Commission will sponsor its third annual Heritage Day on the State House lawn. Representing the Jewish community for this year's entertainment will be Debbie Waldman, a professional performer for 17 years. Her repertoire covers many traditions and five languages and she specializes in explaining and performing the music of Jewish and French-Canadian cultures.

Ms. Waldman has performed in numerous New England TV and radio commercials and has written, performed and produced educational productions for WPRI-TV and WSBE-TV in Providence. Her stage credits include such roles as Hedda in "Hedda Gabler," Miss Sympathy in "Crawling Arnold," The Duenna in "Cyrano de Bergerac," Gwendolen in "The Importance of Being Earnest," and Mabel in "The Panama Game."

Miss Waldman has a master's degree in ethnomusicology from Brown University and a bachelor's degree in early childhood education from Wheelock College. She has studied acting and singing privately in Boston for many years.

For the past two years she has devoted most of her busy schedule to her job as lead singer and manager of her own jazz ensemble — The Debbie Waldman Group. Currently she can be seen as the bank teller in an Old Stone Bank TV commercial.

The Largest Party in History

Theater Benefit To March Israel's 33rd Anniversary

NEW YORK, (JTA) — The largest theater benefit party in history, with an expected attendance of some 500,000 people in 1,000 theaters in the United States and 13 other countries around the world, will celebrate the 33rd anniversary of Israel on May 11, 1981.

The first designated beneficiaries of the \$100-a-ticket gala event, which is expected to raise upwards of \$50 million, are: Hadassah, the American Friends of The Hebrew University of Jerusalem and the American Friends of Haifa University, with others to come, according to motion picture producers Edie and Ely Landau, who conceived this event with Meshulam Riklis, chairman of the board of Rapid-American is funding the project.

The initial work force involved in selling the 500,000 tickets will include more than 2,000 local chapters of Hadassah, ORT and Friends of The Hebrew and Haifa Universities, according to the Landaus. Each organization will benefit from its own sales efforts, retaining 80 per cent of each \$100 ticket sold, remitting 20 per cent to Rapid American until it has recouped all funds advanced for the project. Thereafter, 100 per cent of all proceeds will be retained by the beneficiary organizations.

The focal point of the 33rd anniversary gala event will be the exclusive world premiere of the motion picture version of "The Chosen," based on the best-selling novel by Chaim Potok. Maximilian Schell, Rod Steiger, Robby Benson and Barry Miller star in the film, under the direction of Jeremy Paul Kagan.

The nation's leading motion picture theater chains will cooperate in putting together the 1,000 participating cinemas, the Landaus said. A motion picture theater committee has been set up with Henry Platt, chairman and chief executive officer of Platt Theaters, the nation's third largest motion picture exhibition Chain, as its chairman.

The May 11 benefit marks what is believed to be the first time that a group of organizations supporting various and diverse educational institutions based in Israel will be joining forces in such a cooperative effort.

A Tale In The Negev

A Goat That Can Prophecy?



A story is going around in Israel that could have been lifted bodily from one by Isaac Bashevis Singer about a goat that talked and, better yet, prophesied the imminent coming of the Messiah.

It all happened in the Negev, according to the Israeli correspondent of the Yiddish-language *Algemeiner Journal*, Yisrael Katzober, and tens of people, he says, swear that it's true. How do they know? They say that they "heard it with their own ears" from truthful sources. Who are these sources? Nobody, so far, has been able to identify them.

A woman who is only identified as a "Koshereh Ideneh," a pious housewife, arose early every morning to milk her goat, and greeted her animal with a "Good morning, Zigeleh," which is an endearing diminutive meaning "little goat," or "goateleh."

One early morning, about three weeks ago, this Koshereh Ideneh began, as usual, to milk her Tsigeleh, and suddenly she heard a voice, in Hebrew, and what a Hebrew! A pure Biblical Hebrew. And it said, "What's the matter with you Ideneh, that you speak to me in the language of Ishmael? Talk to me in Hebrew!" The everyday Hebrew now spoken in Israel was evidently not good enough for Tsigeleh.

Stunned, the Ideneh dropped the milk pail and leaped to her feet. The goat continued to talk. "Know that these summer days are not stable, that it is very hot one day and quite cold the next. But this is only a sign that the days of the Redemption are near, and that in three months will come the Messiah, son of David."

The scared woman began running with her ebbing strength to the nearest houses of her neighborhood and spread the alarm to the rabbi and to the women of the town.

She shouted that they should come quickly to see a miracle. But when the people, including the rabbi, came to the place where she had been milking her Tsigeleh, they found the goat dead.

The story quickly spread throughout the Negev, up to Beerseba and as far as Kirat Gat. There are some who are laughing uproariously at it and blame it on the heat which they say affected the Koshereh Ideneh and gave her hallucinations. But there are others, fewer than the doubters, who believe it with all their heart.

As Isaac Bashevis Singer undoubtedly would, too.

Raoul Wallenberg: A Hero Of The Holocaust, His Fate Is Still Unknown

WOODSIDE, CALIF. — On a hot July afternoon in 1944, a balding Swede in the import-export business arrived in Nazi-occupied Budapest, carrying a rucksack, sleeping bag, and revolver. He told a friend he carried the revolver because he was scared. The man's name was Raoul Wallenberg. He was a shy, soft-spoken, 32-year-old son of a banking family said to have more money than the entire Swedish government. In some circles he was called "the rich kid." Others said he was a "nice but frail boy."

The name Raoul Wallenberg has yet to become a household word. But a growing number of Americans believe that because of the six months he spent in Budapest, this "nice but frail boy" was the greatest hero of World War II. Albert Einstein is among those who championed the young Swede. Shortly after the war, he nominated Wallenberg for the Nobel Peace Prize.

Wallenberg is credited with having saved as many as 100,000 Hungarian Jews from the Nazis' extermination efforts. He worked under the aegis of the Swedish legation in Budapest, and for his tough negotiating with the Nazis, his wholesale distribution of Swedish "protective passports," for personally pulling Jews out of the "death marches" and cattle cars en route to the gas chambers in Auschwitz, Wallenberg became known as the "hero of the Holocaust."

The Swedish hero is also a lost hero. Arrested by the Russians at the end of the war, he disappeared into the Soviet gulag. And while today the Soviet Union maintains he is in Moscow prison in 1947, reports over the last three decades from former Soviet prisoners say Wallenberg is still alive.

The mystery has spawned Free Wallenberg committees throughout Europe and the United States. Last summer, President Carter and former Secretary of State Cyrus Vance raised the Wallenberg case with Soviet President Leonid Brezhnev and Foreign Minister Andrei Gromyko. Carter reporter last October:

"The Soviets maintain their claim that Wallenberg is no longer alive, but we are not forgetting about this case and will continue our efforts."

Heading the Free Wallenberg campaign out of her home in Hillsborough, Calif., is Annette Lantos. At age 13, she and her mother escaped from Hungary with Portuguese protective passports, for which they believe Wallenberg was indirectly responsible. Mrs. Lantos's husband, Tom, now an economics professor at San Francisco State University and the leading candidate for a California congressional seat, is also a Hungarian Jew who worked on Wallenberg's staff organizing the rescue missions when he was 16.

"Neither I, my husband, nor our children would be here today if it were not for Raoul Wallenberg," says Annette Lantos at a gathering of Wallenberg supporters in Woodside, Calif. "During that whole dark period, no one else directly confronted the cruelty of the Germans. No one else had the audacity to follow the death marches, to jump in front of guns leveled at Jews, to pull people off the deportation trains. Raoul Wallenberg not only saved 100,000 lives, he saved our faith in humanity."

As the search for Wallenberg continues, John Berenyi, a New York investment banker whose mother, aunt, and cousin were saved by Swedish passports, is producing a commercial movie about Wallenberg. Both Dustin Hoffman and Robert De Niro have expressed an interest in playing the part of Wallenberg, says Berenyi, who guarantees that the film, scheduled for release in 1981, will "not portray Wallenberg as the James Bond type."

A portion of the film's profits will go to the Wallenberg Foundation in Stockholm and perhaps, also, to establish an academic chair at the University of Michigan, where the Swede earned an undergraduate degree in architecture.

"This guy belongs as the opening chapter of 'Profiles in Courage,'" says Berenyi. "The United States honors the generals, the Pattons, with stars on their shoulders. But it has forgotten the greatest hero of World War II, Wallenberg, who put his humanity

on the line and went up against the Nazi machine."

He adds, "The movie won't be a documentary, but it will be true to the facts." Berenyi doesn't worry about Hollywoodizing Wallenberg's life. The facts themselves read like a first-rate thriller.

By 1944, an Allied victory in Europe seemed imminent. The Nazis had already murdered 5 million Jews; the only remaining large Jewish population in Europe was in Hungary, which had a pro-Nazi government and consequently had not been occupied by the Germans. Hitler, however, angered by Hungary's failure to "solve the Jewish question" and to resist the Russians adequately on the Eastern front, sent in troops on March 19, 1944. Adolf Eichmann was assigned to exterminate Hungary's 800,000 Jews.

Eichmann worked with grisly efficiency. He deported 12,000 Jews daily in sealed cattle cars to Auschwitz and Birkenau. From May to July of that year, 437,000 Jews from rural Hungary were transported to the extermination camps.

In the fall of 1944, when train routes were bombed by the Western Allies, Eichmann ordered "death marches" to the Austrian border, 120 miles from Budapest. Hundreds perished and were left in roadside ditches. Survivors were herded into concentration camps.

In Budapest, thousands more were dragged from their homes and shot by roaming gangs from the anti-Semitic Hungarian Arrow Cross Party.

By the summer of 1944, the US could no longer ignore the horror in Hungary. The Roosevelt administration, through the American war refugee board, called upon neutral Sweden to send a representative to Budapest to rescue as many Jews as possible. Raoul Wallenberg, a young businessman, was selected. His credentials were impeccable: Not only did he come from a banking dynasty known as "the Rockefellers of Sweden," but he was also doing business in Budapest at the time and had a Hungarian Jew as his partner.

Though Wallenberg had no previous diplomatic training, he was already somewhat of a world citizen. He spoke accented German and was educated in the US. He had traveled to Mexico and to South Africa, and worked in the 1930s for a Dutch bank in Haifa, Israel, where he had repeated encounters with Jewish refugees fleeing the Third Reich's persecution.

Before his journey to Budapest, Wallenberg had dabbled in architecture and banking. He once unsuccessfully tried to market in Sweden a new line of zippers and a device for recorking bottles. "He was a frustrated businessman who probably would have been happier as an artist," says Guy von Dardel, Wallenberg's half-brother, who is a prominent nuclear physicist now working in California at the Stanford Linear Accelerator Center. He recalls his older brother as "kind and good-humored." He was a good organizer, avid hiker, and had a lot of unspent energy.

Shortly after Wallenberg's arrival in Hungary on July 9, 1944, he began issuing documents called "Swedish protective passports." They bore the Swedish coat of arms and placed the holder under the protection of the Swedish government, but by international law carried no legal authority. Nevertheless, neutral Sweden had diplomatic relations with Nazi Germany and Wallenberg ingeniously parlayed that tie into recognition from the Hungarian government for the initial printing of 5,000 of these Swedish passports.

With money from the American war refugee board he sheltered the passport holders in 32 houses he bought or rented. These "safe houses" flew the Swedish flag and were stocked by Wallenberg with food

and medicine. (In some cases he outfitted young Jews in Nazi storm trooper uniforms and posted them outside the houses as a protection against roving Arrow Cross vigilantes.) The neutral Swiss and Portuguese embassies quickly followed suit, issuing protective passports and establishing their own "safe houses."

Wallenberg mastered the use of the legitimacy of 18,500 passports as a cover for most of his other rescue tactics. Between July and January, the Swedish government printed an additional 15,000 passports, which Wallenberg would often personally distribute to Jews on cattle cars about to leave for Auschwitz.

Per Anger worked with Wallenberg at the Swedish legation. He was later appointed Sweden's ambassador to Canada and has since written a book on Wallenberg. Ambassador Anger recalls:

"When he heard of a deportation, Raoul would rush to the railway station and call to the German commandant in a loud voice: 'There is a mistake here! You have people under the protection of the Swedish government and we want them back!'"

The Germans were not very happy with Raoul, but they respected the embassy and would always open the cattle car doors for him. Raoul would then announce: 'Those with Swedish passports, come out.' Perhaps only a few actually had passports, but Raoul Wallenberg would say to people standing nearby: 'You over there, you have a passport. I know it.'

"Then they would show their driver's license or some receipts or anything in the Hungarian language which the Germans didn't understand. Raoul would say, 'Come with me,' and march off to the Swedish houses with 100 to 150 people."

One of Wallenberg's personal drivers on those rescue missions was a Hungarian Jew who is now working as a chemist in Los Altos Hills, Calif. He came to the US in 1946, and had not spoken since then about his experience. He asked not to be identified.

"I had just graduated from university for the second time," he recalls. "University students were exempted from the draft and we were all doing anything to save our skins, to survive. When the Germans invaded, they closed down the university. That's when I joined the Swedish effort."

Arrove Raoul to many of the deportation points. He always overwhelmed the German SS with double talk. Wallenberg would threaten to call their superiors if they didn't cooperate. Wallenberg used every possible subterfuge, including bribery and telling the SS he would put in a good word for them after Germany lost the war.

"Raoul usually carried a book listing names of passport holders. Sometimes it was all blank pages, and when he got to the train he would make up 20 Jewish names and begin calling them out. Usually three or four had passports, but for those who didn't, I stood behind Raoul with another 500 unfilled passports. You know how long it took me to write in their names? About 10 seconds. We handed them out and said, 'Oh, I'm sorry you couldn't get to the embassy to pick it up. Here it is, we brought it to you.' They would show it to the SS and be on their ways."

Wallenberg's driver carried forged identity papers for every occasion. One set showed he worked for the Swedish embassy. Another showed he was a doctor for the German SS.

"Had they ever body-searched me and found several sets of false papers, I would have been shot on the spot. The risks we took you wouldn't believe. We were devoted disciples of Raoul Wallenberg."

The former driver was able to save his own parents with Swedish passports, but his uncles and cousins died in Auschwitz. As he spoke of the Holocaust, his voice was surprisingly dispassionate. An intelligent man with penetrating eyes, he confesses: "I have never told anyone about this. It would be impossible for me to re-create the horror of that time, not even if we were to talk all day."

By January 1945, nearly 20,000 Hungarian Jews had been saved by Wallenberg and the protective passports. Per Anger estimates another 30,000 were saved by the "safe houses" and collaborative efforts of the other neutral embassies.

In the final days of the war, as the Russians were invading the outskirts of Budapest, German and Arrow Cross troops desperately plotted to liquidate, by firebombing, the city's central Jewish ghetto on the Pest side of the Danube. Wallenberg caught wind of the plans — through a network of Jewish volunteers that numbered as many as 400 — and sent a message in so many words to the German general in charge: "If you don't put a stop to this massacre, I will have you hanged as a war criminal when the war is over."

The action was halted, saving the lives of an estimated 70,000 Jews. In all, the Swedish diplomat is said to have saved, directly or indirectly, about half of Budapest's 200,000 Jews.

One of the more impressive aspects of the Wallenberg case is that he relinquished a privileged position of wealth and comfort in Stockholm to risk his life in a foreign country, and that he commanded such moral authority in playing the "end-of-the-war game" with the Nazis. His driver offers this partial explanation:

"He was a modest, unassuming boy with an iron will. He didn't particularly have a lot of guts. He wasn't the Patton type. Wallenberg was skilled in administrative detail and understood the German mentality. They responded to formal documents and authority. He was workmanlike, precise, often cold. We never got very close. He never shared chitchat or confidence. It was strictly business. Wallenberg went to fulfill a mission, but not for reasons of capturing headlines."

Wallenberg remained a loner to the end. When the Russians began storming central Budapest, Ambassador Anger tried to convince him to return to the safer Buda side and go underground with other neutral embassy personnel. Wallenberg refused the offer and returned to Pest in hopes of saving a few more lives.

"I saw him the last night in the air raid shelter in the Hungarian National Bank," says his driver. "I returned to the embassy in Buda. The next day Wallenberg went into the Russian lines and that was the last we heard of."

On Jan. 19, 1945, Wallenberg was taken into Soviet "protective custody" and escorted to Debrecen, where the Russians and provisional Hungarian government were headquartered. Presumably, the Russians suspected him of espionage.

Says Anger: "The Soviets said to themselves, 'Why would a Swedish diplomat stay on the battlefield just to help Jewish people?' When they discovered he had American money on him (by some accounts as much as \$20,000), to them it was clear he was an American spy." Some also speculate the Soviets felt threatened by Wallenberg's plan to restore Jewish property and feared he was scheming to keep post-war Hungary neutral like Sweden.

A month after Wallenberg's arrest, the Soviet embassy in Stockholm informed Raoul's mother that her son was safe in Russia. At that time, the Swedish government cautioned Wallenberg's parents to remain silent for fear a public confrontation with the Russians might jeopardize his safety. Two years later, the Russians announced that Wallenberg "was not known in the Soviet Union," and said they suspected he had died in 1945 during fighting in Budapest.

After a series of Swedish inquiries, the Soviets retracted their 1947 statement. On Feb. 6, 1957, then-Deputy Foreign Minister Andrei Gromyko announced that a search of the Lubyanka Prison archives had turned

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The name Raoul Wallenberg has yet to become a household word. But a growing number of Americans believes he was the greatest hero of World War II . . .



For A World In Need Of A Hero Who Better Than Albert Einstein

by Herbert S. Posner

Tucked behind trees, near the corner of 22nd Street and Constitution Avenue in the District of Columbia at our country's National Academy of Sciences, there is a new and superb memorial. The Albert Einstein Memorial has been added to the memorials for Presidents Washington, Jefferson, and Lincoln, not far away. The new memorial, however, is very different.

Einstein sits in casual clothes, in a relaxed and thoughtful posture, at our level. His right arm helps to support him upright, his right leg is forward, and a book lays on the left leg—bent at the knee. Books were important to Einstein. They are among the main tools and products of his profession. To be symbolic of his many findings, just the equation $E=mc^2$ is inscribed on a page. Several quotations are recorded on the rear of the support structure.

There was an outpouring last year of writings, exhibits, and scientific symposia to review and extend the findings of Einstein during the centennial year of his birth. In addition, Einstein Professorships and financial aid programs to students were launched. This physical memorial will be available for centuries to the passing, the aspiring, or simply to the reverent, young and old.

Einstein used his mind for grand ends: (a) to explore the physical universe, (b) in the defense of freedom, (c) toward the education of the young, and (d) in assisting the creation and later the support of the state of Israel. So greatly did he value freedom and also sense the plight of many students and professors in Germany during the 1920s and early '30s, that he resigned his membership in the Prussian Academy of Sciences. We have the letters both to and from him that clearly outline the reasons for his action.



While we can look up to Einstein, we can also sit next to him. We can study in his presence, or leave ourselves open to absorb the quieter wisdoms of the world. There is no distance from him as when there is a pedestal. Some move their hand over the statue as if they were touching greatness.

I am told that occasionally children, and even adults, climb into his lap. Because of these, this memorial approximates "a living memorial."

Some of the dimensions and details are as follows: the top of his head is 12 feet from the base and his length is 21 feet; the surface of the statue is a roughly constructed bronze, which lends a softer texture to the skin folding and clothing than is generally achieved by a smooth surface; the circular base of the memorial is 30 feet across and is of black granite, in which stainless steel rods of different diameters are embedded into a standard circular map of the sky; and Einstein may either be looking in the "sky" or into his own visionary world.

Robert Berks, the sculptor, did a head of Einstein from life in 1953. He said that the experience was a turning point for him. The present memorial took him a year to construct, with the help of 25 assistants. Berks asked Einstein why the normally reclusive scientist had agreed to pose for him in 1953. The answer — "The world needs heroes. Better someone harmless like me than a Hitler or a Mussolini."

I can't think of a more appropriate place for the Einstein Memorial than in Einstein's adopted country and on the grounds of the National Academy of Sciences. Our Albert—Albert Einstein—is with us in this memorial. For a short time, we may sit in one another's presence and dream both possible and impossible dreams. He would have appreciated that greatly. He was just that kind of a human being.

Major Haddad:

A Soldier Alone In A Valiant Struggle

BY PATRICK COSGRAVE

After the killing of two Irish soldiers of the United Nations Interim Force in the Lebanon (UNIFIL), a certain Major Sa'ad Haddad was officially dubbed by the White House a "thug." He was denounced in similar terms throughout most of the Western press, at UN headquarters, and practically everywhere else around the world, except in Israel.

Only after some days had elapsed did it begin to emerge, or be argued, that the killings had been done by one of the Shi'ite Muslim clans in the South Lebanese enclave, and in revenge for the murder of one of their sons by the Irish, the "whiskey soldiers" as the locals call them, and that Haddad had been striving to make peace between the two sides.

But the damage done to the cause of a man already being in most Western circles to be an "extremist" was well nigh irreparable, and whatever his case now, it remains a fact that heavy UN and U.S. pressure has been applied to withdraw support for him.

Now, Major Haddad is a friend and even, if you like, something of a hero of mine, and what follows is an attempt to describe and justify his struggle.

Even to set down the bare bones of what I have seen in the South Lebanese enclave, and to give an account of my first meeting with Major (or, as the French call him, "Commandant") Haddad, presents a picture of events almost totally at variance with what has so far been so widely reported. But I must confess, at the outset, to a singular repugnance at the fact that, whereas the killings of the Irish made front-page news throughout the Western world, the killing of a villager by the Irish was scarcely noticed.

Any defense of Haddad must necessarily involve a critique of UNIFIL. The force (about 6000 men from eight nations) was sent into Lebanon as a means of persuading the Israelis to withdraw to their own border after the invasion which took their forces as far as the Litani River.

UNIFIL's job is to guard the perimeter of the enclave, which runs from the coastal town of Ross Blain to the loop east, then north, then east again. They are charged with preventing the infiltration of the en-

clave—and, ultimately, of Israel—by the Palestine Liberation Organization. "They're just a bunch of NOCs" an Israeli general said to me. "You mean NOCs?" "No. NOCs — not obviously cowards, not too obviously — anyway."

Let me describe just one incident, not much more than a year ago. Haddad, who dominated the enclave (with its population of 35,000 Christians, 30,000 Shi'ites and 3000 or so Druze) was observing the sector of the perimeter manned by the Norwegians.

A Red Cross van drove up to the UNIFIL emplacement carrying, so the driver explained, medical supplies for the enclave village of Kafr Killa — a village supposed to be sympathetic to the PLO. The Norwegians inspected it, and waved it on.

Haddad stopped and searched it, about a 100 yards past the emplacement, designedly under the eyes of the Norwegian commander. Inside he found a Russian-made Guryanov wheel-mounted machine gun, ammunition for this gun and many others, bombs, small arms and, inside a box labeled "surgical dressings," a small quantity of hand grenades.

The Norwegians then complained to the UNIFIL commander, General Alexander Emmanuel Erskine, that Haddad was making their job impossible.

The incident was not exceptional, but typical. Whether — as Haddad and the Israelis believe — the various national contingents in UNIFIL act as they do in simple reflection of the pro-PLO stance of their governments, or whether they are simply scared of the PLO, I do not know.

Certainly, in the early days of the life of UNIFIL, the PLO arrested, imprisoned, and humiliated the French commander, without evoking much more than token protests. On the other hand, a Norwegian soldier who married a Palestinian Arab girl and was sent home because of the partisan involvement this would suggest, was immediately re-employed as a public relations officer with UNIFIL. And neither the Israelis nor Haddad make any complaint against the Nepalese and Fijian contingents who, as a matter of honor, discharge punctiliously their duty of preventing infiltration.

Two nights after he had found the Guryanov, I met Haddad in a hotel in Metulla. He stood for a moment in the lobby, looking about him at ease. In contrast to the Israeli soldiers in the hotel and around the town, his green fatigues were immaculate, his boots polished.

A spotless white tee shirt peeped over the V of his open-necked shirt. His forage cap was centered exactly over his forehead. He looked cooler, harder, and tougher than any man I had ever expected to meet in my life.

The Israelis are no slouches at fighting. I was therefore impressed by the regard the Israeli officer escorting me — a colonel with 20 years' service — displayed towards Haddad.

Later that evening Haddad had to recross the border to whatever place in which he would spend the night. About his future movements he was secretive, even with the Israelis. He questions the quality of their security. Even appointments — or suggestions for appointments — for the next day were met with studied vagueness.

I cannot say that in the few hours of this, our first meeting, Haddad relaxed, but, poring over military maps, identifying the positions of friend and foe, expatiating on the difficulties of protecting his villagers not only from "fire and death" from the PLO, but from the indifference marching towards hostility of the UN — and smoking Marlborough cigarettes in an unending stream — he became a bit more forthcoming.

He smiled once, sadly, when asking me what British foreign policy was these days, and laughed once when I asked him what further help he would like from the Israelis. (Contrary to recent and general impressions, the Israeli government, though it sustains Haddad's forces, is unwilling to be lavish with equipment for fear or repercussions from the UN.)

Most of the time, though, he was bent over the maps he had sent for and in which he was instructing me. Here was a place he was sure of. Here was a line he could hold. Here was a place Beirut told him was good. But, was Beirut reliable? Beirut was the Christian establishment of Lebanon; and I thought that he thought that the Christians



in Beirut did not much approve of the peasant Haddad who had taken over in the South.

But he fights on. He pulled at his mustache — brown and grey — and talked a little, about his unending and bitter war. He now has no private life, but I learned something about his past: 22 years in the Lebanese Army, the constant slog of fighting for the south as his country broke up and his fellow Christians in Beirut were shelled into virtual insensibility by the Syrians, the suspicion followed by gratitude with which he greeted early Israeli aid, the relief that attended their massive sweep into South Lebanon, and the despair accompanying their replacement by UNIFIL.

Nothing in his life for years, and nothing that he can see in the present or the future, offers ground for hope. His own commanding officer cracked under the strain and retired to Israel and a pretty girl. "I don't suppose," he said, "that there'll ever be a Lebanese again."

Yet he fights on and, in my estimation, has the inner strength to fight on indefinitely, until one day, as he dashes from village to village, or chases a terrorist convoy, or gets

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Is Gambling A Jewish Trait?

BY PROF. YECHIEL LEHAVY



Recently, a syndicated article appeared in the Jewish Record claiming that more than 50 percent of the people attending meetings of Gambling Anonymous are Jewish (Grodsky, 1980).

This information surprised me. As a Jew, I was not aware that gambling is a "Jewish cultural trait." Although the article did not specify what method of investigations have been employed and how the author arrived at the published conclusions, the article stimulated me enough to look into the phenomenon of gambling and its "Jewish connection."

I was not surprised to find that the Jewish law, like most other major religious laws and many state or countries laws, were not in favor of gambling. The Talmudic law decreed that acceptance of gambling winnings should be equated with thievery (Baba Batra: 92b). Rabbinic of the Second Temple period classed gambling as the Mishna as a form of robbery and banned gamblers from the witness stand (Sanhedrin: 3:31.)

The Talmud recognized the inability of the compulsive gambler to control the passion for the game. They considered gamblers moral weaklings. Consequently, some rabbis dealt with gamblers severely.

One rabbi in the medieval times advised: "Do not show pity to the gambler who pleads 'pity me in order that I may not be shamed and disgraced by him who has won gulden.'"

"Better he be disgraced. . ." (Judah He-Hasid, as quoted in Margalit, 1957: No. 1026 of No. 400). Rabbi Judah He-Hasid even forbade assisting a person who lost all his money with charity.

From reading the literature it became obvious that all decrees and laws against gambling in Judaism started from the Mishnaic days onwards, about the middle of the Second Temple period.

No laws against gambling appear in the rabbinic literature prior to this time. Neither are there any laws against gambling mentioned in the Talmudic literature.

Could, therefore, one speculate that gambling was not practiced among Jews in earlier times? Or, if people gambled was it not a widespread habit? One way to answer this question could be through linguistic research.

'Gambling was not a part of early Hebrew culture. Only when Jewish culture came in touch with Greek culture did gambling diffuse into Jewish culture.'

Presently, there are four lexical entries which denote gambling or gaming of chance in the Hebrew language. Two of the terms appear in the Bible. One is a Hebrew term and the other one is a borrowed term.

The other two terms appear in the Talmudic literature. The term appearing in the Bible in early historical times is *goral*, meaning lot, fate or lottery. Its meaning in the Biblical context was casting lots (Joshua, 18:10).

Although there is not any linguistic term in the Bible denoting gambling there is evidence that the Hebrews were acquainted with it (Judges, 14).

Samson put forth a riddle to some Philistines. If they were able to know the answer he declared that he will give them 30 linen garments. But if the Philistines were not able to know the answer to the riddle they should give Samson 30 linen garments.

Nevertheless, it seems that gambling among the early Biblical times was not a social problem. The other biblical term is *pure*. It means drawing lots. It is a borrowed term from the Persian language and appears in the Bible only in the book of Esther.

The story of the book of Esther is about a man Haman who gambled with the life of the Jews living in Persia; hence, the name of the Jewish holiday Purim.

It is clear then that gambling was not a social problem among Jews neither in early nor in late Biblical times. The mere absence of the term denoting it and no stories dealing with gambling testifies to it.

Only when contacts were made with the Greek culture is there a sudden sprout in the rabbinic literature on the subject of gambling.

The literature now is full with decrees and laws prohibiting the practice. The other two terms denoting gambling in the Hebrew language are a term borrowed from the Greek and a term which has been applied to mean gambling.

These two terms are present in modern Hebrew as well. From the end of the first century BCE onward there was a "need" for terms denoting gambling. Hence, new terms were introduced. The term *dice* in Hebrew is *kub-biyya* (taken from the Greek

cube). The term appears first in the Talmud (Sanhedrin:25b).

Linguistically, the term *kub-biyya* derives from the Greek denoting small, bone or wood painted cubes utilized in gambling games. The player in the Talmud is called a *kubistas*, also a Greek term (Hulin, 91b, and Baba Batra: 93a).

The infinitive employed in the Talmud and which at present means to gamble is *lehamer*, and *himurim* means gambling.

The pre-rabbinic meaning of the infinitive *lehamer* was "to make angry" (Even Shushan, 1962). Only in rabbinic times did the meaning of the term change to its present definition.

Etnolinguists emphasize the relationship between the relationship between language and the rest of the culture.

Etnolinguists emphasize the notion that language influence people's thought and experience to a greater degree than generally recognized.

This simple idea has been presented by two people and presently is called the Sapir-Whorf hypothesis. Linguistic anthropologists were influenced by the hypothesis and studied further the relationship between culture and language.

For example, the Abipon people of the Chaco, South America, have 17 lexical entries for the term honey. Therefore, the assumption is that honey plays a big role in the Abipon culture.

Upon investigation anthropologists found that the Abipon can distinguish, by taste, between 17 different types of honey they collect in the wild. It also has been observed that honey is a very important part of the Abipon-diet.

The Sapir-Whorf hypothesis can lead us then to the assumption that gambling was not a part of the early Hebrews' culture. Only in later times, when the Jewish culture came in touch with the Greek culture the air of gambling diffused into the Jewish culture.

This happened in the Mishnaic period of Israel. This diffusion process has been documented above linguistically and can be verified historically. Alexander the Macedonia conquered Judea in 332 BCE.

This is also considered to be the beginning of the Mishnaic period in Jewish history. From this time forward the rabbis took a definitive attitude toward gambling. They considered the professional gambler a parasite who contributed nothing to better the world.

Apparently gambling was adopted quickly with the Hellenization of the Levant. As I mentioned here, the rabbis recognized the inability of the compulsive gambler to control oneself with the passion for the game.

Therefore, the rabbis were decreeing all kinds of laws in Judaism against gambling, in part to counter the process of Hellenization and mainly to curtail gambling since they considered it evil.

Nevertheless, as sinful and reprehensible as gambling may be, the rabbis did not regard it as a criminal offense. Reading the Jewish law books from the Mishnaic period onward the rabbis condemn gambling but never treat it as a criminal offense.

On the other hand, the State of Israel in its panel law (Israel panel law, no. 5724, 1964) provides for the punishment with imprisonment up to one year and a fine for professional gamblers. However, gambling is not a social problem in modern Israel as it is in some other countries.

As a whole, Israelis do not tend to gamble, either because it is not available or because there is no desire. An entrepreneur once introduced horse racing into Israel but he went bankrupt within a year.

Therefore, if 50 percent of the people attending meetings of Gambling Anonymous are Jewish, one has to consider it as an American-Jewish phenomenon and not as a universal Jewish cultural trait.

It would be interesting to verify what degree of truth is in the published article about gambling as a Jewish trait. If it turns out to be true, what are the social and psychological conditions and forces behind this phenomenon?

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Book Review:



'Blood And Hope' A Vision Of The Future

Reviewed by Peter D. Waldstein

Always Jews ask "what can we learn from the Holocaust to prevent one from happening again?" We try to understand the politics and economics of Germany. We read the histories, the accounts of those who lived through it. We talk among ourselves and vow "Never again!" and then resume supporting our government in its fury to bleed us white for nuclear arms. We seem to learn nothing and amid the confusion of the world situation our side toward devastation appears inevitable.

And then one reads "Of Blood and Hope" by Samuel Pisar and is astounded by the brilliance of Pisar's vision of the future, the clarity of his perceptions and his estimation of what is needed to safeguard the future. One of the youngest survivors of Auschwitz (liberated at the age of 16), today Samuel Pisar has ascended to the highest cadre of world thinkers, counsellors and achievers in his profession as international lawyer. He knows intimately the subject of survivability and has unflinching optimism in the ability of the Jews to survive and of humanity to prevail ("one cannot survive what I have and not be an optimist") but asks with the grim knowledge gained from witnessing the collapse of a highly cultured world: "Must everyone have an Auschwitz first? Or can those who experienced only normal life also understand that the sacrifices required to cope with some of the world's problems are much less than they suppose, but that the dangers involved in ignoring any of them are infinitely greater than they imagine?"

Convinced that one need not have an Auschwitz first, Pisar infers in "Of Blood

and Hope" to take the reader through the Holocaust as if he were there in a mild way, to feel the quest to survive, to feel the effects that cataclysmic historical processes have on the individual, much the way Tolstoy strove to portray a cataclysmic world through its effects on a single family in "War and Peace." Indeed, Pisar's story bears much resemblance to some of the finest literature of the last century, akin to Dostoevsky, Kafka and Joseph Conrad in its intimacy with man's darker nature, its masterful prose, and its rather awe-inspiring denouement.

Standing beside Giscard d'Estaing on a pilgrimage to Auschwitz in 1975, Pisar's first return to the camp, he reflected: "The barracks, the chimneys, the barbed wire — all still here, preserved, unchanged. But is it really me standing here today, am I really among friends? Was it really me, that skeleton youngster with shaved head and sunken eyes, trying to hold on, in this god-forsaken place, to a weak flicker of life? Could this strange odyssey have taken only one lifetime?"

Pisar's odyssey reads with the texture and impact of a motion picture. Often, he says, he viewed his experience like an extension of episodes in the Torah. In one story he recounts, he saved his life by telling the SS he was a "knopfloch-machinist," a button-hole maker, in response to their need for tailors. "The irresistible logic of my explanation — that wherever tailors are needed, button-hole makers are needed too — must have impressed the SS officer, because he waved me to one side, the side of

life . . . That evening, in my bunk, I fancied myself . . . a young Joseph carried off to Egypt by the Ishmaelites, alone in a dungeon, improvising the means of his salvation. The pharaoh has dreams about seven lean and seven fat cows. Is there anyone in the kingdom who can read dreams? Joseph becomes an interpreter of dreams and wins his life. He has invented his buttonhole machine."

Like most survivors who recount their death camp experiences, Pisar does not dwell on the blood-letting that each day bore witness to, though in his telling he recalls instances of sadism and tenderness by people and in places very unexpected by him at the time and by the reader now.

In the second part of the book entitled "Redemption," however, Pisar ascends above and beyond the genre of "Holocaust literature" and "Of Blood and Hope" takes on its truly literary and visionary dimensions. Herein he describes the wild and violent times that followed the liberation of Europe and the rapsalicious existence forged by himself and his camp "brothers" Niko

'My logic must have impressed the SS officer, because he waved me to one side, the side of life . . .'

and Ben as black marketers and devil-may-care operators among the ruins of Germany.

Interestingly, much of his later intellectual understanding of economics derived from the principles by which he saw his black market operating. Retrieved to Australia by an uncle who had escaped Germany in '37, Pisar came to the realization that would thereafter motivate his life: "My life, I now understood, had been at a dead end. Physically I had escaped, I was breathing, but Hitler had programmed my mental and moral destruction from his grave. The struggle for survival was going on once more, survival through study. It had to be waged with the same determination, the same fury." From Australia Pisar went on to earn degrees at Oxford and Harvard Law School, winning scholarships and honors repeatedly, outstripping the efforts of his peers owing to the powers of concentration that surviving the camps bestowed upon him. His doctoral thesis at Harvard

concerned the legal aspects of trade between the free West and the Communist East. The distinctive reception accorded it led to his working for UNESCO and based upon the work he has continued to do in international trade, including writing the book "Coexistence and Commerce." Pisar has served the Kennedy administration and many congressional inquiries, has participated in many international dialogues, and has counselled leading figures of the world.

Pisar's personal accomplishments in themselves tell a story of greatness, of Job-like will and devotion, of Greek tragedy turned around such that the catharsis, the "Collapse of a World" (part I) precedes rather than follows the ascension to intellectual power and influence, the "Journey of Hope" (part III).

But Pisar's purpose in writing "Of Blood and Hope" goes far beyond recounting his past. It lies in a vision of the future, in "The Storm Ahead" (part IV.) "If such horrors seem relevant today, it is because we dare not forget that the past can also be prologue, that amidst the ashes of Auschwitz we can discern a specter of doom, a warning to mankind of what might still lie ahead."

It is to this barbed-wire fence, therefore, that man must come . . . to bow his head and meditate on peace, on justice, on tolerance, on human rights, on new moral values that can reclaim the world's alienated youth." Today's enemies are much more complex, says Pisar, much harder to recognize than Hitler's brown-shirts. Perhaps they lie in our attitudes, in Americans' reluctance to waste less of the world's resources, in the Russians — who, it should not be forgotten, have had their holocausts claiming millions, too — paranoic need to spend so much on defense. "The insensate competition among the major powers in the endless sale of weapons to emerging countries and the insane upward spiral of the nuclear and conventional arsenal of the Soviet Union together loom before my eyes as gigantic gas chambers of the future."

Pisar urges the immediate cultivation of trade relations, the exchange of technology and modes of production to relieve the hunger that gnaws away at two-thirds of humanity and gives sway to fanatics like Khomeini.

Bureau Of Jewish Education To Launch "Home Start" Model Program

Parents wishing to introduce their young children to a guided program of Jewish experiences will soon be able to do so with "Home Start"—a new and imaginative approach to Jewish study which encourages children, parents and grandparents to explore together aspects of Jewish life at home.

Designed for families with children three to seven years of age, the Home Start Education Program is being conducted by the Bureau of Jewish Education with the cooperation of the Jewish agencies in Rhode Island. The Bureau is one of 14 selected by the American Association for Jewish Education to implement a program which ultimately will reach every area in the United States and Canada.

"The Home Start program works to spark enthusiasm for Jewish living and learning by using Jewish holidays as the 'jumping-off' points for young children and their families," said BJE Executive Director Elliot S. Schwartz. He explained that one part of the program will consist of a series of "holiday packets" containing such things as stories, games, records, cassettes, do-it-yourself handicrafts, and recipes mailed to subscribing families before each targeted holiday.

"Home Start is the first home-education project of its kind and is a program which we believe will serve as a model for the country," Mr. Schwartz said. "We're very excited about it."

The project, continuing in a two year cycle, is scheduled to begin in time for the Chanukah Holiday in December. For an annual fee a family will receive Holiday packets for Chanukah, Purim and Shavuot. Subscribers in the 1981-1982 year will receive packets for the High Holidays, Shabbat and Passover.

"Home Start is a program for every young child and his or her family, regardless of schooling, religious background or synagogue affiliation, if any. We especially want to attract families with little or no Jewish background to show them how the Home Start program can be a relaxed, en-

joyable and meaningful way toward Jewish self-discovery," Schwartz said.

The Director also pointed out that the packet materials will center squarely on subjects children naturally delight in — food, music, stories, games and pictures. Before each holiday, he said, families will receive a series of three packets. The first, sent three weeks before the holiday, will include background information, an illustrated "read-along" story, a recipe, a record of a holiday song, and a handsome "treasure Box" to house all Home Start materials which will be sent that year. Two additional packets will arrive before the holiday with additional enrichment material.

Before each Holiday, the Bureau will conduct several Parent workshops, to teach parents how to use the materials, how to

sing the songs, and how to prepare the arts-crafts materials. A "hot-line" will be set up at the Bureau offices to encourage parents receiving the materials to call for additional ideas or for assistance in implementing the program.

The Bureau has named Mrs. Donna Perelman as Chairperson of the program, and Mrs. Carol Ingall, Educational Services Coordinator of the Bureau to assist her. Both Mrs. Perelman and Mrs. Ingall plan to visit Temples, Schools and organizational meetings to show a beautiful Slide-cassette presentation of the program. Persons interested in subscribing to the Home Start program or learning more about it should contact the Bureau office at 331-0956. The deadline for subscriptions is October 10th.



ELLIOT S. SCHWARTZ



Bar/Bat Mitzva . . . An American Discovery

A retired Massachusetts Reform rabbi is convinced that the typical Jewish Bar/Bat Mitzva ceremony may be a threat to the congregation's stability as it is demonstrated by regular attendance at services, and that his findings apply not only to Reform but also to Conservative and Orthodox synagogues "here and abroad."

Rabbi Herman Snyder, rabbi emeritus of Sinai Temple in Springfield, described his concerns in the Winter 1980 issue of the "Journal of Reform Judaism," the scholarly quarterly of the Central Conference of American Rabbis.

Describing the Bar-Bat Mitzva as an American "discovery," he asserted it was developed and expanded in the United States "and from here exported to other countries," including Israel. For the rabbi, the ceremony initially emerged as "a means to an end" — the solution to the "veeing" problem of "how to get our reluctant young people to their marriage exposed to at least a minimal Jewish education."

Rabbi Snyder cited "three major consequences" developing from the American version of the rite. One was that it was a boon to Hebrew teachers and religious schools; children were enrolled in the synagogue schools to be "prepared" for the event. Second, he reported, the American version "resulted in the creation" of an entire industry catering to the Oneg Shabbat, Kiddush and festive celebrations.

Lastly, he commented, the synagogue, too, profited because the family membership was made a condition for religious school enrollment of the child for preparation for the ceremony. But when the parents became synagogue members primarily because of the ceremony, the inevitable problem arises of "how to keep the parents members of the congregation and their children in the synagogue after their ceremony is over."

In previous periods, no similar fuss was made about the rite, Rabbi Snyder declared. In pre-war Eastern Europe, where Jews were accustomed to attending services daily, there was no special preparation of children who, long before they were 13, "could generally read or chant any Torah or Haftarah portion." On or as close as possible to the boy's 13th birthday, he was called to the Torah, whatever the day was, but the Haftarah reading was reserved "for the distinguished elders."

Rabbi Snyder also caustically noted that "people rise from sick bed or travel great distances to be present. Business and professional men who insist they cannot possibly be away from business or office, particularly on a Saturday, will be found in the synagogue, if they have been invited. Even the golf and tennis buff who plays every Sabbath 'religiously,' will feel compelled to attend."

The usual result of such "outstanding events" is that "the child is gift-laden, rabbi-blessed and—in most cases—promptly lost to the synagogue, together with his family," though the "euphoria" was great "while it lasted."

Rabbi Snyder declared that the ceremony has become "perhaps the most popular joyous religious institution in the American Jewish community," a "happy reunion" of family and friends, many of whom "seem to be so overcome by emotion that they are unable to hold a prayerbook or to participate in the service."

The rabbi stressed he was not dealing with the problem of the "drop-out" parent and child. He wrote he simply wanted to raise the issue of "whether the ceremony may not be exercising a destructive impact on synagogue attendance," a result he said was largely unnoticed.

He said that where the Bar-Bat Mitzva was once incidental to the regular Sabbath morning service, in many congregations the family and the child now have "taken over" the entire service, with attendance restricted to invited guests. Specifically, he asserted, "a person who attends every Sabbath morning, even when there is a Bar or Bat Mitzva, is often considered and it has been described" as "bad taste" to come to such a service if "one is not an invited guest."

Asserting that regular attendance at services is "fragile" and "easily broken," Rabbi Snyder said his findings

were that "regular, week-in, week-out attendance is in direct relationship to the extent of the Bar/Bat Mitzva child's in the services." In those congregations "in which the participation of the youngster is at a minimum, regular attendance is steady" and where the "involvement is greatest, the 'regulars' become fewer," he said.

He cited a Reform congregation with which he was familiar and which has more than a thousand members that "now has no Saturday morning service at all unless there is a Bar or Bat Mitzva and no member of the congregation would think of 'intruding' if not invited."

Fed this daily diet of sexual exploitation, born of the materials and mentality of our age, our children at an early age pattern their nature on this so-called "art" with the result of human degradation and misery in pregnancies outside of marriage among young people 12, 13, and 14 years of age.

Confronted with the kind of problems we thought a mere two decades ago were limited to the sub-culture of "the children," Sanchez," to the culture of poverty, the Jewish community commendably has set up agencies and programs.

But our solutions to these problems are stymied by the materialist mentality which we all share. For when we confront any problem we also tend to think of solutions on the material and technological level alone. We see a problem like teen-age pregnancy and we stop on the level of the technology of contraception, physiological information and the technical, in this case, surgery.

The most enlightened, like our own Response Center, respond with crisis counseling and emotional support as well as treatment of particular psychic and relational disorders. But because we wear the blindfold of materialism it is difficult for us to see that the very physical problem of teen-age pregnancy has its ultimate origin in a general decline of the spirit.

'The usual result . . . is the child is gift-laden, Rabbi-blessed and—in most cases—promptly lost to the synagogue . . . with his family.'

Response Center has been established by four fine Jewish Community Center agencies to deal with, among other problems, the rising incidence of pregnancy among very young Jewish and other teenagers. We will help many young people with agencies like the response Center. But for many young people whom we will increasingly not reach as the situation gets more and more out of hand, the solution is much more difficult and imponderable than physiological education only and the supply of technical devices no matter in what volume.

The solution lies in the very difficult task of the restoration to our young people and to ourselves of a value system which in the past ages gave to human beings a sense of personal dignity and self-respect, a sense of the nobility of life which preserved the family, the essential unit of civilized life, and which informed the conscience of each separate individual as to the well-being of the community as a whole.

We are brought back in the attempt to deal with physical, medical, emotional problems, in the most real and practical sense to the intangible dimension of values. And so particularly we must again, and more demanding, pose the questions about the relationship between our Jewish social agencies and the communication of Jewish values not only in educational settings, which has already been established, but even in the immediate counseling situation. For very practical reasons, not the least of which is the survival of the Jewish community, we must ask: What is the responsibility of the agencies and workers for the protection of the Jewish Family and of Jewish family values? Many social workers and agencies do not conceive it as their mission to communicate values such as sexual responsibility in marriage, or responsibility to the well-being of the community, or even

a bias within marriage counseling in favor of marriage.

Judgmentalism is dysfunctional in counseling but here is a different between judgmentalism and standing for a set of values in helping particularly with a young people.

The appearance of a mode of counseling called "value clarification" signifies the realization that values are indeed very much involved in the behavior of individuals. As far as it goes, such a modality may be very helpful. But it is enough, or really therapeutic, to ask a 12 or 13 or 14 or 15 year old to determine his own values and act accordingly when part of his specific illness is that he or she has never been given the stability endowed by clear standards and caring. Direct guidance, including a table of yes and no? Is that not the least any adult community owes to its young the communication of a clear value and further, no model or guide or helper are told, and this is commendable, that the value of respect for one's own body is communicated to a teenager to the work of our agencies, and practical concern as well for one's own future. And further, in the non-communication of values, something, namely the absence of norms, is nonetheless communicated.

In the literature of some agencies which deal with the area of sexual counseling for young people, sexual permissiveness is, in fact, assumed, and thus in a subtle sense encouraged. Sometimes sexual permissiveness outside of marriage is the actual view of the counselor involved. This value, or, depending on your point of view, dysvalue, may *willfully* be communicated in the course of counseling.

Whatever our own views, these questions relating value communication to the actual work of our agencies, counselors and therapists supported by the Jewish community, must at least be confronted even if one were to say that the decay of value systems is at least one significant cause of the kinds of problems with which we are dealing. It is a difficult task to determine with specific exactitude, applicable to every specific situation, what these values are, but a consensus is possible. Such a consensus might very well include the association of sexuality with sanctity and moral discipline, the sanctity of marriage, sexual responsibility in marriage, the importance of the family, and responsibility to the wider community as well.

Many lift up their arms in despair: "How can we few Jews hope to confront the commercial exploitation of sex and the pervasiveness of an entire society? But many times in our history we Jews have lived under massive cultural pressures of all kinds of other idolatries and remained "counter cultural" because we knew that was necessary to assure our survival. The very smallness and organic nature of the Jewish

community, and thus its ability to control its own destiny, is an advantage.

And from this derives a second implication for the mission of our Jewish social agencies; the special burden that our social agencies and workers bear upon themselves for the restoration of the role of parents.

In our parents have more and more turned over parental functions to social agents, professionals, "experts." This expertise is a godsend.

But there is also the self-arrogating temptation for social agencies to contribute, if not by commission then by omission, to the further weakening of the family.

For the board of the Chicago Jewish Federation to allow a social agency to act without even the most simple glaring knowledge of the parents in such crucial areas as the dispensing of contraceptives and medical and surgical procedures is to assume a very heavy burden of responsibility indeed. It is a matter that cannot be decided only on the principle of worker client confidentiality or even on the heritage of civil libertarianism. For Jews have long espoused, but on the basis of consideration as well for the strengthening of the family and parent-child bond.

At the least each social agency that acts in place of parents and in place of family bears the direct responsibility for direct efforts and programs on every level to strengthen the family and the parent-child bond.

What else is to be done? Further consultation, dialogue and discussion between rabbis and leaders of our social agencies as well as workers themselves would be a very desirable step in the direction, as would consultation between representatives of the Chicago Board of Rabbis and the Response Center on literature, value-clarification and other such materials used by workers and given to clients.

Another desirable step would be the establishment of a joint commission on Jewish family values under the shared auspices of Chicago Board of Rabbis and Jewish Federation of Metropolitan Chicago which will represent, across the board, on the model that PAC represents for the area with which it deals, all those groups and agencies which are now dealing directly with the area of the Jewish family.

Such a commission would address, in a systematic fashion, issues such as the breakdown of the Jewish values in the home, rise in the divorce rate among Jews, the special concerns of singles, mixed marriages and similar issues, and seek effective action programs.

On certain critical occasions, the Jewish community was roused to action on this basis: "It is time to work in of the spirit when the teachings of Torah are being destroyed." For Torah is our life, and the length of our days, as a people on earth.

(Continued on page 14)

Lebanon

into a firefight too big even for him, he goes down in battle.

I do not suppose that, in all our time together on that occasion, Haddad once raised his voice, or spoke in any way in anger. I have never, indeed, heard him sound emotional. By and large he lays facts, opinions and prospects on the table with a little evident feeling, less, perhaps, than man turning over the pages of a parish magazine.

For all that, and I have seen the same thing subsequently, there was a distinct and persistent curiosity in his contribution to our conversation. For him my visit was an opportunity to inquire, rather than bitterness, how it came about that the Christian world of the West, and the churches and the great institutions of that world, cared so little about what was happening to him and his people.

As he catalogued the unending flow of Russian weapons captured by his troops or used with savagery against his villagers, he wondered aloud at the indifference of the Western powers to this evidence of the spreading stain of a hostile influence in the Middle East.

His contempt for the UNIFIL troops was professional rather than political. Particularly, as I have already said, he judges me to be acting in accordance with the wishes of their governments, governments

which have already accepted the inevitability, if not exactly the desirability, of the eventual elimination of the Christian population of Lebanon.

He is not the kind of man given to—or capable of—large cultural generalization, but in his eyes I felt I could see the hardest evidence of the decline and cowardice of Christian and Western civilization.

When we parted, I felt cold and exhausted and harrowed. And, of course, I had been unable to answer any of his questions. What is inescapably contemptible, though, is the hypocrisy, deceit, and downright deviousness of the United Nations and general Western policy towards him and his people.

I do not suggest that Sa'ad Haddad is by nature a kindly, chivalrous, or even a good man. I should not care to be on the opposite side to him, and I am prepared to believe that his reputation for ruthlessness is justified. But I find his fight, as the fight of his fellow Christians, and the fight of his Shi'ite and Druze allies, admirable, and even heroic.

When, on the occasion of that first meeting, we shook hands and Haddad went out into a night soaked with rain, to some unknown rendezvous, I felt not hatred for the enemy, but a certain pity for him, and a hope for the civilization of which he is a part, but which will mount no rescue.

Jewish Teenage Pregnancy And Our Response

By Rabbi Herbert Bronstein

Earlier this year the Board of the Jewish Federation of Metropolitan Chicago asked the Chicago Board of Rabbis for a consultation on current policies and practices of the Response Center. The Response Center is an outreach counseling program for teen-agers established under the auspices of major agencies of the Jewish community. The question involved a request by Response Center to be given authority directly to dispense contraceptive devices, to provide medical procedures as well as sex counseling to teen-agers above the age of thirteen without parental involvement.

Such consultation is appropriate and wise. The very source of the problems that have created the need for the Response Center are indeed not limited to the medical or technical level alone. The problems at their source arise from a profound devalue of values in our culture. And among Jews the realm of values is the particular, if not the exclusive, concern of the synagogue of Jewish religious education, and therefore of the rabbinic.

Commandably, the Response Center goes beyond other agencies in the endeavor to integrate "the physical, the emotional and the cognitive" in its "service delivery system" to use the rather mechanical language of current terminology to describe care for human beings.

It is necessary and in accord with the ideal of compassion to help whatever individuals we can. But it is not generally perceived that the problem which created the need for Response Center far exceeds the realm of the medical, the information, the physiological the technical, and even the emotional, as necessary as these are particularly in the light of much disfunction in parent-child communication.

As we seek, however, both the cause and the solution of the epidemic of teen-age pregnancy on the level of the immediate cause alone, the cultural malaise increasingly produces victims in volume far exceeding our capacity ever to respond adequately.

A document of the Response Center states: "Teen-age pregnancy is largely the result of non-use or sporadic use of contraception." Surely this is a simplistic statement, true only in the most immediate mechanical sense.

The malaise itself, the more basic cause of teen-age pregnancy, is due neither to lack of information, nor the inavailability of contraception. It arises out of the corrosion of values in our society and therefore must be confronted on the realm of values.

The problem goes deep into the mentality of our particular age.

Consider that without technology of contraception, other societies, from the most archaic period of human history almost to our own day, on the basis of a cohesive and coherent set of values, were able to manage very well, because the young were brought up with the conviction that sexual relations touch on the realm of the sacred, that sexuality involves self-respect and self-discipline, responsibility to other persons and to the well-being of the entire community.

We are fortunate to have been endowed in the Jewish ethos with a particularly affirmative and positive heritage on sexuality. The goal of a giving sexual relationship between husband and wife in the context of a sacred covenant is taken up again and again by our spiritual genius as the most sublime metaphor for the ideal relationship between the Divine and the Human. I believe with the mystics of Israel that every expression of real affection in marriage, above all, sexual consummation, is itself a "Tikkun," an act which brings about, somehow, a higher degree of harmonization on all levels of being toward the messianic consummation itself. Sexuality, sanctity, physical joy, responsibility, fidelity, are fused for us into one beautiful summation.

We live in a time, as did our ancestors at certain times, within a powerful culture that corrodes these ideals. Like our ancestors we can resist this corrosion.

Our culture, in every form of communication, encourages a shallow sexual promiscuity linked with a mentality of exploitation. In all forms of the media, our society makes a mystique of sexual prowess. From every direction, our children absorb from the general culture the idea that personal sexual gratification is morality-free and socially indifferent.

One result is the high level of sexual intercourse among very young people. This is only a corollary, of course, to the extreme value confusion and immaturity among the

adult population; only a reflection of a high degree of marital infidelity and family disruption, all of which widen the break in the parent-child bond.

We Jews have much to fear from these destructive developments. For the Jewish community especially, family stability and the inculcation of the heritage within the home are crucial to survival itself. Anything which makes for family instability has a special impact on the Jewish community because it is so small in number and vulnerable to many other forms of loss.

For those of us concerned about family stability has a special impact on the Jewish community because it is so small in number and vulnerable to many other forms of loss. For those of us concerned about family stability, a clear statistical relationship should give us pause. From Masters and Johnson to any number of university based research projects it has been demonstrated with alarming consistency that the higher the rate of sexual promiscuity before marriage, the higher the probability of infidelity after marriage.

For reasons of almost practical agency, issues touching so deeply upon the Jewish family and Jewish survival certainly do require a searching out of the deepest roots of the problem as well as the experience and wisdom of the Judaic heritage.

What are the deeper sources of these problems? Why the tremendous commercial exploitation of sex in our time? The very fact that a certain kind of blindness blurs our perception to any but the immediate physical causes, this blindness itself, points to the deeper cultural problem. The course of the very real problem which, admirably, significant agencies of the Jewish community are trying to confront, is the mentality of materialism and secularism, that we will find the indifference to other human beings everywhere have revered and taken great pains to preserve.

By materialism I do not mean the mere drive for material success in the vulgar sense, but the far deeper conviction that grips the modern mentality as in a vise, the conviction that nothing is real except matter. And the other side of the materialist coin is the "secularist" view that there is nothing, therefore, that can be called sacred, for there is no spiritual reality.

If matter is all that exists, the only thing that a human being has left to live for are material things. These become the be-all and end-of life. When the physical is all that exists for us, physical gratification assumes immense significance over anything else. If spiritual values, fidelity, love, above all, have no reality, are not rooted in some permanent realm which transcends the material, love itself is reduced to instigating and physical gratification only. And it is this that has brought about the emphasis on material gain at any cost. If there is no reality that can be called sacred, how can one really believe in the sanctity of anything at all? Of friendship? marriage? Of the family? Of human life. When spiritual reality, the sacred, is denied, then it becomes literally factually true that nothing anymore is sacred. Real relationships which involve a sense of sanctity are crushed. This is especially so when we do not feel hemmed in consciously by any reality above and beyond us that calls for moral limitation.

Others our own self-seeking. The material, finally, produces a tremendous upgrazement of the self-seeking and acquisitive side of human beings which a historical in describing our culture today has called "The Culture of Narcissism," of which journalism speaks as the "Me Generation," but which in plain language means selfishness. The consequence is the atrophy of the other side of human beings, the generous, giving, caring side of human beings, the breakdown of regard to anyone but one's self. The sense of the well-being of a community combined mentality of the emphasis on material gain, upon physical gratification and upon self-aggrandizement, that the massive commercial exploitation of sex derives. It is in this source that we find the glamorization of promiscuity and the idolatry of amoral sexual gratification. Here is the reason for the mythologizing of sexual prowess. Here is the devaluation of human sexuality not only in pornography, or in slick magazines, but in the media day in and day out, between segments of banal television shown in prime time, in the repeated depiction of promiscuity and infidelity on the television soap operas not as the exception but the norm in fashion magazines for teen-agers, on bumper stickers and T-shirts.

Cults and Missionaries:

How One Jewish Girl Managed to Escape

BY LEAH SIMONSON

Each year, many young Jewish kids, fresh out of high school, leave their homes to attend colleges and universities. They've been warned that they are about to face new challenges and new responsibilities, such as washing their own dirty dishes, paying their own skyrocketing phone bills, and keeping their own rooms from looking like disaster areas.

What most of them are not aware of are the religious conflicts they are about to face, especially those students heading for schools in the "Bible Belt" of the United States.

As a freshman in college, I was one of these unprepared students. I attended a school in Tennessee where I encountered very few Jews with whom I could associate. Because I had never needed to identify with other Jews, having always had my family to turn to, I did not go looking for any Jewish student organization to which I could belong. As a result, I suffered an inner turmoil which is very difficult for anyone else to understand unless they have encountered my situation.

I was one of the few Jews among many Gentiles and I gradually lost my Jewish identity. Several students approached me on the topic of Jesus as the Messiah. Even though at first I resisted them, telling them "let me come to you if I'm interested," the "campus crusade" groups and other Christian organizations finally got to me.

I felt isolated, I wanted to be accepted by these people whom I considered to be my friends. They appeared to be so enlightened that I began to wonder if they had something I didn't have.

Finally, I yielded to their force-feeding. I was curious about their religion because I hardly knew anything about it. When my missionaries saw my instability, they took care of me. I was given the standard breakfast, lunch, dinner and even snacks. It

got to the point that, after a hard night of sock-grindings, I'd be awakened at two or three o'clock in the morning by a phone call from a "good Christian" dictating verses to me.

By the end of the school year, I was confused, unhappy and uptight. When I came home for the summer, I "spilled the beans" to my parents about my problem. Mom and Dad helped me to find myself and to acknowledge the Jewish faith that had been buried under tons of psalms, proverbs, verses — you name it.

My intention for sharing this experience is to make parents and/or their college-bound kids aware of the religious conflicts that so many of us face as Jews. Stand up for Judaism. Don't be afraid to be different.

I strongly encourage Jewish students entering college to join Jewish campus organizations. It's more important than many of us realize that we have someone to share a common bond of Judaism with. Before you start looking into what someone else's religion has to offer, make sure you know and understand what the Jewish faith offers.

If I can answer any questions or be of any service, please feel free to contact Temple Sinai on Johnson St. in Hollywood and Rabbi Seymour Friedman will tell you how to contact me.

I'd like to offer special thanks to Rabbi Samuel Jaffe and Rabbi Seymour Friedman, as well as my parents and friends, for helping me to recover the beautiful heritage I almost lost.

Leah Simonson is 19 years old and has just finished her first year at Vanderbilt University in Nashville, Tenn. Her parents are Dr. and Mrs. Louis Simonson. She is the second oldest of five children and has four brothers. Leah was born in Hollywood and has lived in Los Angeles all her life. The family have been members of Temple Sinai of Hollywood for many years.

(Continued from page 13)

up a handwritten report dated July 17, 1947, which said that "the prisoner Wallenberg (sic) ... died suddenly in his cell last night."

Gromyko's announcement came shortly after former Soviet Premier Nikita Khrushchev denounced Stalin in 1957 and included the fact that the Soviet minister responsible for Wallenberg's imprisonment had been a friend of Stalin, and had been sentenced to death and shot. This "handwritten report," however, has been contradicted by more than a dozen alleged sightings of Wallenberg since 1947. While attending a medical conference in Moscow in January 1961, Naim Svaritz, a Swedish professor and family friend of the Wallenbergs, mentioned the case to a Russian colleague, Prof. A.L. Myasnikov. He replied he was familiar with the case and that the Swede was in a bad state, and in a Soviet mental institution. When the Swedish government inquired further, Myasnikov retracted his previous statement, saying Svaritz must have misunderstood him.

In 1978, a former Polish citizen, Abraham Kalinski, who now lives in Israel, reported he had seen Wallenberg in a prison yard in Vladimir. Two years ago, Jan Kaplan, a Russian Jew, in a phone conversation with his daughter in Israel, told of a 1975 meeting in Butyrka Prison with a Swede who had been in prison for 30 years. Later, Kaplan attempted to smuggle out a letter detailing his encounter with the Swede. The day after he sent the letter, he was rearrested by the KGB and returned to prison. The Soviets then curtly told Sweden: "There is no, nor can there be any, new information regarding the fate of Raoul Wallenberg."

Until recently, the Swedish government had made only halfhearted attempts to get to the bottom of Wallenberg's disappearance. Sweden's postwar socialist government was afraid of stepping on Moscow's toes, and repeatedly passed over opportunities to raise the issue or exchange prisoners. Sweden turned down several offers of assistance in the case from the U.S.

"The Wallenbergs were the Rockefeller

of Sweden, and why should a socialist government want to help them?" reasons Berenyi. "Now, with a conservative government in power, things may change."

Evidence of such a change came last fall when Sweden offered to swap for Wallenberg a Swedish national caught spying for the Russians. The Soviet Union was not interested.

Because of Sweden's silent diplomacy and longtime refusal to "drive tandem with the Americans" (as the Swedish ambassador to Moscow put it in 1949), little progress was made until two years ago. In November 1977, Tom Lantos showed his wife, Annette, an item in the back pages of the New York Times reporting that Nazi-hunter Simon Wiesenthal had interrogated a former Russian KGB agent who said Wallenberg was alive and being held in a Siberian hospital.

"We knew we had to do something, but couldn't expect to bring proceedings against the Russian empire from our little hidden base," says Lantos. "In August 1978, they went to Washington. Support gathered slowly, and by July 1979, Sens. Frank Church, Claiborne Pell, Daniel Patrick Moynihan, and Rudy Boschwitz announced they would co-chair the Free Wallenberg Committee (c/o PO Box 611, Burlington, CA 94010) in the U.S."

"There is too much evidence to accept the pat Soviet statement that he died in 1947. It appears the Soviets want to sweep the Wallenberg case under the rug," the senators' joint statement said.

The present strategy is to keep alive the Wallenberg case until a thaw in Soviet-American relations and, perhaps, the opportunity to extract concessions from Moscow. People like Guy von Dardel believe the high-ranking Soviet officials who deny knowledge of his brother are "honestly misinformed" by lower-level bureaucrats who have conspired to cover up the case. Von Dardel adds: "We've been very careful never to get mixed up with professional anti-Soviet campaigners. We always make it clear we are not trying to hurt the Soviets. We just want Raoul back."

Successful Investing

Yields High On Municipal Bonds

by David R. Sargent



Q—My wife and I are sixty years old. We are considering switching half of our life savings from certificates of deposit (which will mature shortly) to municipal bonds. We will need this money in two years to supplement small pensions. Do you approve? M.T. Massachusetts

A—Today's high tax-exempt bond yields are very tempting to income-oriented investors. As this is written, the yield on the Dow-Jones Index of long-term city and state bonds stands at a record 9.72 per cent. It is difficult for taxpayers in even moderate brackets to exceed this tax-exempt return by buying higher-yielding taxable obligations. The tax is even more difficult if the investor must pay state and local income taxes as well as the Federal bite.

Nevertheless, you should beware of the pitfalls involved in buying high-yielding, long-term, fixed-income securities. Inflation will probably continue at a high rate in the years ahead. This will erode the value of principal invested in bonds, whether taxable or tax exempt, and also could mean that you would have to absorb a loss if forced to sell before the bonds mature.

In addition, municipals, like other bonds, pay fixed amount of interest. Inflation will threaten the purchasing power of this income just as it erodes the value of dollars committed to such investments.

Another danger with municipals is lack of liquidity. It is often very hard to sell them, especially when only a few bonds are

involved, or when financial markets are fluctuating rapidly.

Despite the high tax-exempt return, I would avoid municipal bonds and instead buy some utility common stocks. Moderate earnings and dividend growth will help offset the future impact of inflation. A list of likely issues would include American Tel & Tel, New England Electric, Public Service of New Mexico, and Tampa Electric. Their average yield is about 10 per cent.

Q—Would you recommend purchase of Borden for growth and income? A.B. New Jersey

A—No. In hopes of reversing what has been luster financial performance in recent years, Borden (NYSE) has begun a major divestment program whereby 12 food and chemical businesses will be sold. Proceeds will go towards expansion of specialty chemical operations, particularly polyvinyl chloride and ammonia, and also to snack foods and pasta divisions. The payoff from these projects is not expected until 1983 or later.

In addition, Borden's gas supply contract with Texaco terminates this year, and alternative supply arrangements for next year will cost the company about \$40 million. Thus, the near-term profitability picture for Borden is cloudy. Other food stocks, such as Heinz (NYSE), would be more suitable for purchase.

With No Candidate In Offing Begin To Retain Post Of Defense Minister

JERUSALEM, (JTA) — Premier Menachem Begin has made it clear that he plans to remain Defense Minister for the foreseeable future, following the refusal of Knesset Foreign Affairs and Defense Committee chairman Moshe Arens to assume the post. Arens rejected Begin's offer to become Defense Minister last week. The Premier has been acting in that capacity since Ezer Weizman resigned from the post last spring.

In a TV interview, Begin said that by law the Premier must hold the post if it is vacant, and he indicated there was no feasible candidate in the offing. He said that Mordechai Zupori was "excellent" in his present post as Deputy Defense Minister, thus putting to rest Zupori's aspiration to be named defense Minister.

As for Agriculture Minister Ariel Sharon, who has made it clear that he would like the Defense Ministry post, Begin said he was one of the world's best generals but observed that three coalition partners, the Democratic Movement, the Liberals and the National Religious Party—opposed his candidacy. Thus, Begin said, if he were to name him to the post he would be left "without a government."

The Premier was in vintage form during the lengthy, wide-ranging interview. He parried and thrust with the three interviewers, repeatedly chiding the television broadcasts for presenting what he felt was too negative a picture of the government's record. He cited figures to show that the government had provided housing solutions to more than 80,000 slum families and had put up 116 new settlements, on both sides of the Green Line, during its three

years in office. He said he was against advancing the elections from their November 1981 date because until November 1981 the government would be able to put up more new homes, further reduce the balance of payments deficit, and achieve success in its fight against inflation. If the election date was advanced, he added, the earliest it could be would be May or June 1981. He did not explain why this was so.

The Premier flatly denied his interviewers' assertions that relations with the U.S. were deteriorating or that Israel's standing there was being eroded. The crises of 1948 and 1956 were incomparably worse than the present situation, when President Carter is pledging not to pressure Israel and not to cut back aid, Begin said. Then the U.S. was denying Israel arms and threatening sanctions through the United Nations Security Council.

He denied, too, that Israel's international isolation was deepening. When an interviewer added recent UN votes, Begin said these resolutions "are not bullets, they can't kill." They were the result of bloc voting coupled with the West's kowtowing to oil interests, he asserted and Israel should brace itself for more of the same.

He noted that even the U.S. never recognized Jerusalem as the capital of Israel. "But we do not recognize their non-recognition," he declared. "That will not determine the fate of Jerusalem."

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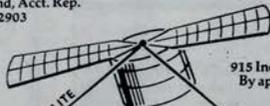
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The Rhode Island Herald

Fall Fashion Preview Guide

From head to toe, fall is a season of options

Freedom is the word for fall, 1980, fashion—freedom to dress as one pleases, to choose styles that are both fashionable and comfortable (and, of course, practical), to enjoy dressing for the fall and winter seasons.

Acquiring a personal style is everyone's game this year, as an unlimited selection of fashion options is offered to the consumer. Designers and manufacturers have created their 1980 lines with the current economic situation in mind.

In all price ranges, there is a variety of lengths, cuts, colors, textures and accessories from which to choose.

Designed with wearer in mind

On the racks is ready-to-wear that can be updated in future years, mix'd and match'd to create many looks with just a few purchases—quality clothing that will last.

While there are no dictated styles, no one "look" for 1980, there are, however, a few themes that have been carried throughout many of the exciting new collections.

For the traditionalist, there are new editions of unforgettable fashion classics. The suave *tailleur*, the simple, elegant dress, the steamer coat in a short or long version, the braid-trimmed suit, the school-girl dress, the trumpet skirt, the pants suit and sweater dressing highlight the 1980 classics.

Blazers, in different lengths, go well with pants, skirts and even dresses. Traditional plaids in pleated skirts, with warm, woolen sweaters and a blazer to match, form a classic, basic core for any wardrobe. Tartan plaid combinations with black skirts or jackets are popular classics.

For a more elaborate look, romantic themes bring history to the present, with such Edwardian and Gibson girl elaborations as leg o'mutton and balloon sleeves, lace jabots and insertions, and Sargent-portrait ballgowns in satin and taffeta.

Also in this category—the Henry James look of the 1900s in semi-fitted jacket suits with frilly ruff necklines and muffs, and Hapsburg splendor echoed in regimental trimmings, loden cloth, passementerie and fur borders.

The segment of the fashion audience that favors a more contemporary aura will appreciate the third influence—modern art and sci-fi, with abstractions inspired by Picasso and Cubist looks in quilted down or appliqued fabric.

Easy (but, sophisticated) shifts, tubes and A-line smock dresses feature waistlines on the low side. The 1980 difference in these classic looks:

fairly deep armholes, widened shoulders and full sleeves. There is no 1980 hemline.

Guidelines are based on proportions—slim skirts are short, while full skirts below fitted tops are longer, falling below the calf. Coats are the focal point of many outfits. They include colorful baseball jackets, trim topcoats, elegant three-quarter tubes or wide swirls of fluffy mohair.

Coats are frequently more decorative than the dress beneath with embroidery, applique, braiding, and fur accenting coats of velvet or quilted silk.

Pants take the headlines this season in a wide array of shapes and lengths. Bermudas, knickers and culottes are shown in city suits as well as sports clothes. The jump suit works, well made from off-beat or elegant materials such as silk.

For evening dress, natural bareness, the strapless top, open necklines and leggings in colored tights or stockings take center stage.

Textures are either boldly new or a revival of past grandeur. Suede and glove leather, in deep colors, highlight day and evening ensembles.

The shaggy poodle cloth of the '50s has been recreated in a glistening plush texture. Also featured are jacquard silk weaves, silk crepe de chine, tweeds and Ultrasuede.

The 1980 colors are taken from a palette featuring strong and deep, or very pale yet definite, shades. Forest green and deep blue are popular, with clear, pure red and sweet rose pink unquestionable favorites. Shades of purple, from pinkish Persian lilac to raisin, are seen in everything from fabrics to shoes.

This year, details and accessories give each garment its impact. Lace appliques, handkerchief points, tucks, pleats, smocking, colored piping, bugle beading and sequins are just a few of the many fashionable touches seen this season.



IMAGINATION AND INDIVIDUALITY is intertwined into each sweater or jacket designed by Nancy Pulllock. Her second complete collection, in time for fall, 1980, features an array of sweaters in new designs, color and texture combinations. This multi-color hand knit textured wool cardigan is representative of her line, designed with the wearer in mind.



A CONFIDENT CHARACTER is conveyed by these coordinated suits. Left, ivory pin-tucked blouse tucks into a wool boucle black skirt with pleated front panel. The short fitted jacket is in a wool tartan plaid with red as the dominant color. Right, the classic look of a black and white wool herringbone tweed jacket with velvet collar is teamed with a black wool flared skirt and bone crepe de chine blouse with asymmetrical bow. Stylish hats top off each outfit. Designed by Hubert Latimer, for the Mollie Parnis 1980 fall collection.

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IT'S A SIGN OF THE TIMES — Fleecewear has fast become the leisure wear fabric of the eighties. The warm-ups, pictured above, made of 50 percent Creslan acrylic fiber and 50 percent cotton, offer value, quality and performance. The outfit at left, by Channel Mark, features smart styling and comfortable fit. Available at specialty stores and department stores. The popularly-priced sweat-shirts and sweat pants, right, are available in a rainbow of colors at all J.C.Penney stores. Manufactured by the Sale Knitting Company.

Active lifestyles suited to a casual, versatile mode of dress

America is on the go in fleecewear. Sports such as jogging, tennis, roller skating, racquetball and bicycling have swept the nation, creating a heightened awareness of physical fitness. Seldom do we go for a drive

that we do not pass a cyclist, a jogger, or both. It's usual to see a housewife wearing her warm-up suit in the local supermarket, or a college student similarly attired during an Economics 101 lecture.

Dressing in comfort

Presumably, such people have just returned from or plan to engage in active sports. However, this may not be the case.

"Patio jocks" and road runners alike have adopted active sportswear as a comfortable, casual manner of dress. A warm-up suit in the closet is just as commonplace as a pair of jeans.

Direction for the '80s

Active sportswear is the direction for the eighties. In order for it to perform well, the fabric must be able to stand up to the rigors of all kinds of sports.

Creslan acrylic fiber, developed more than 20 years ago, is a favorite of manufacturers and designers of active apparel. Garments made from Creslan are delightfully comfortable, available in a seemingly endless array of colors, and maintain their easy fit, washing after washing.

Much of the active sportswear in the market today contains man-made fibers. Blends of Creslan acrylic and cotton provide softness and absorbency

Nipon's fall collection makes it easy

Easy-interchangeability is one key to a successful wardrobe. Mixing and matching separates to create new looks from a minimum of items is desired by any woman updating her closet.

Albert Nipon Collectibles, the division which stands for separates in superlative fabrics, has its own special appeal to purchasers of Nipon clothing.

Addicts can buy four and five pieces in the same distinctive fabrication.

This fall, one ensemble could begin with a tailored jacket teamed with a pleated skirt, soft ruffle-necked blouse and pair of easy tapered pants, all in the same dark beet and blue-berry colored silk print.

Another coordinated group of pieces from Collectibles consists of matching blouse and pleated skirt in silk crepe de Chine plaid in navy and red, a plain navy blouse with turn-back revers in red and a ruffle-necked navy wool sweater with a red border. They go together in a variety of different ways.

Color-linked pincheck tweed, flecked tweed, wool



FASHION EXCITEMENT AND VERSATILITY are keynotes in the Albert Nipon Collectibles' fall 1980 collection. A total look of youthful apparel pulled together, above, features a shawl collar with contrast-trim, wool cardigan in chili, worn over a stand collar ascot blouse and stitch pleated skirt, both in chili silk foulard print.

Highland fantasy



TOUCH OF HIGHLAND FANTASY. Albert Capraro's way with tartan is revealed in this ankle length skirt in red and black plaid. The soft, full skirt is one of Capraro's newest lengths for day or evening. With short black velvet jacket, trimmed with ruffles, and bright red taffeta bow blouse, the aura is complete. For fall, 1980.

crepe and silk form the key fabrics in the collection. Black and gold are mixed for fascinating evening patterns that include flowered chiffon lame and puffy stripes in gold and black satin.

In these budget-conscious times, when it is wiser to choose less of the best, Nipon's Collectibles are a "healthy" addition.

CLASSIC COATS FOR A CLASSIC FALL

A Trigrè Coat for Abe Schrader: a collection marked by styling, attention to detail, and quality of fabric and workmanship. The fall '80 collection bears the unmistakable elegance of a Pauline Trigrè design, but at more moderate prices.

Trigrè styling is distinguished by the sophisticated simplicity of pure, clean lines. The fall dramatic sweep of the cape... a Trigrè classic.

Full yet controlled coats appear with self-scarves, asymmetrical closings and graceful skirts falling from square-cut armholes. Newest is her short wrap coat with tie-belt. And, for sporty occasions, there are feminine pea jackets and double-breasted refecters.



THE HIGHEST QUALITY FABRICS and sophisticated shaping ensure the good looks of each coat designed by Pauline Trigrè. This wrap coat in bold red ottoman features tie-belted waist and gracefully flared skirt. A Trigrè Coat for Abe Schrader, fall '80.

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New Jewish Newspaper Published

CALGARY, Alberta (JTA) — The first issue of "The Jewish Star," the first commercial newspaper in the history of Calgary, appeared here last week. The new publication, to be published every two weeks, will carry local, national and international news of Jewish interest, according to editor and publisher Douglas Wertheimer.

Wertheimer was formerly editor of the Calgary community newspaper and has a social science background, which includes a doctorate from Toronto University. He said Calgary was the fastest growing city in Canada and that its Jewish community has grown proportionately to about 6000 Jews, an increase of 50 per cent between 1975 and 1979.

Goldschlag Named Ambassador

TORONTO (JTA) — Klaus Goldschlag, a career diplomat, has been named Canada's new ambassador to West Germany. He will leave Ottawa at the end of this month to take up his post. In the diplomatic service, Goldschlag has served in New Delhi, London, Vienna, Ankara and Rome.

Goldschlag was born in Berlin in 1922 and came to Canada in 1937, a refugee from Nazi Germany.

Over 1,000 Holocaust Survivors Due To Attend World Gathering

VANCOUVER, British Columbia, (JTA) — Over 1,000 Holocaust survivors from the West Coast are expected to go to the World Gathering of Jewish Holocaust Survivors in Israel from June 15-18, 1981, the majority from five major West Coast cities in the United States and the largest city in Western Canada, it was reported here by Samuel Mozes, executive director of the World Gathering.

Mozes, who met with Vancouver Jewish community leaders and representatives of local Jewish survivor organizations, said that he had received an enthusiastic welcome "for our plans to hold the largest convocation ever of Holocaust survivors, with the second generation playing a major and vital role in the implementation of those plans."

He met here and received assurances of cooperation for the World Gathering from the Canadian Jewish Congress, Western Division; and from Holocaust survivor leaders Dr. Robert Krell, professor of psychology at the University of British Columbia; Vera Shlyomovs, national chairperson for Holocaust affairs for the Canadian Hadassah-WIZO; and Tzipi Mann, Vancouver Second Generation leader.

Mozes told the Jewish Telegraphic Agency that a mass meeting in Los Angeles held recently under the auspices of the (Council of Survivors) attracted more than

500 representatives in attendance from close to 20 component groups representing survivors from concentration camps and wartime ghettos. Among them were the Sons and Daughters of the 1939 Club, Inc.; Young Leadership-One Generation After; and Generation-to-Generation of San Francisco.

At the same meeting, Mozes said, Ted Kanner, executive vice president of the Jewish Federation-Council of Greater Los Angeles pledged total cooperation and support on behalf of his officers and Board to the World Gathering.

Irving Peters, chairman of the Southern California Council of Postwar Organizations, told the meeting that the World Gathering is "an historical necessity to be held in Israel. It will serve as a powerful demonstration against the revival of the Nazi movement in all of its ugly forms. We must mobilize all freedom-loving forces against the old Goebbels philosophy of distorting truth by re-telling the Nazi lies."

Anita Scheff, executive secretary of the Southern California Council, reported a brisk response to the appeal by Ernest Michel, chairman of the World Gathering who called for cooperation and participation on behalf of the survivor communities

in California. Michel, the executive vice president of the New York United Jewish Appeal-Federation of Jewish Philanthropies, is, himself, a survivor of, among other camps, Buchenwald and Auschwitz.

Both Peters and Mrs. Scheff pledged that Los Angeles, with one of the largest Jewish settlements on the West Coast, would organize a delegation commensurate with its survivor population.

Similar pledges, Mozes told community leaders here, were made by survivor leaders William Lowenberg, Max Garcia and Naomi Lauter in San Francisco. Also giving leadership to the West Coast effort on behalf of the Gathering, Mozes said are: Ed Robbins in San Diego, and Klaus Stern and Cantor Joseph Frankel in Seattle.

He added that special travel arrangements were being made to enable West Coast contingents to fly directly to Israel, if they so desire.

The four-day World Gathering, which has the endorsement and cooperation of the government of Israel, will place a major emphasis on the second generation's "taking up the heritage torch in order to keep alive the Holocaust story so that no generation will ever forget." Mozes told the JTA.

N.Y. Jewish Ed. Fund Awards \$3M Grant

NEW YORK (JTA) — The \$15 million Fund for Jewish Education (FJE), structured to distribute its funds over a five-year period with annual outlays totalling \$3 million, has announced grants to nearly 250 Jewish schools in the Greater New York area for the new school year, according to Sol Litt, FJE chairman. The \$15 million will be the largest such commitment to Jewish educational funding.

The program was created through an agreement between the Federation of Jewish Philanthropies, the New York United Jewish Appeal, and Joseph and Carolyn Grass, long-time benefactors of Jewish education. Each is contributing \$1 million a year for the five-year period in a matching fund arrangement. FJE funds are administered by the Board of Jewish Education of Greater New York (BJE). The

overall Fund for Jewish Education is coordinated through Litt's committee. The first grants in the program were made for the 1979-80 school year.

School grants, amounting to about one-half of the total annual outlay are for the basic upkeep of Jewish schools, including scholarships, building renovation and energy conservation. Demonstration grants are for new and innovative programs in schools and yeshivas and for programs to reach the unaffiliated, Litt said.

He said the incentive grants were for school mergers and that the educator health and welfare benefit grants were meant to enable teachers and school staffs to receive long-overdue health benefits and term life insurance policies.

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B'nai B'rith Advocates A Unified Jerusalem

WASHINGTON (JTA) — B'nai B'rith International concluded its 30th convention here with two actions expressing determination that unified Jerusalem is to remain under Jewish sovereignty among highlights of its six-day agenda that included speeches by the three major candidates for President of the United States.

Both actions on Jerusalem were adopted unanimously by the convention which attracted delegates representing 500,000 members in 42 countries around the world. The meetings were attended by approximately 140 delegates and their guests.

One of the actions was the decision to establish B'nai B'rith's "world center" in Jerusalem. It will be housed temporarily in the B'nai B'rith library on B'nai B'rith Street. The project will be furthered in the months ahead.

The other action was a four-point resolution that emphasized "united Jerusalem is the eternal capital of Israel" and quoted Vice President Walter Mondale as stating that Israel is "our friend, our conscience, our partner" and "its well-being is in our moral, political and strategic interests."

The resolution urged President Carter to "adhere to the provision of the platform of the Democratic Party, adopted by the party's convention in 1976 and again in 1980, which calls on the U.S. to recognize a united Jerusalem as the capital of Israel while continuing to grant full protection for the rights of all its inhabitants and for the religious institutions sacred to Jews, Christians and Moslems."

"This convention registers profound disapproval with the American failure to veto the Security Council's resolution, calling on all governments to remove their embassies from Jerusalem," the resolution added. "The UN's action erodes the peace process and endangers Israel."

It stressed that "this convention urges the government of the U.S. to move its embassy to Jerusalem, without further delay" and added: "this convention categorically rejects the characterization of the older portion of the city of Jerusalem as 'occupied territory' and calls upon the U.S. to reaffirm its commitment to a safe and secure Israel within recognized and defensible borders. The pre-1967 borders—even with minor modifications—are not defensible and do not meet the requirements for Israel's security."

Jack Spitzer, of Kirkland, Washington, was reelected to a two-year term as president of B'nai B'rith International.

Cambodian Refugees Aided

GENEVA (JTA) — Dr. Yoel Baromi, Israel's Ambassador to the United Nations here, presented the High Commissioner's office with a check for \$250,000 to help in the office's rescue program for Cambodian refugees.

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