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No Rhode Islanders Arrested In Providence JDL Incident

Although New York officials of the militant Jewish Defense League insist that Rhode Islanders were among those who caused a disturbance last week in Providence, no Rhode Islanders were among those arrested by police during a hockey game at the Civic Center between the Providence Reds and a Soviet team, Spartak of Moscow.

Russ Kelner said on Monday that Rhode Islanders were among those who had "thrown things on the ice" during the Wednesday night hockey game. As three JDL members were being arrested by Providence police, he added, voices from the audience at the game shouted "Let my people go!"

Police identified those who were arrested as Mordechai Scher, 18, of Stamford, Connecticut; Linda Y. Fisch, 22, of New York City; and Sarah Sohne, 23, of Huntington, New York. The three were charged with throwing bags of paint on the ice during the final period of the game.

According to onlookers, the paint, which had been mixed with a chloride to dissolve the ice, landed with a "splat," splashed the area around the net of the Soviet goalie, splattered the plexiglass backstop

and sprayed several spectators.

The three who were arrested were arraigned Thursday on charges of using an offensive substance to disrupt a public assembly. The charge is a felony, and carries a maximum penalty of five years in jail and a \$1,000 fine. Lt. William J. Murray of the Providence police said that the charges had been brought simply because "the act they committed had the elements of a felony. There was no other reason."

"It happened during the end of the game, emotions were up, it caused a big disruption and it could have caused a riot," he continued.

Thomas J. Pearlman, attorney for the three, said that at the arraignment, he had been able to convince the judge to release them on personal recognizance. No date has been set for them to return to Rhode Island to stand trial, he said.

The incident occurred within two minutes and 40 seconds left in the game and delayed its completion for six minutes. Following the resumption of the game, the Soviets won by a score of 8 to 5.

Another JDL member who was in Rhode Island with the three who were arrested, but who was not himself arrested said the incident

was "A protest against the imprisonment of Jews in the Soviet Union and the denial of the right to emigrate. It is our policy not to allow Soviet emissaries to travel freely in the U.S., whether these be diplomats, athletes or performers."

"Wherever the Soviets go, we intend to remind them that the Jews must be given their basic human rights in accordance with the Soviet Union's Constitution" he added.

The coach of the Soviet team, Nikolai Karpov, interviewed through an interpreter by the daily press in Rhode Island, said, "I hope your police and judge are strict enough with these people. It is a pity a few hooligans put a shadow on the good relations between our teams." He said it was the first such incident on the current tour.

Mr. Kelner said on Monday that there is no currently active Jewish Defense League group in Rhode Island. The name of the person here who is in contact with the New York based group, he said, cannot be presently released. The Committee Against Israeli Retreat, which was associated with the Jewish Defense League and had offices on Thayer Street in Providence last spring, has since closed its offices here, Mr. Kelner said.

Settlements Defy UN Moves

JERUSALEM: As the first group of settlers moved into their prefabricated homes on the site of a former Syrian farming village, the third Israeli settlement to be established on the Golan Heights in the last five weeks began to become a reality.

The new settlement is one of four approved by the Government in response to the United Nations Security Council's decision on Nov. 30 to invite the Palestine Liberation Organization to participate in the Middle East debate.

Construction of the fourth settlement is already under way, Israeli officials said, and the first residents are to move in within a week or so.

Reached by telephone from Jerusalem, a young woman resident of Shaal, said that she and the other residents had made an extra effort to be in their new homes in time for the Security Council debate.

"We wanted Shaal to be Israel's answer to the Palestinian presence in the Security Council," the woman said. She did not give her name.

Shaal is the Hebrew word for step, but the name apparently was inspired by the phrase "Aff Shaal," or, "Not an Inch," which is the slogan of the right-wing Land of Israel Movement, which favors annexation of all the occupied Arab territories. It reflects the determination of the settlers on the Golan Heights to hold on to the occupied Syrian territory and eventually see it incorporated into Israel.

The four new villages raise to 25 the number of settlements established on the Golan Heights since Israel seized the area from Syria in 1967. They will raise to 59 the total of settlements in all the occupied areas.

Nearly all of these settlements are affiliated with kibbutz movements that are sponsored in turn by political parties in Israel. On the Golan Heights, for instance, all the major political parties are represented, from the left-oriented Mapam, which sponsors two settlements, to the right-wing National Religious Party, which

sponsors three. The two kibbutz movements of the ruling Labor Party sponsor seven.

In addition to Shaal, the new Golan settlements are Zion, just south of the Druse village of Majdal Shams; Honathan, about eight miles south of El Quneitra, and Morodot, which is to be established near Ramat Magshamim.

Shabbatone Weekend Jan. 30 in Providence

To some people in this area, the National Conference of Synagogue Youth-NCSY may be a relatively new group on the Jewish youth scene. But for hundreds of kids in New England, and for nearly 25,000 youngsters across the United States and Canada, NCSY has meant a closer relationship with G-d and Judaism, and a better understanding of who they are as individuals and as members of a larger world Jewish community.

The National Conference of Synagogue is the youth arm of the Union of Orthodox Jewish Congregations of America. For many years, the UOJCA was involved strictly in Kashruth supervision, synagogue maintenance and assistance, and public relations on behalf of Orthodox Jewry. As a result of the increased awareness of the need to provide Jewish youth with a program that stresses traditional or Orthodox adherence, the Union incorporated within its activities the sponsorship of NCSY.

The present Regional Director, Elan Adler, a graduate of the Providence Hebrew Day School and host of *Faith of our Fathers* seen weekly on Sunday mornings at 8:15 on Channel 6, speaks positively and with excitement from his office at 102 Waterman Avenue in Providence.

"Our program is one which fills the religious, educational, social, and recreational needs of modern Jewish youth. Here in New England, we service 16 chapters with materials designed to spark and maintain an interest among youth to move towards a relationship with their Judaism. We stress that Judaism in its present state cannot allow for casual observers, but Jews, especially youth, must actively participate in strengthening our traditions and heritage.

"For example, we have an on-going Torah Study program which encourages youth to study about Judaism and its past and present leaders. We also have fund-raising projects which aids our national charity, the Torah Fund. Through the distribution and subsequent collection of cans, and other means, each chapter raises money to provide for Jewish poor, Soviet Jewry, Israel, and the many scholarship requests that NCSY receives from kids who wish to attend a Yeshiva. We also have a couple of Social Action programs under way presently. One involves an Israel Essay contest, the winning entries of which will be used to publicize the annual NCSY Israel Summer Tour. The other involves a clothing drive for kids in Israel who

3 Countries Seek Middle Position In Mid-East Debate

NEW YORK: France, Japan and Sweden sought to establish a middle position mid-week in the debate on the Mid-East which began Monday, January 12 in the United Nations Security Council.

The three countries on Wednesday urged that the debate not produce a one-sided resolution favoring the Palestinian position in the Middle East. Such a resolution would face a certain American veto.

Louis de Guiringaud, the French delegate, said the Council had "a responsibility to reconcile" the rights of the Palestinians to a "homeland," but must insure "that the state of Israel can coexist peacefully with all its neighbors."

The Japanese delegate, Shizuo Saito, said that his government hoped for "a constructive discussion on the achievement of peace in the Middle East, and we should not try to adopt a resolution taking the side of only one of the parties."

Olof Rydbeck of Sweden said: "It is a matter of great importance that the Council should arrive at a decision that can receive broad support. Resolutions which are highly controversial cannot in the present situation benefit any party in the Middle East."

Meanwhile, a five-member Arab committee was working with the Palestine Liberation Organization to produce a draft resolution which would call for acceptance of the "national rights" of the Palestinians, including the return of Palestinians to what is now Israel, and a timetable for the withdrawal of Israel from all territory occupied since the June 1967 war. Such a resolution would face a certain United States veto.

The French, Swedish and Japanese delegates indicated that they also would have trouble supporting such a document, even though they underscored their sympathy for the Palestinian cause.

Until Wednesday, Arab delegates had held the floor in the debate, following the early failure of a move by the United States to block the P.L.O. from the debates. On Tuesday, Ambassadors from Egypt,

Syria, Jordan and the United Arab Emirates took the podium demanding that Israel withdraw from all occupied Arab land and that a Palestinian homeland be established.

The Security Council debate was boycotted by United Nations representatives from Israel. They had vowed to boycott any such meeting in which the PLO was allowed to take part. Chaim Herzog, Israel's chief delegate to the UN, spoke on Monday instead to a meeting of the Conference of Presidents of Major American Jewish Organizations, held near the United Nations enclave, at the Carnegie Endowment.

Israel will never accept an "imposed solution," he declared, and any Council resolution regarded as inimical to its interests will join hundreds of other United Nations resolutions "in the wastebasket."

"Can you envisage the United States government agreeing to negotiate the destruction of American society with the Symbionese National Army?" he asked.

Mr. Herzog stressed Israel's contention that the PLO does not speak for the Palestinians calling the organization a "loose coalition of feuding terrorist gangs" bent on Israel's destruction.

He warned that giving the PLO equal right to participate in the Council would create a dangerous precedent for other dissatisfied terrorists to appear, adding "Because of our unwillingness to be a party to the process of destroying the mechanism for peace in the Middle East by transferring the issue from the Geneva peace conference to the Security Council, in pursuance of an avowed Syrian-PLO purpose to annul all moves toward peace and use the United Nations as a preparatory arena for a future war, we will not participate in the impending Security Council." He explained that Israel has no intention of pulling out of the United Nations, and expressed confidence that the United States would use every means, including its veto, to stop what he called the "downward rush to disaster."

were orphaned during the latest tragic war which claimed nearly 3000 lives."

"This is our approach — encouraging an active participation in Judaism."



Elan Adler

The main outreach program in NCSY is the Shabbatone. During the week-end event, youth from many cities gather in a central location and spend the weekend together totally immersed in Jewish living. "Many find this the first op-

portunity to observe a Shabbat where they can dedicate the entire day to its purpose — a day of rest, and a day of communion with G-d through eating festive meals together, singing, dancing, and studying. At the same time, many boys and girls find out about the various facets and unique advantages of keeping Kosher. Still more thrill to the excitement of opening a Siddur — a Jewish prayerbook — and joining their brothers and sisters in worship. On Saturday nights during a Shabbatone, the group is involved in generally recreational, social, and amusing activities, such as sports contests, roller skating, movies, bowling, and others" Mr. Adler explained.

Always, however, the evening includes a Jewish band, providing a musical background for the inspiring and beautiful tunes and melodies learned during the Shabbat. The Shabbatone is rounded out by breakfast Sunday morning, open rap sessions, and more singing and dancing. At the end, those who attended return to their respective cities with a deeper understanding of their religion and culture and their place in it. Many return for future Shabbatones, and find each one increasingly significant and

(Continued on page 11)

MORE WORTHY

Sam Tenislav and Phil Servalob were having an argument about who was the more important person—a doctor or a lawyer. Sam clinched the argument with this: "I know a fellow who was told by his doctor that his health was a

problem and that he should leave town for a few weeks. He told the doctor he was too busy and didn't go. A while later his lawyer called and told him that if he knew what was good for him, he would get out of town for a few weeks.

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- February 9-February 18—Jesuit Center to the Holyland and Rome.
- February 9-February 18—United Methodist Church, led by Rev. John H. Pressey.
- February 12-February 22—Holy Family Church to Israel and Rome, led by Father Trepanier.
- February 12-February 22—Temple Emanuh, led by Rabbi Joel Myers.
- February 12-February 22—Temple Emanuel of Newton, led by Rabbi and Mrs. Samuel Chiel and Mr. and Mrs. Lawrence Suttenger.
- February 14-February 24—Interfaith Group of Springfield, led by Rev. Ronald Whitney.
- February 16-March 1—Temple Beth El of Norwalk, led by Rabbi Jonas Goldberg.
- February 23-February 28—First International Congress on Family Therapy.
- March 1-March 18—Chelsea-Revere Jewish Community Center to Israel and Rome, led by Mr. Alex Morochnick.
- March 8-March 17—United Church of Shirley, led by Rev. Leonard W. Silvester.
- March 8-March 17—Tri-Parish Community Church, led by Rev. James A. Ewen.
- March 8-March 17—Golden Tour to Israel and Athens, led by Mr. Ben Porter.
- March 8-March 22—South Area JCC, led by Mrs. Eleanor Landa.
- March 8-March 17—Pilgrim Congregation Church, led by Rev. V. Venator.
- March 11-March 21—Temple Emanuel of Haverhill, led by Joe and Sylvia Elgart.
- March 11-March 21—Rotary International District 795 Israel Tour, led by District Governor George Tavares.
- March 11-March 25—Hartford Annual Tour to Israel (for first and second timers), led by Clara and Mickey Sowolsky.
- March 11-March 21—Congregation Tifereth Israel, led by Rabbi Nathan Polen.
- March 13-March 21—Second International Conference on Calcified Tissue (3 return dates).
- March 14-March 24—Temple Emanuel of Lawrence, led by Rabbi Harry A. Roth.
- March 31-April 12—Bi-National Conference on Applied Metallurgy (2 return dates).
- April 22-May 3—Second International Chest & Lung Conference No. 1.
- April 22-May 6—Second International Chest & Lung Conference No. 2.
- April 26-May 10—Spring Tour to Eilat, led by Mr. Sid Heller.
- April 26-May 10—Israel Anniversary Tour No. 1, led by Mr. A. Bernard Shurdut.
- April 26-May 17—Israel Anniversary Tour No. 2, with Athens.
- April 27-May 12—American Physicians Fellowship Tenth World Congress of Israel Medical Association, led by Dr. Manuel Glazier.
- May 4-May 21—Temple Emanu-El, led by Rabbi and Mrs. Eli A. Bohnen.
- May 6-May 20—Congregation Brith Shalom, led by Mr. Jay Plotkin.
- May 10-24—Hillel Club of University of Vermont.
- May 13-June 3—Jewish Community of Dover, N.H.
- May 17-June 7—Jewish Community Center of Greenville, Maine, led by Mr. Max M. Landman.
- May 18-May 20—Third International Symposium on Geriatric Dentistry.
- May 20-June 10—Pilgrimage to Jerusalem of Greenwich, Conn. Community.
- May 24-June 14—Beth Yeshurun Club, led by Rabbi M. Robert Hecht.

This is a partial listing of homogeneous groups. Also available are El Al's daily group tours.

For more information, contact your El Al travel agent or:



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Cohen Foundation Camps Registration is Open

The large percentage of campers who return to Camps Pembroke, Tevya, and Tel Noar, the three camps operated for many years by the Eli and Bessie Cohen Foundation Camps in Massachusetts and New Hampshire attest to the success with which these camps have found the combination of a full rich camping program with a dynamic Jewish living and learning experience. Registration was recently opened for the 41st season by the three camps, established by the Cohens over a period of years.

The three non-profit Cohen Foundation Camps have much in common: mature, well-trained staffs, resident nurses, dietary laws and top notch facilities. Camps Pembroke, Tevya and Tel Noar all feature land and water sports, arts and crafts, full resident camping, and Jewish cultural programs. The end result is personal growth and development in a rich Judaic atmosphere - the realization of the dreams of Eli and Bessie Cohen.

Camp Pembroke, entering its 41st year of meaningful camping for girls 8 to 15, is located on Lake Oldham in Pembroke, Massachusetts. In addition to a full scope of athletic and creative as well as traditional camp activities on the 80-acre Cape Cod site, Pembroke also features Jewish cultural and religious observances, Israeli song and dance fests, and group discussions for increased Jewish

awareness. This camp anticipates its 31st summer under the able direction of Mrs. Hadassah Blocker, 344 Kenrick Street in Newton, Massachusetts. (617-332-5375)

Camp Tevya's mile-long waterfront on Lake Potanipo in Brookline, New Hampshire, is so outstanding that it is used as a



Eli and Bessie Cohen

National Aquatic School by the American Red Cross. Besides accredited and complete water skiing, swimming, boating and sailing programs supervised by Red Cross instructors, Tevya, which is entering its 37th year, boasts golf greens, athletic fields, and eight tennis courts—where its Invitational Ten-

nis Tournament is awaited each season. More information on purposeful Jewish camping for boys and girls 8 to 15 is available from Tevya's imaginative director Dr. Daniel Fishbane at 57 Broadlawn Park, Apartment 5, Chestnut Hill, Massachusetts. (617-327-8663)

The third—and youngest—of the Cohen camps is Camp Tel Noar, on Sunset Lake in Hampstead, New Hampshire. Embarking on its 31st season, this coed Jewish camp also combines recreational programs

with Judaic programming and observance. The outdoor facilities include new scenic areas for hiking and picnicing, plus well-kept athletic fields, Camp Tel Noar's innovative director, George Marcus, may be reached at 37 Orchard Circle in Swampscott, Massachusetts. (617-598-2758)

Obituaries

Sylvia Faber

Mrs. Sylvia Faber died December 31 in Lake Worth, Florida of injuries suffered in an auto accident. She was the wife of Jacob Faber.

She was born in Providence, a daughter of the late Samuel and Pessy (Korpick) Goldman. She was a graduate of Rhode Island College of Education and taught in the Providence school system prior to her marriage.

She also leaves two sons, Benjamin Faber of Hauppauge, N.Y., and Michael Faber of Lake Worth, Fla.; a daughter, Mrs. Patricia Bardt of Lynbrook, N.Y.; three sisters, Mrs. Ann Sonion and Mrs. Dorothy Faber, both of Providence and Mrs. Ethel Jagoliner of North Kingstown, and five grandchildren.

Funeral services were held January 5 at Smith Memorial Chapel in Lake Worth.

Jennie Abrams

Mrs. Jennie Abrams, 92, formerly of Providence, died Monday, January 12, in Doylestown, Pa. She was the widow of Bernard Abrams.

She was born in Russia, a daughter of the late Moses and Lib-

by Swartz, and was a Providence resident from 1908 until she moved to Miami 12 years ago.

She lived in Miami Beach for 10 years until she moved to Doylestown, Pa. two years ago because of illness. While a Providence resident she was a member of Temple Emanu-El; a member of the Ladies Association of the Jewish Home for the Aged, and a member of Hadassah.

She leaves two sons, Victor Abrams of Providence and Maurice Abrams of Whitehall, Pa.

Funeral services were held Wednesday at the Mount Sinai Memorial Chapel of Rhode Island, with burial in Lincoln Park Cemetery, Warwick.

Joseph Ades

Joseph Ades, 87, of the Warwick Health Center, died Saturday, January 10. He was the husband of the late Ida (Kyman) Ades. He was a soldier for the Coro Mfg. Co. of Providence for many years until his retirement 12 years ago.

Born in Poland, he was a son of the late Abraham and Ida Ades, and had lived in Providence for 30 years.

He was a member of Congregation Shaare Zedek of Providence

and Stutchiner Young Men's Benevolent Association of New York City.

He leaves two daughters, Mrs. Jeanette Perler of Cranston and Mrs. Helen Gorden of Warwick; two sons, Leo Ades of Milsboro, Del., and Robert Ades of Hackensack, N.J.; two brothers, Hyman Adasse of Brooklyn, N.Y., and William Adasse of Miami, Fla.; 10 grandchildren and 11 great-grandchildren.

Funeral services were held Sunday at the Mount Sinai Memorial Chapel of Rhode Island with burial in Lincoln Park Cemetery.

Nannie Loebenberg

Mrs. Nannie Loebenberg, 86, the widow of Theodore Loebenberg, died Sunday, January 11. She lived at Charlesgate, 670 North Main Street, Providence.

Born in Attleboro, a daughter of the late Isaac and Minnie (Knopf) Rosenberg, she had lived in Providence for more than 65 years. She was a member of Temple Beth-El.

She is survived by two sons, Dr. Stanley T. Loebenberg and Richard E. Loebenberg, both of Providence; three grandchildren and one great-grandchild.

Funeral services were held Tuesday, January 13 at Mount Sinai Memorial Chapel of Rhode Island, with burial in Temple Beth-El Cemetery.

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GOLDEN WEDDING ANNIVERSARY was celebrated by Mr. and Mrs. Morris I. Gold at a party on Sunday, January 4, given by their children, Dr. and Mrs. Joseph Jay Fishbein, Mrs. Shirley Dwares, and Dr. and Mrs. Benson F. Gold at the home of Dr. and Mrs. Fishbein in Providence. Blessings were bestowed on the couple by Rabbi Emanuel Lazar of Congregation Mishkon Tfiloh as they were surrounded by over 100 relatives and friends. The couple have 13 grandchildren.

Temple Notes

Rabbi Braude to Speak

Rabbi William G. Braude, Rabbi Emeritus of Temple Beth El, will be the guest speaker at the late Friday evening services to be held at Temple Beth Shalom in Providence on January 23 at 8:15 p.m. Rabbi Braude's sermon is entitled "Will You Listen?". All services are conducted by Robert A. Starr. An Oneg Shabbat will follow in Rosenfield Hall. The public is invited to attend.

Sisterhood Luncheon

A luncheon meeting for Temple Sinai Sisterhood members and their guests will be held in the Social Hall of the Temple, in Cranston, on Wednesday, January 21, at 11:45 a.m. Gene deGraide will M.C. the program. For reservations call Bernice Adler at 942-5713 or Elaine London at 942-0588.

Anniversary Service

A special Sabbath service will be held on Saturday morning, January 17, at 9 a.m. at Mishkon Tfiloh Synagogue in honor of the 50th Anniversary of American Mizrahi Women. The service will commemorate 50 years of service to Israel by the women's group. Their accomplishments have helped thousands of Israelis to remove the shackles of ignorance and poverty from their lives.

Rabbi Emanuel Lazar will dedicate part of the services to American Mizrahi Women's Sabbath. The public is invited, and a kiddush will follow the services. Mrs. Alex Goodblatt, Mrs. Henry Abemovitz, Mrs. Ben Hamer and Mrs. Robert Berlinsky are in charge. Mrs. Abraham M. Mal is in charge of publicity.

Couples' Club Election

Temple Emanu-El Couples' Club will hold an election and planning meeting on Tuesday, January 20 at 8 p.m. in the Temple vestry.

Professor to Speak

Professor Robert Weisbord of the History Department at the University of Rhode Island, and a doctoral graduate of New York University, will speak on Sunday, January 18 at 8 p.m. at Temple Habonim in Barrington. His subject will be "Jewish and Arab Refugees in the Middle East." He is the author of several books and articles, and this past summer con-

ducted a seminar at the University of Rhode Island on Arab and Israeli relations.

Daily Worship

Congregation Sons of Jacob, on Douglas Avenue in Providence, holds morning services each weekday at 7 a.m. On Saturdays services at held at 8:30 a.m. and on Sundays at 8 a.m. Mincha services are held 15 minutes before sundown.

What Is The Reason?

RABBI YAAKOV UVSITZKY

Why is embalming prohibited according to Jewish Law?

The guiding religious ideal in regard to embalming is that a person passing away should be laid to rest in a natural manner. There should be no mutilation of his body and his remains may not be tampered with. The body may not be handled except for religious purification. Disturbance of the inner organs many times required during the embalming is prohibited as a desecration of the image of G-d. The deceased benefits in no way from this procedure nor is it respectful. Jewish Law prohibits embalming even when the person willed it before his death.

Why is it a custom to cover the deceased with a sheet?

First of all it is considered very disrespectful to the dead to allow other people to see the signs of death on his face. At one time only the faces of the poor people were covered because they became discolored from malnutrition and the family felt greatly ashamed to have other people see him in this condition. However, the Rabbis felt this to be incorrect and in order to erase the distinction between the rich and the poor, the Rabbis decided that the faces of all dead, both rich and poor, must be covered after death.

Stay informed. Read the Herald.

IMPORTANT BOOK

CINCINNATI, OHIO: A book has been released by Wilson Books entitled *A Little Book on Religion (for people who are not religious)* by Dr. Samuel Sandmel. The book is a collection of facts to explain to "mature people without religion what religion is all about." It confines itself to western religions and covers the basic questions non-believers ask when challenging religious thought. In his responses, from an impartial viewpoint, rather than from a Jewish or Christian one, Sandmel provides answers to problems with which religious thinkers have been wrestling for centuries. The purpose is "to possibly help some people remove those obstacles which bar them from religion, and religion from them."

NO RECOGNITION

WASHINGTON: Greek Ambassador Menelas D. Alexandrakis has advised representatives of two large Jewish organizations that his government has decided "not to extend diplomatic recognition at this time" to the Palestine Liberation Organization. The two said that the ambassador had disavowed news reports that Greece was ready to give official sanction to the PLO.

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American Awareness of Arab States Growing

Barbara Walters, co-host of NBC's Today Show, was getting ready to sign off for the day. With Rosh ha-Shanah, the Jewish New Year, approaching, she wished her Jewish viewers a "Happy New Year." Then she added a "Good Ramadan" to the show's "Arab friends."

Miss Walters' consciousness of Arab customs had been raised in 1974 when she interviewed President Anwar el-Sadat of Egypt. Her awareness of Ramadan — the ninth month of the Islamic lunar year, and a time of prayer and fasting for Moslems — had subsequently been buttressed by a chat with a stage manager of Lebanese heritage in her television studio.

Few Americans have a chance to talk with an Arab chief of state, but many United States citizens who once associated Arabs primarily with belly dancing and Persian rugs have been exposed to a variety of Arab and Moslem influences in the last two years.

Islamic Art Exhibit

Dotting the country are such Middle East phenomena as a new exhibit of Islamic art at the Metropolitan Museum of Art in New York and an Iranian-funded program on nuclear engineering at the Massachusetts Institute of Technology.

Indeed, in the two years since the Arab oil-producing states imposed an embargo on oil shipments to the United States, there has been a slow but steady growth of Arab participation and recognition in American life.

The Arab states have not — as had been initially feared — bought up control of giant American corporations or flooded the nation with an unmanageable number of petrodollars. Nor have they become an overwhelming lobbying force in Washington or other seats of national power.

They have, however, bit-by-bit, injected themselves into the mainstream of American life in a variety of ways. As a consequence, the public's perception of Arab and other Persian Gulf states as a growing force in the World is now widespread.

Few Americans were aware of the importance of Arab oil until Oct., 1973, when the oil-producing nations of the Arab League virtually halted oil shipments to the United States.

Although the embargo was lifted five months later, the gas lines and lowered thermostats that had been caused by shortages partly resulting from the embargo are still vivid memories to most Americans. In addition, the higher fuel prices that ate into paychecks remain.

Much of the recent growth of Arab recognition and participation in American life has stemmed from the oil-producing nations' rapidly accumulating wealth, following a quintupling of the price of crude oil. Another important factor has been their continuing hostilities with Israel.

The growing recognition of Middle Eastern states was measured in a survey conducted last spring by the Roper Organization, a major polling company. Fifty-six per cent of the cross-section of Americans who were surveyed said Saudi Arabia,

the leading Arab oil exporter, would probably be a "more vital force" in the world in 10 years.

53 per cent of the respondents said they thought the United States should not take sides in an Arab-Israeli war (or did not have an opinion), against 46 per cent who said they favored supporting Israel either with economic aid and arms or with United States troops.

At Indiana University in Bloomington, Ind., a six-month program to train Saudi Arabian school administrators in the use of audiovisual techniques and equipment was begun in July. Five Saudis, all graduates of the University of Riyadh in Saudi Arabia, are currently in the program.

One example of growing American interest in Arab matters can be found in Washington where Dr. Malcolm C. Peck, an official of the Middle East Institute, said there had been an increasing number of inquiries and requests for information about Middle Eastern states.

"We probably get 30 or more letters a week," he said. "That's up by a factor of three or four in the last couple of years."

Main Thrust Is Money

Despite the cultural and educational incursions from Middle Eastern states, the main thrust of their influence in the United States remains money.

Although it was widely feared a year ago by leading world economists that unspent Middle Eastern oil money would swamp the international monetary structure, the surplus cash has been absorbed easily by existing institutions and mechanisms.

Oil producers have spent more than had been anticipated for their home needs, including millions of dollars worth of United States made arms. The remaining dollar surpluses have been invested all over the world.

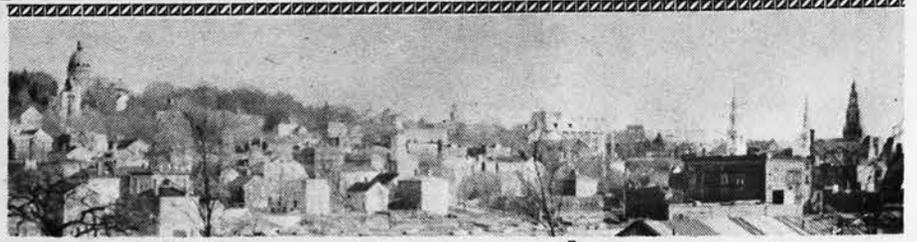
Some Arab investments in the United States, such as the purchase by a Saudi Arabian businessman of the Bank of the Commonwealth in Detroit, one of the largest banks in Michigan, have been widely publicized.

Occasionally, attempts by Arabs to purchase businesses in the United States, have been unsuccessful. Adnan Khashoggi, a Saudi entrepreneur who received notoriety for his role in the Northrop Corporation's alleged efforts to bribe two Saudi generals, failed in an attempt to buy control of the First National Bank of San Jose, Calif., after he had purchased two other banks in northern California, and a number of other enterprises in this country.

One of the most celebrated transactions in the United States was a purchase by the Kuwait Investment Company, through its subsidiary, Costal Shores Inc., of Kiawah Island in South Carolina for a resort community. The price was \$17.4 million.

There are large communities of Arab-Americans in Brooklyn, New York and Detroit, and many other Arab-Americans find a congenial atmosphere in places like Houston, which tend to be pro-Arab in their foreign policy stance.

The Jewish community in Houston is small, and many of the



Providence Past and Present A Bicentennial Story

By Beryl Segal

The Rise Of A Community

When is a place called by the name *Kehillah Kedoshah*, a Holy Community?

When it is able to satisfy the four B's.

Beth Tefilah, a House of Prayer. *Beth Hakvoroth*, a Cemetery, also called *Beth Hayim*, or *Beth Olom*, all of these terms have the connotation of a place of rest for the deceased, an Eternal Home.

Beth Sefer, a place where children can learn about themselves and about their people.

Beth Tmikkah, a source of support for the poor, the orphan and the widow.

In the year 1854 the Providence Jews began to build a community. They began by forming a Minyan, a quorum of 10 males, 13 years of age and older, who come together for prayers, in accordance with Jewish tradition. They worshipped in private houses where they kept a Sefer Torah, a Scroll of the Pentateuch, and prayer books. A year later they were granted a charter from the State of Rhode Island and Providence Plantations, for the purpose of forming a congregation *B'nai Yisroel*, Sons of Israel. They elected as President of the congregation Solomon Pereira, one of the oldest men in Providence, he having come to the city in 1840. That name is worth remembering since he was the first of a long chain of men and women who served the community up to this day. Pereira resided on Clarence Street and had clothing stores on Westminster and Orange Streets.

The signatories of the First Minyan agreed to pay fifty cents a month as dues, and they engaged Rev. Joseph Spiro, a man of piety and learning, to be the Hazan, the Cantor, for the Minyan, at a salary of \$5.50 per week. Joseph Spiro was also a Shoheit and a teacher.

In the *Occident*, a monthly journal edited by Rabbi Isaac Leeser of Philadelphia, who was the leading light for Orthodoxy in the United States at the time, Mr. Spiro tells

with great elation of the first meeting of the new congregation: "I beg to inform you that we have established a congregation here in Providence...They engaged me as their Minister and promised me \$5.50 weekly salary without other income..."

We can assume that he supplemented his salary by teaching children. Joseph Spiro, then, was the first Hebrew Teacher in Providence.

A *Beth Hakvoroth* was acquired almost simultaneously. President Solomon Pereira donated to the Sons of Israel a parcel of land on Reservoir Avenue as a cemetery. This is the only Jewish cemetery within the city limits, and is being used by Temple Beth El to this day.

The 1870's were significant to the Jewish community in Providence with the addition of three more organizations in the city.

The Haggai Lodge No. 132 of the Independent Order of B'nai B'rith applied for a Charter to the General Assembly for providing "Mutual Benefits and for Benevolent and Charitable purposes." The petition was granted in 1870, and the signatures on the charter are practically the same as on the lists of the synagogue.

In 1871 another synagogue, or Minyan, was added. They either disagreed on principles or for personal reasons, the group called itself *B'nai David*, Sons of David, and worshipped separately in various houses.

Three years later the two synagogues merged again and decided to call itself Sons of Israel and David, and out of that union developed Temple Beth El, the first Reform Synagogue in the city.

Now the circle was complete. The tiny community had a *Beth Tefilah*, a House of Prayer, a *Beth Hakvoroth*, a Cemetery, and an order devoted to "Benevolent and Charitable" purposes. All of the people involved came from England, Holland, France and Germany with a sprinkling of people from Poland and Russia.

But in the year 1875 a new era

began for the Providence Jewry, the era of the coming of Jews from Eastern Europe in large numbers. These Jews were poor but they brought with them a rich tradition. They were all Orthodox and they settled mostly in the North End of the city. They spoke Yiddish and were alien to the Jews of Central and Western Europe. They never entered a Reform Temple and they could not conceive of praying in any other language than Hebrew. In that year the Congregation Sons of Zion was founded. The oldest Orthodox congregation in the community, and the first of a series of congregations and *Shtetlach* in the North End that culminated in the great, magnificent *B'nai Zion Shul* that stood on Orms Street. Other congregations were on the North End and in South Providence.

The first Rabbi of *B'nai Zion* was a layman Reb Zalmen (Solomon) Feinberg, grandfather of Dr. Banice Feinberg, who had Semchah as a Rabbi but who did not practice it because of the prohibition of "making your learning a tool for digging," to derive a livelihood. He and his wife conducted a little shop on North Main Street, and served as Rabbi without remuneration.

The worshippers at *B'nai Zion* were mostly from Lithuania, a place known for great poverty and also for great Yeshovoth. There was hardly a house without a *Yeshiva* *Bochur*. They came to Providence bringing their love of learning for the sake of learning with them. The Shul was not only a *Beth Tefilah*, a House of Prayer, but also a *Beth Midrash*, a House of Study.

B'nai Zion was joined by other shulen in the North End and they together with the shulen of South Providence gave the city Jewish institutions that make up the face of Providence. The *Gemilth Hesed* (Free Loan), the *Hachnosas Orchim* (Hospitality to Strangers), the Orphanage and the Home for the Aged were mostly the work of their hands.

But first we have to see what the various Ladies' Associations did.

WOMAN DISTRICT JUDGE

JERUSALEM: Judge Miriam Ben-Porat has been appointed president of the Jerusalem District Court. She is the first woman to hold so high a judicial office in Israel. Judge Ben-Porat, 57, has been on the bench for close to 20 years.

PLAYER KILLED

TEL AVIV: A riot by spectators at a soccer match in Rehovot resulted in one soccer player being stabbed to death and his twin brother being badly beaten when he tried to pursue the murderer. A 17-year-old suspect was held by police.

COMMUNITY CALENDAR

A SERVICE OF THE JEWISH FEDERATION OF RHODE ISLAND and the R.I. JEWISH HERALD For Listing Call 421-4111

- SUNDAY, JANUARY 18, 1976
 - 6:30 p.m. Temple Habonim Sisterhood, program
- MONDAY, JANUARY 19, 1976
 - ALL DAY Jewish Community Center, Showcase
 - 1:00 p.m. Pioneer Women of Rhode Island, Club #1, Regular Meeting
 - 8:00 p.m. Jewish Family and Children's Service, Board Meeting
 - 8:15 p.m. Hope Chapter, B'nai B'rith Women, Regular Meeting
- TUESDAY, JANUARY 20, 1976
 - ALL DAY Jewish Community Center, Showcase
 - 7:30 p.m. Jewish Home for the Aged, Admissions Committee Meeting

- 8:00 p.m. Temple Sinai Sisterhood, Regular Meeting
- Temple Emanu-El, Institute of Jewish Studies
- 9:10 p.m. Temple Emanu-El, Institute of Jewish Studies
- WEDNESDAY, JANUARY 21, 1976
 - ALL DAY Jewish Community Center, Showcase
 - 9:30 a.m. Rhode Island-Southern Massachusetts Region, Women's American ORT, Region Board Meeting
 - 9:45 a.m. Providence Section, National Council of Jewish Women, Board Meeting
 - 12:30 p.m. Cranston Chapter of Hadassah, Temple Beth Torah Sisterhood, Temple Beth Am Sisterhood and Temple Sinai Sisterhood, Study Group Series
 - Ladies' Association, Jewish Home for the Aged, Donor Kickoff, Board and Workers
 - 8:00 p.m. Congregation Mishkan Tfilah Sisterhood, Board Meeting
- THURSDAY, JANUARY 22, 1976
 - ALL DAY Jewish Community Center, Showcase
 - 9:30 a.m. Narragansett Chapter, Women's American ORT, Board Meeting
 - 10:00 a.m. Temple Beth El Sisterhood, Study Group
 - 8:00 p.m. Bureau of Jewish Education, Cranston and Warwick Adult Institute
 - Jewish Home for the Aged, Board Meeting
- FRIDAY, JANUARY 23, 1976
 - ALL DAY Jewish Community Center, Showcase
 - 8:00 p.m. Congregation B'nai Israel, Oneg Shabbat



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Israel Increasing Sales of Weapons

TEL AVIV: Bound by requirements that most of the expected \$1.6 billion in American military assistance must be spent in the United States, Israel is seeking to increase its sales of military equipment to what are described here as largely uncommitted middle-sized countries. The export drive is being spurred as the Defense Ministry has cut back its purchases from Israeli arms industries.

Labor and defense-plant facilities released by the cutbacks have been shifted to the production of export items, and some weapons, including jet fighters, previously manufactured exclusively for the Israeli forces, are now being offered abroad.

"This is not only good for business," a Defense Ministry official said, "but it will also help us maintain our industrial capacity and hold together a force of highly motivated and skilled workers."

Military censorship here prohibits identifying the buyers, but foreign reports have mentioned Singapore, Taiwan, Iran, South Africa and some Latin American countries.

Total Israeli exports of military equipment last year rose to nearly \$190 million from \$90 million the year before, but half the proceeds went to the United States for materials and parts. American interests were partners in some exporting plants.

Jet Fighter for Sale

According to Defense Ministry officials, Israeli arms industries, most of them state-owned companies, have obtained orders totaling more than \$500 million for the next few years.

While the \$1.6 billion in military assistance expected from the United States must be spent there, the Israelis have reportedly been advised that \$1.5 million may be released to be spent here in Israel.

Among the new arms being offered is the Kfir, a supersonic jet fighter originally produced for the Israeli forces. It has been made an export item now that Israel is to get the more advanced F-15, a high-altitude and high-performance fighter, from the United States.

Another is the Galil, a light assault rifle convertible rapidly into a submachine gun, sniper's rifle, automatic rifle, light machine gun or grenade launcher firing antitank

or antipersonnel ammunition.

Israelis hope the Galil will match the success of the Uzi, a locally designed and produced submachine gun introduced two decades ago and still a best seller. The United States Secret Service is among customers in scores of countries.

American customers for Israeli military products also include the manufacturers of Skyhawk and Phantom jets who buy parts here.

Recent complaints by some United States Congressmen that Israel was stealing American technology and selling it upset Israelis.

A senior Defense Ministry official termed the complaints "unfair, untrue and below the belt" and said:

"United States defense industries gained no less by our association than we did."

The hottest-selling Israeli item at present is the Gabriel, a sea-to-sea missile produced by the Government-owned Israel Aircraft Industries. Al Schwimmer, the American-born founder and president of the company, said the concern had orders aggregating \$250 million for the weapons system, which was highly effective against the Egyptian and Syrian navies in the 1973 war.

Another Israel Aircraft Industries product, the Arava, is classified as a civilian transport plane, but has been used by Israeli and Latin American forces to transport paratroopers and military supplies. Three aircraft are being produced a month. Forty-five have been sold and 26 of them delivered, Mr. Schwimmer said.

Electronic and communications equipment, from walkie-talkies to sophisticated communications and control systems produced by various manufacturers, have also sold well.

Other items sold abroad include a fast 400-ton missile boat called Reshef, produced at the Israel Shipyards in Haifa, Shafrir air-to-air missiles similar to the American Sidewinder but said to be cheaper than any competitive system, parachutes, field kitchens, mobile desalting plants, mortars, ammunition and field guns up to 155 millimeter howitzers manufactured by the makers of Farberware kitchen utensils in the Jezreel Valley.

Shapp First Jewish Candidate For Major Party Nomination

HARRISBURG, PA.: When Pennsylvania Governor Milton Jerrold Shapp recently announced his candidacy for the Democratic nomination for President, he became the first Jew in 200 years of American history to enter a Presidential campaign in a major political party.

Shapp became Pennsylvania's first Jewish governor in 1970 and was reelected with a majority of 300,000 votes last year for a second four-year term. In 1966, after he had sold his business holdings, he ran for public office for the first time as a candidate for governor and defeated the Democratic organization's candidate in the primary, but lost in the general election.

Born in Cleveland June 25, 1912, Shapp is the son of Aaron Shapiro, a hardware wholesaler in Cleveland who is a Republican, and Eva Smelsey Shapiro, a Democrat and a leader in that city's women's rights movement. Shapp's wife, the former Muriel Matzkin, is a certified marriage counselor who holds part-time jobs as an instructor in two hospitals in Harrisburg, Pennsylvania's capital, and is devoted to helping the handicapped.

Shapp's first job was to drive a coal truck, in the depths of the Depression, after he graduated in 1933 with a degree in electrical

engineering from what is now Case-Western Reserve University in Cleveland. During World War II, he rose to the rank of captain in the Army Signal Corps and saw service in North Africa and Europe. In 1946 he founded the Jerrold Electronic Corporation with \$500 and two employees. Pioneering in cable television, his company had annual sales of \$50 million and 2100 employees when he sold it in 1966 and devoted himself to public service.

Shapp has participated in three gubernatorial campaigns for a more businesslike approach in the operation of government. He was the first governor in a generation to bring about an across-the-board tax decrease for Pennsylvanians. He has led in consumer advocate policies, programs to help the elderly and handicapped and in welfare reform. In 1974 he gained wide attention for being instrumental in ending the national truckers' strike and in bringing about settlements in other major labor disputes. The AFL-CIO in 1963 voted him its "Man of the Year," the first businessman to receive that honor.

Besides pioneering in the cable TV industry, Shapp also served as a college instructor, teaching problem analysis and decision-making and outlining innovations concerning human resources and industrial operations.

NO LESSENING

MIAMI BEACH, FLA.: Frank R. Lautenberg, general chairman of the United Jewish Appeal told the 44th General Assembly of the Council of Jewish Federations and Welfare Funds that Israel desperately needs \$600 million of UJA funds next year. "The battle for Eretz Israel," he said, "is being waged internationally through politics - oil - economics - morality, and in the hearts and minds of man." The thought that "American government assistance obviates the need for Jewish giving," he said, "is just as pernicious as the illusion of peace. Remember only Jewish giving builds life."

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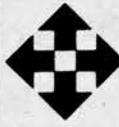
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Exercise May Go A Long Way

NEW YORK: Imagine a plan that will help Jewish people live longer, develop stronger family structures, more fully realize their tradition, and improve the quality of their lives? Dr. Hillel Ruskin, a visiting Israeli Ph.D., thinks he has one.

He believes these are but a few of the benefits to be gained from a stronger Jewish commitment to physical education.

For Dr. Ruskin, who is "on

loan" to the Jewish Welfare Board for two years from his position as chairman of the physical education department of Hebrew University in Jerusalem, the Jewish people present unique problems in the area of physical fitness.

"Each Jewish person is an individual. I once heard a lecture by a physics professor who told us that the Chinese people could send the earth out of its orbit if they all jumped off chairs of the same height on a given signal. It might be possible to have the Chinese do that, but it would never work for the Jews. We're individuals. We don't do things in unison. Programs must be planned that take each person's needs into account."

In the four months since his assignment for the JWB began, Dr. Ruskin has traveled to JCCs and YM-YWHA's throughout the US to lecture staff members on the health, fitness and recreation program he and Oliver Winkler, of the JWB, have developed.

Both here and in Israel, he notes, Jews have a very high death rate from cardio-vascular disease. This rate would decrease if Jews were more fit. They tend to be heavy smokers (especially in Israel), overweight, tense and disdainful of effort — always seeking a "better" (that is, easier) method of performing a task. All these tendencies contribute to poor fitness in Jewish people as a group.

Dr. Ruskin realizes that he is

working against the inclination many Jewish people have to dismiss the need for physical exercise.

"In Israel, we say that the favorite swimming stroke is the 'mechiah stroke.' People who go to the beach wade into the water a few meters, splash some water on their faces, and exclaim 'What a mechiah!'"

"In the US, health clubs often provide the same effect. People who go for a sauna or massage fool themselves into thinking they've done something to improve their fitness.

"Nothing short of 90 minutes of vigorous exercise per week will have a noticeable effect on an individual's fitness," he noted.

If Jewish people have an aversion to exercise, that aversion is contrary to religious and cultural tradition, stressed Dr. Ruskin, who is a knowledgeable student of Judaica.

"Physical activity and sports fall into the category of mitzvot," he explained, "both as 'pikuach nefesh,' saving life; and as 'Sh'mirat haguf,' caring for one's body."

Dr. Ruskin, the only Israeli currently holding a Ph.D. in the area of recreation (from New York University) and a leading scholar on the sociology of sports, believes that the indifference of adults toward exercise is a symptom of faculty and wrong-headed physical education programs.

"If physical fitness is to be part of a person's routine, habits should be set at an early age. Physical education in the schools, however, encourages only the most talented students and ignores the 'flabby Jerrys.' The people who most need to develop good habits are the ones

who are discouraged from participating.

"Schools are more interested in developing varsity teams than in helping average students learn that they have many options in the field of recreation.

"It's like having a music class that teaches only the little Jascha Heifetz. The less talented students are also entitled to learn. Little Heifetz should receive advanced instruction, and the other students should develop what talents they have."

He would like to see 95 percent of physical education programming aimed at 95 percent of the population. He believes that, for the American Jewish community, the JCCs can be a source of such programming.

His plans would revamp most JCC physical education departments. The new emphasis would be on activities in which whole families can participate. Not only would that develop better health for the individual family members, it would help revitalize the Jewish family, in his view.

He would also like to see JCCs develop full corrective, analytic and rehabilitative health programs. He points to Centers in Montreal and Cleveland that have special "sport-medicine" units which analyze each member's medical needs to help in planning an individual program which takes handicaps and areas where improvement is needed into account.

Recreational activities should be a means of drawing Jewish people together and reinforcing the Jewish identity, in Dr. Ruskin's view.

"Physical activity in Judaism is invested with human dignity and spiritual sanctity. Judaism believes in the soul, and the body must be regarded as a sacred temple of the soul."

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Estrangement With Israel Still Possible

LOS ANGELES — As the Hebrew Union College began its second century as Reform Judaism's institution of higher learning, an audience attending the centennial celebration here heard Rabbi David Polish stress that nothing has succeeded in uniting World Jewry like Israel and nothing represents a greater risk to Jewish unity than Israel.

Rabbi Polish, spiritual leader of Beth Emet Synagogue in Evanston; and past president of the Central Conference of American Rabbis (Reform), was the major speaker at the opening day convocation of the college's California School. Rabbi Polish's talk was on the "Great Issues in Jewish Life."

"Inherent in the creation of Israel lies the possibility of estrangement between it and American Jewry," he said. "This estrangement, if it comes about, will certainly not be sought, but it will develop a life of its own."

Yet, Rabbi Polish reminded, the existence of each community is dependent upon the well-being of the other.

"Whatever American objectives may be for a relatively secure Israel, it is questionable whether Israel would have emerged in 1947 or have survived in 1973 if a powerful American Jewry had not played its historic role.

"Similarly, a post-Auschwitz American Jewry, without the consoling and vindicating power of Israel, would not have undergone a birth of creativity and purpose, but would have descended down the slope of despondency, demoralization, alienation and sterility which was already a major part of its lot in the nineteen-twenties."

The possible danger to American-Israeli unity, Rabbi Polish said, can come about, paradoxically, with the possible reduction of tensions in the Mideast, and even without them.

"With the birth of new cousinly — no longer brotherly — generations, which will literally not

speak the same language or share the same culture, the peril of separation and Jewish disintegration will advance."

He emphasized that "our impassioned preoccupations with Israel should not obscure this peril which could ironically fulfill the goals of some non-Jews and Jews through our own doing."

Rabbi Polish then called for the creation of a new organizational structure in which the uniqueness of the Jewish people, transcending American Jewry and Israel, would be paramount.

Concurrent with this proposal, Rabbi Polish also called for the creation of a democratically constituted assembly of American Jewry in behalf of Israel.

Failure to give American Jewry that kind of voice, Rabbi Polish warned, will contribute only to ultimate separation and the decline of the American Jewish community.

Jewish life, he noted, already is blessed with many structures for aiding Israel.

"But by their very vocation, they fulfill the primary purpose of serving as Israel's chief political defender. We and Israel need more. We require an instrument which will place us beyond the relationship of benefactor on one side and recruiter of assistance on the other."

The rabbi said that neither Jewish community — here or Israel — can make decisions for the other. For a true relationship to exist, each should have the right to speak openly to the other, and to utter its concerns without suspicion that it is disloyal.

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PRODUCE 500 DREIDELS WILKES-BARRE, PA.: The "Dreidel Factory" of the Jewish Community Center of Greater Wilkes-Barre completed another successful season, it has been reported. More than 500 hand-crafted wooden dreidels manufactured in the Center were distributed to Center members, local synagogues and Hebrew Schools and to the Jewish Community Center of nearby Hazleton. Production manager was Richard Kaiser, president of AZA. The "Dreidel Factory" was the idea of Sy Hefter, education director of the JCC.

BRIDGE



By Robert E. Starr

In the play of the cards there is an old saying that was never really true: with the Queen out against you, 'Eight ever, nine never.'

What this means is that you should finesse for the Queen if there are five cards out against you but try to drop a doubleton by playing the Ace and King when there are only four out. Actually, the odds are that the four outstanding cards will split 2-2 only 40% of the time whereas they will split 3-1 50%. Of course, there is the added chance that the Queen will be a singleton and will show up on the first round so one of the high honors should certainly be played first before any finesse is even contemplated but that does help the odds a bit. Today's hand includes this combination and although most of the Declarers did capture that Queen, they did it more by either guessing or following that old adage rather than really figuring it out. They could and should have.

North
 ♠ K 8
 ♥ A K Q 7
 ♦ 7 5 3 2
 ♣ A 6 4

West
 ♠ Q 4
 ♥ 10 9 5
 ♦ A K Q 9
 ♣ Q J 8 3

East
 ♠ 10 2
 ♥ J 8 6 3 2
 ♦ J 8
 ♣ K 10 9 5

South
 ♠ A J 9 7 6 5 3
 ♥ 4
 ♦ 10 6 4
 ♣ 7 2

West was Dealer, no one vulnerable, with this bidding:

W	N	E	S
1♦	Dbt	P	4♣

Brown Program Assists Foreign Medical Students

The Brown University program in medicine has started a limited special "Fifth Pathway" program which will assist Rhode Island residents currently studying medicine in foreign medical schools to meet the standards of American medical practice. The new program will begin in July, 1976 for a period extending through about 1980.

Dr. Stanley M. Aronson, dean of medical affairs at Brown, said the Fifth Pathway program is specifically designed to counteract the differences in training experienced by Rhode Island medical students studying abroad and their counterparts studying in the U.S. Brown's program, which is a provisional attempt to solve a temporary problem, is specifically designed to help those Rhode Islanders who, between 1970 and 1975, elected to attend a foreign medical school, Dr. Aronson said.

He commented that prior to the establishment of the M.D. program at Brown, which expanded the opportunities for Rhode Islanders to attend medical school in the United States, a significant number of Rhode Islanders were forced to study medicine abroad.

"Implementation of the Brown M.D. program in 1973 has already improved the picture, but until the Brown program reaches a steady state operation, there remains a serious problem with those Rhode Islanders who, between 1970 and 1975, elected to attend a foreign medical school. These students," Dr. Aronson continued, "encounter complex problems as they return to the United States for internship and residency training, and Brown feels

That is not how the bidding went at every table but it is a possible sequence. Actually, after West opens the bidding with one Diamond, North really does not have a good call. He should hate to double with but two Spades for surely that would be the suit his partner would usually bid. He could have opened with One No Trump but he has no stopper in the suit that was opened so that is out. And he shouldn't overcall with that four card Heart suit. Yet despite all those drawbacks almost every pair reached four Spades. The problem was to make it after losing the first three tricks.

The defense was quite simple at first, the three high Diamonds being cashed and then the fourth, the nine being played as it was now high and Dummy would have to follow while Declarer ruffed. Meanwhile, East made two discards, a Spade and a Club.

As the great detective, Ellery Queen, would say, as far as playing the Trump suit is concerned, you now have enough of the facts to make you go right. Can you see the whole situation? The truth is that even though, as said above, most of the players did drop that doubleton Queen in West's hand, they were not sure it would happen. Here is how they should know.

West had opened the bidding one Diamond and when East showed out on the third round meant that West had four. That had to be at least as long as any other suit or he would have opened his five card suit. So he had no five card suit. One of East's discards was a Heart but he surely would never discard one if he had but four, looking at the four in Dummy. No one would do that so he had to have at least five meaning that the most Hearts West could have had was three.

LITTLE FERMENT

NEW YORK: The 1973 decision to permit women in Conservative congregations to be counted in the minyan-which continues to roil some Conservative rabbis-has resulted in "very little ferment and much apathy" according to a survey made by the Women's League for Conservative Judaism. The data showed that some practices providing a significant role for women members "have been almost universally accepted within the Conservative movement." Mixed seating is "an accepted and expected situation." A widow or a single woman may become a member of a congregation "with full rights, privileges and responsibilities."

So West has to have at least two Spades. So when Dummy's King is played and then another and East follows, the Ace must be played to drop the Queen which at this point has to be in the West hand. Unfortunately, not many players figure that way.

Moral: when an opponent does something that may be significant, always try to figure out why. It will gain you many tricks.

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CHANGE NECESSARY

PARIS: Premier Yitzhak Rabin indicated, in an interview published here, that the only way Israel could reconsider its present policy of having no dealings whatsoever with the Palestine Liberation Organization, would be for the PLO to renounce its stated goal of the destruction of Israel. He also said that Israel would ask for a reconvening of the

Geneva conference, provided that the UN Security Council reaffirms the text and meaning of its Resolutions 242 and 338 without alteration as the framework of the Geneva conference. He said Israel favored a return to Geneva because of the stalemate in further negotiations of an interim settlement with Syria on the Golan Heights.

Miss Hellman Wed In Madison, Wis.

Dvorah Rachel Hellmann and Thomas Brian Kaufman were wed on December 20 in a candlelight ceremony at Beth Israel Synagogue in Madison, Wisconsin. The officiating rabbi was Charles Feinberg, and a reception was held following the ceremony at Tripp Commons at the University of Wisconsin Union.

The bride is the daughter of Mr. and Mrs. Sigmund Hellman of Chace Avenue in Providence. Mr. Kaufman is the son of Mr. and Mrs. M.J. Lefcowitz of Madison. The bride was given in marriage by her parents, and wore a hooded floor length gown of ivory satin with a Victorian ruffle trimmed yoke and hood of cluny lace. Lace and satin ruffles edged the cuffs of the long sleeves and the hem and chapel train. She carried a bouquet of Baby's breath and wild flowers.

Kerry Rae Saver was maid of honor, and Sandra Baines, Bobbie Koening and Dale Kaufman, a sister of the bridegroom, were bridesmaids. All wore floor length gowns of forest green jersey with matching buttons trimming the high neck, empire bodice and cuffs of long bishop sleeves. Each carried a single ivory rose. Andy Rotter was best man, and Gregg Sessler, Ed Wolfman, Joe Fieber, Joel

Hellman and Benjie Hellman, brothers of the bride, and Mark Kaufman, a brother of the bridegroom, were ushers. Following a wedding trip to Hawaii, the couple are at home in Madison.



Mrs. Thomas Brian Kaufman

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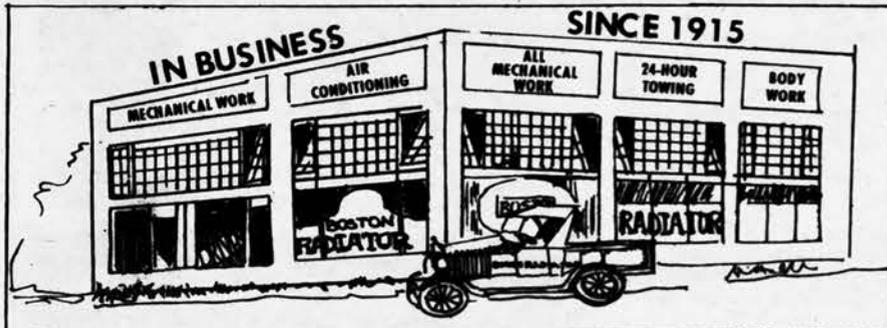
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ENGAGED: Mr. and Mrs. Arthur H. Greenberg of Fifth Street, Providence, have announced the engagement of their daughter, Susan G. Greenberg, to Abbott L. Gregerman. He is the son of Mr. and Mrs. Paul Gregerman of Foster Street, Barrington. Miss Greenberg is a graduate of Hope High School and the University of Rhode Island. Mr. Gregerman is a graduate of Hope High School and Roger Williams College. The couple plan to marry on June 20.

DECRY LEAKS

JERUSALEM: Justice Minister Haim Zadok has promised to take tough new action to plug the rising tide of "leaks" which has been "hampering" the Cabinet's work. Zadok made his statement in the Knesset as both coalition and opposition MKs took the rostrum to complain about the leaks. Zadok said the Premier would set up a panel of experts, including secret service and military intelligence personnel, to investigate the leaks and recommend measures to stop them. However, he reminded them of tough laws already on the statute books that provide prosecution and punishment for persons found responsible for leaking classified material.



HAPPY AFTERNOON for Gail J. Povar (second from left) was December 21, when her grandmother, Mrs. Joseph Van Geldern and Mrs. Julius Epstein held a bridal shower for her at Mrs. Epstein's home at 300 Morris Avenue in Providence. Miss Povar is the daughter of Dr. and Mrs. Morris L. Povar of Barrington, and plans to marry Lawrence L. Bachorik of Battle Creek, Michigan. Friends pictured here are, left to right, Mrs. Anita Nodarse, Mrs. Cory Fink, Ellen Kling and Jane Meissner.

Rabbi Returns Encouraged From USSR

LONDON: Immanuel Jakobovits, Britain's Chief Rabbi, returned from a visit to the Soviet Union with what he called "perfect faith" that Jews there "will survive as Jews" despite great discouragement.

He said his visit was "an extraordinary nine-day experience" during which he raised with Soviet officials a full range of matters concerning Soviet Jews, including emigration.

He spoke about the visit to an audience of more than 1,000 at St. John's Wood Synagogue, in northwest London.

In an article on the visit in The Times of London, the Chief Rabbi said while "anti-Jewish discrimination undoubtedly exists" he saw "no evidence of violent anti-Semitism of the type rampant in the 30's."

"Nor was this feared by the Jews or officials I met," he added.

entire city. It had rows of buildings on both sides, and the remains of these that have been dug up reveal the typical "four room house" of the period. They have one broad room and three long ones, with a central divider consisting of a row of pillars.

Perhaps the most notable characteristic of the city was its complex water system. In an area where droughts are frequent — and the city was just north of where the Negev begins — it is natural that the city's planners should place a high priority on the provision of water. Channels covered by stone slabs were built under the street surface; these were fed by rain water from plastered gutters in the walls of the houses in the area west of the gate. The channels become larger as they approach the gate, and after merging somewhat before there, the single channel reaches a height of about 28 inches. This canal system conducted water to a well outside the gate.

Thus we know that the ancient engineers were not only able to detect the underground water level, but also understood that it could be supplemented by artificial conduits.

Further, the entrance to a deep shaft with broad encircling steps has been unearthed at the eastern edge of the city. It is reminiscent of the famous Megiddo water system, in which rock-hewn tunnels led from the city to an underground water source outside. It seems probable that a similar system was present in the ancient city of Beer-sheba, providing the city with access to water in times of siege.

Between the recent discoveries at Tel Beer-sheba and knowledge available about the city of Dan, it is clear that as far back as the 10th century B.C.E. the leadership of Israel was concerned with the creation of secure borders. Knowledge of David's building program, Dr. Aharoni explained, "makes us understand why Solomon built and fortified more inwardly-situated cities in his realm. David had already fortified the strategic border centers of Israel, from Dan to Beer-sheba."

The Jewish Museum in New York City is presently showing an exhibition of findings and discoveries from the excavations carried out by Dr. Aharoni and the Tel Aviv University team at Tel Beer-sheba. Next year, the exhibition will circulate in major North American cities.

situation in which our forces were caught."

The general commanded the southern front when Egyptians crossed the Suez Canal.

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YOUR TAX BILL

By: Conrad Wilkes, C.L.U.



The trouble with the deductibility of medical and dental expenses is that they must exceed 3% of adjusted gross income before they can be used to offset income. Consequently, if your adjusted gross income is \$40,000 the first \$1,200 of orthodontia, contact lenses or physical checkups are not of any benefit to reduce taxes.

The owner of a small closely held corporation can establish a medical and dental reimbursement plan for himself and members of his family. They are simple to establish, (your attorney will be glad to do it) the amount of reimbursement is not required to be included in your income and you can be selective as to which employees are to be included. A plan may cover one or more employees and the law on covered employees is extraordinarily liberal.

The plan must be documented and communicated to employees but that is easy to accomplish. Such a plan might result in substantial savings to you by way of reduced income taxes and that money could be used to buy Israel Bonds, pay GIC pledges or help with those college expenses.

Next month some more ideas and suggestions to cut your tax bill and shelter income from the New England Financial Group.



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King David Concerned With More Than Battle

NEW YORK: The defense of Israel has been a primary source of concern for the Jewish people, not since 1948, but for many thousands of years. Discoveries made by the Tel Aviv University team of archaeologists and volunteer students headed by Dr. Yohanan Aharoni, working since 1969 at Tel Beer-sheba, indicate that the planning and fortification of border cities in Eratz Israel began in the time of King David, according to a report received here by Rabbi Avraham Soltes, Special Assistant to the President of the American Friends of Tel Aviv University.

It appears that the city was defended by massive walls and a moat, was surrounded by a road within the walls, and provided water for itself through a sophisticated system of rain-water channels leading to a well.

The details of the city unearthed at the dig, a few miles outside of present-day Beer-sheba, suggest revision of archaeological theories about city planning and defense, as well as about Biblical history. "We have gotten used to the idea that David only fought his wars, and Solomon only carried out giant building activities," Dr. Aharoni stated. "This impression is one-sided. David fought his large wars in the first half of his reign. During the more than 20 years that followed, did he not care for the defense of his cities and borders...?"

From similarities in the structure of the uncovered city wall and defenses at Beer-sheba and at the ancient city of Dan, and the differences between them and those at Solomonic cities like Gezer, Megiddo and Hazor, Dr. Aharoni concludes that Beer-sheba and Dan were not of Solomonic origin, but rather were built in King David's time. The Solomonic city gate consisted of three rooms on either side of the entrance, and those at Beer-sheba and Dan had only two rooms. (While the size of the building was the same with either two or three rooms, it appears that the three room gates (mentioned in Ezekiel 20:10) were less satisfactory, for after their destruction, the two room gate once again appears.)

Thus it seems that David, after

winning his historic wars, concerned himself with securing the borders of his land. "It was from this time," the TAU Professor believes, "that the classical Biblical definition of the borders of Eratz Israel derive — 'from Dan to Beer-sheba'."

The nature of these defenses, as well as the sophistication of the city planning, have been clarified by the work at Tel Beer-sheba. Two layers of defenses around the city have been unearthed, dating from the 10th and 9th centuries B.C.E. Two city walls, each built of sun-dried bricks on a stone foundation, were uncovered, the earlier and larger one about 13 feet thick, both with brick insets and offsets. Houses attached to the lower wall, containing hand-burnished artifacts from the 10th century, were found, thus enabling a relatively easy dating of the finds. After its destruction, early in the 9th century, a second casemate wall (i.e., double wall with rooms between them) was built. The width of the two parallel walls in this later defense is identical with others found at such Israeli sites as Hazor and Samaria.

Their order of construction is significant, because it has shed new light on an old debate concerning the chronology of their usage. At Hazor, a 10th century Solomonic casemate wall was found, overlaid by a solid wall dating from the 9th century. This led scholars to accept the idea that the casemate wall was the older kind, and upon this belief other datings, such as that of the Megiddo strata, were based. The finds at Tel Beer-sheba call for caution, since the order of construction there is reversed. This indicates that both types of walls were used throughout the United Monarchy period, with the choice of type evidently being dictated by specific local conditions.

The city itself was built according to "a clearly preconceived overall plan, the first instance of true city planning in early Israel," according to Dr. Aharoni. Two streets led from the gate to the center of the city, in which several important buildings, including a temple, stood. The dominant feature of the city was a circular street, starting from the gate, that surrounded the

mission to limit his future posts to no higher than division level.

General Gonen won acclaim in the six-day war of 1967 when he commanded an armored brigade that fought its way across Sinai to the Suez Canal.

But in the 1973 war, the investigation commission decided he "did not carry out his duties properly and bears a substantial part of the blame for the dangerous

General Resigns, Protests Charges

TEL AVIV: One of Israel's generals has resigned, protesting that he was made a scapegoat for mistakes on the Sinai front in the 1973 war with Egypt and Syria.

In his letter of resignation, Maj. Gen. Shmuel Gonen protested a decision of an investigating com-

When in doubt, you need look no further for the perfect gift. The Herald subscription is always appreciated for birthdays or holidays.

Medical Care in the Gaza Strip

By Dr. Jay N. Fishbein

As medical students in Boston, part of our training was attending home deliveries. The team consisted of a senior student with some experience and a junior, long on theory but short on practice. The women we delivered had been examined at the pre-natal clinic and presented no unusual problems. Also, they had undergone prior uncomplicated deliveries. In cases of first pregnancies, or if any possibility of complications existed a staff doctor was also present. Precautions were necessary as these patients lived in the slums where

neither they or their neighbors had phones. When we were needed a call was usually made from the nearest barroom, which were plentiful in South Boston.

These areas were dangerous, particularly at night and a stranger ventured at his own risk. However, we were never concerned. Our black bag was a passport that got us by the toughest or most drunken gang. Invariably, we were escorted to the home we sought as most had no numbers or had been painted over.

Our chief concern was the husband. His friends usually helped him celebrate the occasion by getting him gloriously drunk. To keep him from getting underfoot he was assigned to any task we could devise to get him out of the way and keep him occupied. There was always the threat, spoken or implied, that the mother and child must emerge from the ordeal in satisfactory condition. Often we were instructed as to the sex we were required to deliver, and sometimes we lied. Woe to the doctor who was so unfortunate as to deliver a stillborn.

Although they had nine months to prepare and received instructions, linen was never available and as they did little reading, even newspapers were a scarce commodity. We therefore came prepared with everything necessary. Our coats were piled on a kitchen chair that was first wiped clean to eliminate any wandering bed bugs.

Israeli doctors serving Arab patients in Gaza run a far greater personal risk. They carry side arms or Uzi submachine guns and when passing through crowded areas are escorted by soldiers. Although attacks on physicians have been rare, these preventive measures are required and considered necessary. Terrorists prefer unarmed civilians and avoid anyone able to defend himself. Usually conditions are peaceful. It is only when some agitator from a Palestinian terrorist organization stirs up the younger members that acts of terrorism occur. However, as economic conditions in the Strip improve, these occurrences are diminishing.

Gaza was the chief city of a Philistines, where Sampson was blinded and where he later destroyed the Temple of their god Dagon. The Gaza Strip had been an Egyptian stronghold and an extension of the Sinai Peninsula. When the United Nations voted to partition Palestine, most of the Arabs living within the area that would be part of the new State of Israel, were evacuated here to avoid hindering the Egyptian army which was massed at the border, prepared to invade and destroy the Jewish population.

The public Health Service consists of a nine-man medical board which decides local policy. The five hospitals are headed by Arab doctors. The other four are Israelis, and the Chairman of the Board, Dr. Israel Klein, has the final word. Some of the Arab doctors, like some of the civilian population, are anti-Israel and hostile, but cooperate because it serves their own interests. However, the majority of the Arab physicians are friendly, and privately show their respect and affection, but publicly keep their emotions completely under control.

They remember only too well the fate of those that were suspected of co-operating with the Israelis when the Israeli army was forced to pull out in 1957 as the result of pressure from the Soviets and our State Department. With the return of the Egyptians, all Arab officials, as police, post office personnel and administrators who worked for the Israeli government were executed as collaborators. Laborers or those doing menial work received stiff prison terms.

The fact that acts of violence have dwindled is due to the Israeli policy of full employment. On a visit to Gaza shortly after the Six-Day War of '67 I saw a large number of Arabs squatting by the roadside breaking stones into pebbles for surfacing the roads. Having witnessed huge stone

crushers in Israel doing the same work, I asked my guide why a hundred Arabs would be employed doing what one machine could do so much faster. His answer was the most of these refugees had not been working for years and it was the policy of the government to keep them busy and less troublesome.

The population of Gaza consists of the native population which had been living here, and the refugees that the Egyptian government prevented from obtaining employment for political purposes, preferring that they live in misery and squalor. Also, it was easier to enlist these restless refugees for terrorist activities. They were trained and armed by Egyptian commandos and received payment in accordance with the damage they inflicted in the Israeli settlements as published in the papers, a more dependable source than their own exaggerated reports.

Now that they are gainfully employed either in Gaza or in Israel, most of the refugees are content to have the situation continue unchanged, as they are earning so much more than they could in any of the neighboring Arab countries. In addition to the improved medical care, living conditions, new roads and housing, the slum areas have been largely eliminated, to the annoyance of the Palestinian organizations.

The care of patients has advanced considerably from the time Israel took over the administration of the Strip. Originally, the majority were Israeli doctors who worked with the Arab physicians, many poorly trained. Since then there has been an influx of young, well trained doctors from Cairo. As it is difficult for an Arab medical graduate to obtain a visa for the west he works in local hospitals, which helps to improve the quality of medicine.

Professional standards are constantly rising. The 120 bed Nasser Pediatric Hospital was opened in August 1973. Post-graduate and bedside training have markedly improved, with an increasing interest in research. Clinical pathological conferences have been initiated in which the cause of death of every child is analyzed by the entire staff and possible errors in diagnosis and treatment are noted. As a result infant mortality has dropped by about 15 to 20%.

During the past two years new cases of T.B. have been reduced by 50%. Ringworm, impetigo and skin conditions which were common have been eliminated. All children are vaccinated shortly after birth. Again when they begin schooling and later when they enter high school. Eight clinics have been established throughout the Gaza Strip, and five mother-and-child welfare centers in the Northern District, which is more densely populated, to reduce the high infant mortality. They are becoming increasingly popular. In 1972 there were only 5,000 visits, which increased the following year to 25,000 and doubled in 1974.

The Southern District has only one hospital, the 210-bed Khan Yunis Hospital, but it is the most modern in the entire Gaza Strip. It was completed recently at a cost of about \$400,000 with the finest equipment available. It consists of five departments, internal medicine, maternity, pediatrics, surgery and orthopedics. The hospital it replaced was only half as large and was so filthy, even by Arab standards, that it became necessary to close it a few years ago.

The other hospitals are also being renovated and re-equipped. Usually they were powered only from their own generators, with the result that electricity could only be supplied about four to five hours a day. At night only kerosene lamps were available for illumination. During the winter months the wards were uncomfortably cold.

Since laboratory facilities in the hospitals were meager, the Rimal Centra Laboratory was established

in 1973 with the most modern equipment. The laboratory is manned by local doctors working with Israelis. In 1972 an Ophthalmology and Nose and Throat Hospital was opened, which does excellent surgery and only a few of the more complicated cases are now being referred to Israel.

During the last quarter of the 19th century European Jews, fleeing the pogroms of Czarist Russia, came here by the thousands. What sustained them was the fact that as God's chosen people they had maintained their strict adherence to traditional Judaism. The majority shared this in common; they were poor and they were Orthodox. All they brought with them were their tradition and their dreams.

Doctors were a luxury few could afford, and were resorted to only in dire emergency. The only "doctor" most could afford was the local pharmacist, but store medicine was expensive. Usually they depended upon Old World remedies or neighbors reputed to have healing powers. The last resort was the *Tehillim* - the Psalms of David. A minyan was collected and they sat and read the *Tehillim* aloud. All that was necessary for a cure was to be devoutly religious. Having a strong constitution helps.

Hospitals were anathema for few ever returned alive. Most patients who were hospitalized were in the terminal stages of T.B., diphtheria, small pox, pneumonia, gastroenteritis or other infectious diseases that were prevalent in the crowded tenements.

Arab mothers in the Gaza Strip are merely a century behind the times. Almost all are illiterate and unwilling to resort to birth control. They want large families, particularly male children who can contribute to family support. They have a high birth rate and families of sixteen are not uncommon. They also had a high infant and child mortality which is now being markedly reduced.

They resort to untrained practitioners who prescribe such ancient remedies as herbs and quotations from the Koran. There are many semi-trained practitioners, particularly women, who perform as mid-wives. Children are often brought to the hospital in a terminal state and death usually occurs within 24 to 48 hours after admission.

Infectious diseases are very common, such as neo-natal tetanus due to the mid-wife cutting the cord with dirty scissors. Arabs are reluctant to have their wives treated by male physicians, although this is slowly wearing away, particularly among those educated in the West. Only 20% give birth in hospitals.

There are also numerous diseases peculiar to the Strip. In the summer there are many gastro-intestinal infections and in the winter a large number of pulmonary infections such as pneumonia and bronchitis. Other common diseases are rheumatic fever and parasitic infections.

A major problem is the marked shortage of nurses, about two thirds being male. Nursing for Arab women is not considered an honorable profession and is only slightly above that of a prostitute. Arab women traditionally do not mingle with men. They remain at home until marriage and leave only to enter their conjugal home. For the Arab, family honor is important. Also, nursing is hard work, requiring night duty, and is poorly paid. A nurse earns about \$85 a month in take home pay. A school teacher earns more.

The entire Gaza Strip has about 200 nurses and could use at least that many more. Of these only 15

(Continued on page 11)

CANADIAN CONFERENCE

opening of the new headquarters was attended by Robert L. Goldman, the former associate director of the JDC's Malben program in Israel, who on that day also officially became the JDC's executive vice-chairman. Also on hand were 70 JDC employees who had been dismissed because of the move.



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Notices

Winners Are Announced

Winners in the Annual Affair of the South Providence Hebrew Free Loan Association, held on January 11, have been announced. Winners of U.S. Savings Bonds were Ann Altman, \$100; Benton Odessa, \$50; H. Markowitz, \$25; and Solomon Selinker, \$25.

Kickoff Luncheon

A Donor 'Kickoff' Meeting for workers and board members of the Ladies' Association of the Jewish Home for the Aged of Rhode Island will be held at the Home on Wednesday, January 21, beginning with a luncheon at 12:30 p.m. Mrs. Herbert Brown and Mrs. Ben Sinel are co-chairmen of this year's Annual Donor Event, which is

Civilian Army A way of Life

JERUSALEM: Every nation has certain terms in its "national vocabulary" which are uniquely its own. They are little known outside, but widely used inside. In Israel, "Miluim" — the army reserve duty done by Israel citizens — is such a term.

It is probably the most commonly talked-about topic of everyday life in the country — at work, in the family, among friends. Thousands upon thousands of Israelis are "Miluimniks," regular citizens who become soldiers when they get the call for active duty.

The "Miluimniks," of course, are the foundation upon which Israel's security is built. Nowhere in the world is there a nation that depends so heavily upon reservists to come out and fight for it. In Israel a "people's army" is not a high-sounding phrase. It is a simple and unquestioned reality.

An Israeli young man enters a military service at age 18. In all likelihood he will continue to serve his country for the next 37 years. Until age 29 every able-bodied man must serve three years as a fulltime soldier, while girls serve two years. From then on, until age 55 years, most men will continue to serve in "Miluim."

Since the Yom Kippur War in 1973, the "Miluim" service of Israeli citizens has risen sharply. This year the average army reservist is expected to serve 40 to 60 days in uniform. Take, for example, a "Miluimnik" who is 35 years of age, a husband and father of two children, a self-employed businessman, who would be leaving his home and his work for a stretch of 30 days in the army, and then again for some 20 days — all within one year. And in times of national emergency he may be called up "for the duration."

While a reservist is away from home the Government protects this family from economic problems. It provides him with an army salary — actually pocket money — of from 75 to 270 Israeli pounds (IL) a month depending on rank. A family allowance is sent to his home — IL 700 a month plus IL 125 each for the first two children.

The difference between the family allowance and the reservist's civilian salary is completed by the National Insurance Institute, up to an IL 1,800 month ceiling, and all of it tax free. If the need arises, the Ministry of Welfare provides special assistance in the form of grants or low-interest loans.

Like other aspects of Israel's defense and security operations, a reservist army is a very costly venture. Economically, it has two aspects. First there is the cost of maintaining the reservist units, consisting of a great variety of expenses — from the payments of salaries to the purchase of personal equipment. Second, there is the loss to the country's work force and productivity. While the latter cannot be easily measured, since it is nearly all-encompassing, it is affecting Israel's economic capabilities in very substantial ways.

scheduled for March 17.

Tenants' Officers

The Knightsville Manor Tenants' Association has elected David Rubin as its president for 1976. Other officers elected include Mrs. Maude Brown, Vice President; Mrs. Eleanor Rubin, Secretary; Edna Davis, Financial Secretary; and Michael Squizzero, Treasurer. Rudolph Kraemer, Harry Rosenberg, and Hollis Davis were appointed Trustees.

Luncheon and Concert

Roger Williams Chapter, B'nai B'rith Women, will hold its annual paid-up membership function on Monday, January 19 at 12:30 p.m. at the Jewish Community Center. A petit luncheon will be served, and Al Conte, pianist, will perform for the guests. Ethel Shindler is chairman of the day and will be assisted by a large group of members.

Singles Schedule

The Schedule for the Jewish Community Center's Single Adults group (35 years old and up) includes a Sunday Brunch on Sunday, January 18, from 12:30 to 4:30 p.m. Bagels and lox will be served, and Nathan Chernov, a counselor, will discuss "Emotions: Reawakening, Accepting and Dealing with your Emotions" at 1:30 p.m. On Sunday, January 25, the group will present a Near East Night of dancing, featuring "Bahia," who will perform and demonstrate bellydancing. Music will be by "Brandy," and refreshments will be served.

Pioneer Women to Meet

Pioneer Women of Rhode Island will hold its regular meeting on Monday, January 19 at 12:30 p.m. at the Jewish Community Center. In honor of Jewish National Fund month, Jacob Cohen of Boston will be guest speaker. A movie will be shown and the coffee hour will precede the meeting. JNF chairmen are Mrs. Harry Sklut and Mrs. Paul Goldstein. Profram chairman is Mrs. Maurice Schwartz, and Mrs. Jack Melamut, Ex-Officio.

"Total" Meeting

As an example of one of the careers for which ORT students are

prepared, Providence Chapter of Women's American ORT will hold its meeting on Thursday, January 29 at the Headquarters Beauty Salon, 1800 Post Road in Warwick. Beauticians and a professional cosmetologist will lead a hairstyling and make-up clinic during which four members of the chapter will receive the "Total Look" and will have their hair cut and styled and their make-up and skin care needs will be analyzed and demonstrated. Hair styling and cosmetology are some of the skills taught at ORT schools. The meeting will begin at 8 p.m. For more information, contact Margie Brynes at 942-1106.

Cross-Country Skiing

The Greater Boston Singles Unit of B'nai B'rith and B'nai B'rith Women No. 5063 will sponsor Cross Country Skiing on Sunday, January 18 from 12 noon to 6 p.m. at the Weston Ski Track (Rt. 30 e. Rt. 128) in Weston Mass. For more information, call 322-4109. The group will hold a membership meeting at Temple Reyim 1860 Washington St. in Newton on Wednesday, January 21 at 8 p.m.

Singles' Musical Revue

Chai Lamed Hey, the singles'

Weekend

(Continued from page 1)

more enjoyable until finally, they can come to a Shabbatone where they find themselves not only absorbing, but also sharing knowledge and excitement.

Jewish youth in this area, ages 13-18, will have an opportunity to join with many other youngsters during the New England Region Northern District Shabbatone, to be held at the Providence Hebrew Day School, January 30-February 1. It is the first NCSY Shabbatone to be held in Providence in 7 years, and the Providence-Fall River chapter is busy finalizing plans for the event in this city.

Rabbis from New England and college students from New England and New York have been invited to serve as advisors and session leaders throughout the weekend, and youth from across the Region are expected to attend.

For information and applications, please contact Elan Adler, Regional Director, at 401-274-4684, or write to New England NCSY, 18 Memorial Road, Providence, R.I., 02906.

Society

Mr. Fishbein to Wed

Mr. and Mrs. Isaac Feldman of Swampscott, Mass., have announced the engagement of their daughter, Nancy Lois Feldman, to Keith Jason Fishbein. He is the son of Dr. and Mrs. Joseph Jay Fishbein of Providence. Miss Feldman, a graduate of Swampscott High School and Brown University, is presently a medical student at the University of Massachusetts Medical School in Worcester, Mass. Mr. Fishbein is a graduate of the New England Academy of Torah and of Brown University, and will attend the Brown University Medical School in September. The couple are planning a June wedding.

Engagement Announced

Mr. and Mrs. Max Epstein of West Hartford, Connecticut, have announced the engagement of their daughter, Andrea Epstein, to John S. London, the son of Mr. and Mrs. Melvin London of Longmeadow, Mass. Miss Epstein is a graduate of Hall High School, Manchester Community College, and Central Connecticut College. Mr. London attended C.W. Post College and the University of Massachusetts. The plan to marry on August 29.

Celebrate Anniversary

Mr. and Mrs. Al Diner of Cranston, who are spending the winter in Miami, Fla., at the home of their daughter and son-in-law Mr. and Mrs. Morton Licker, were honored at a dinner party on December 25 commemorating their

48th wedding anniversary. Guests attended from Miami, Rhode Island, and Maine. Mr. and Mrs. Licker are the parents of two sons in the Air Force, Sgt. Howard Licker, stationed in Korea, and Airman Alan Licker, who will leave January 24 for Bittburg, Germany.

Daughter for Shapiros

Mr. and Mrs. Arthur H. Shapiro (the former Phyllis Young) of Williamstown, Mass., have announced the birth of their first child, a daughter, Lori Debra Shapiro, born on December 29. Maternal grandmother is Mrs. Morris Young of Providence. Paternal grandparents are Mr. and Mrs. Maurice Shapiro of North Adams, Mass. Great-grandmother is Mrs. Zelig H. Fink of Providence.

Medical Care

(Continued from page 10) are registered nurses who were trained at the Baptist Hospital which has a training school. The others are practical nurses who worked their way up from doing menial tasks and thus acquired the rudiments of nursing.

Mrs. Carmela Shimon, of the Ministry of Health, who is the Chief Supervisor of Nurses in the Gaza Strip, heads the 14 Israeli nurses and medical technicians who come daily to help. Training courses have been established and ten of the graduates head the mother-and-child centers that have been set up. Every effort is made to train competent Arab personnel and turn the supervisory work over to them.

group for 18 to 35 year olds at the Jewish Community Center will hold a coffee house, night club entitled, "Musical Revue," on Sunday, January 18. The Revue, which will begin at 8 p.m. at the Center, will feature live entertainment by John Lombardi and Jon Caliri. The program will include wine and cheese refreshments.

Life Saving Course

The Cranston Adult Education program and the Rhode Island Heart Association will offer an eight week course, free of charge, beginning on Tuesday, January 20 at Cranston High School East entitled *Save a Life at Home*. The class will be limited to 30 persons. For more information, call 943-3391.

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SHABBAT FLOWERS

PITTSBURGH, PA.: "Flowers for Shabbat" has become a weekly Friday event at the Jewish Community Center here. Fresh flowers are sold in the front lobby of the Center as a means of enhancing the at-home Shabbat observance for Center members and their families.

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One Route to Respect

By Jerry Snell

There is an old saying that if you accuse someone often enough of something, the accused will eventually believe he is guilty of the crime. For years, the Gentile World has accused the Jewish People of having a conspiracy to coerce the world into doing whatever the Jews want. Although the conspiracy accusation is false, maybe we Jews should try it for a change. Why not try what we have been accused of? Maybe the world will respect us more for it. Here is the case in point.

Some weeks back, Mexico voted against Zionism in the U. N. Jews were angered at this slap in the face by the Mexican president (who has a Jewish son-in-law and Jewish daughter-in-law). The Jews of America were so stirred up that thousands who had planned trips to Mexico cancelled them on that very black day in November. Jewish organizations cancelled tours in likewise fashion. Mexican tourist authorities, by December, saw tourism down by 40%, with a potential loss of hundreds of millions of dollars in 1976.

All of a sudden Mexico decided it is "not anti-Zionist." Jewish leaders

from America were invited to come to Mexico to discuss the U. N. vote with the Mexican Foreign Minister. It seemed as though B'nai Brith's leaders might be duped by the Foreign Minister into influencing Jews not to boycott Mexico.

At a conference of one of the U. N. organizations held in Europe, Mexico voted against Zionism. One

Opinion

would have thought this was the last straw, until an Israeli socialist made the most foolish move, ever. Yigal Allon, an Israeli cabinet minister, met with the Mexican Foreign Minister, told him the air had been cleared, and then went into the hug and kiss routine (of Sadat-Kissinger fame) with the foreign minister.

I often wonder how pathetic our people can be. Although we produce an over-proportion of Nobel Prize winners, we are often so blind to what's happening about us. We hug those who hate us, in the name of brotherly love and the dollar bill. We support those who

Israeli Doves Urge Talks With Arabs

JERUSALEM: A group of Israeli doves, including two members of Parliament, a former major general and a number of writers and scholars, has called for open negotiations with "a recognized and authoritative body of the Palestinian Arab people." They made their plea on Monday.

Timing their appeal to coincide with the Security Council debate on the Middle East, which Israel is boycotting, the group called at a news conference here for the establishment of an independent Palestinian state on the occupied West Bank and in the Gaza Strip.

Formed a month ago, the group has brought together some of the leading figures on the Israeli left. Although their views are more conciliatory than those of most Israelis, the leaders of the group are all substantial figures.

Despite the credentials, the political impact of such a group is marginal. Probably no more than 10 or 15 percent of Israelis would adopt their views entirely, although many support one or more points and would like to see some sort of dialogue with the Palestinians.

The group urged an Israeli withdrawal to the 1967 borders, "except for changes agreed upon by the parties," and a joint Israeli-Arab municipal administration of Jerusalem.

"We have no doubt that Israel and a Palestinian state can coexist in peace and prosperity if both sides are prepared to make compromises," said Matityahu Peled, the former major general who is chairman of the group, the Israeli Council for Israeli-Palestinian Peace.

In addition to Mr. Peled, who has become one of the most articulate spokesmen of the doves since retiring from the military, the group includes Arieh L. Eliav, a former secretary general of the Labor Party, and Meir Pail, the leader of the left-wing Moked Party, both members of Parliament; Uri Avnery, journalist. Amos Kenan, a political columnist; David Shaham, writer and editor, and Naomi Kies, a political scientist.

Eliahu Eliachar, a spokesman for the Sephardic community, is the honorary president of the group.

Talks With P.L.O. Urged
At the news conference, in the Government press center, the leaders of the group distributed a 12-point manifesto that included the following paragraph.

"The establishment of a Palestinian Arab state alongside the state of Israel should be the outcome of negotiations between the

Government of Israel and a recognized and authoritative representative body of the Palestinian Arab people, without refusing negotiation with the Palestine Liberation Organization, on the basis of mutual recognition."

Elaborating on this, Mr. Avnery said it was in Israel's interests to "face the Palestinian issue squarely." The Geneva peace conference should be reconvened with Palestinian participation, he said, and once negotiations had begun, "There should be an end to the violence and Israel should refrain from establishing new settlements in the occupied territories."

Just last month, in response to an invitation to the Middle East debate in the Security Council, the Government authorized the construction of four new settlements on the Golan Heights, raising the number of settlements

want to chop to pieces the Land of Israel. Many Jews join the Gentile world in condemning Jews who settle the West-Bank of the Jordan, referring to them as Jewish fanatics (and informing the non-Jewish world that not all Jews are as "insane" as the Israel-loving Mizrachists, Gush Emunites, Likudniks, and Lubavitchers).

The Jewish people have a once-in-a-lifetime chance to punish those who have chastised Israel. We have a chance to bring Mexico to its knees (as well as many other nations). After all, "All is fair in love and war." The Gentile world has stood by while the Arab states have attempted to destroy Israel in an economic, rather than a physical battlefield. It is high time we became Jewish conspirators.

It's easy to become a member. The next time you want to tan your body, think Israel, not Mexico. The next time you want to see a fascinating city, think Jerusalem, not Madrid. The next time you want a religious experience, think Western Wall, not New Delhi and gurus. It's as easy as that. When nation after nation begins howling like a wolf, we will know we have succeeded.

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

there to 25.

Conceding that the Israeli group's views were not shared by most Israelis, Mr. Peled said there was "deep division" inside Israel over the policy against negotiations with the Palestinians.

"It is important for the world to realize that this division," he said, "because only by dialogue and mutual moderation can we arrive at a modus vivendi in the Middle East."

Instead of boycotting the Security Council debate, Mr. Avnery said, "The Government should attend and participate and do everything it can to encourage the moderate elements within the Palestinian movement."

"They need our support as much as we need theirs," he said.

Mr. Avnery said the group would begin a campaign of newspaper advertisements and public petitions to gain support. The group also plans to form branches overseas in an effort to encourage what Mr. Avnery called "open and official contacts between Israelis and Palestinians."

The Arts

Youth Concert

The Rhode Island Philharmonic Youth Orchestras will present a concert on Sunday afternoon, January 25 at 3 p.m. in Veterans Memorial Auditorium in Providence. The concert is being sponsored by The Outlet Company, and complimentary tickets are available at all company branches. The concert will feature Ceremonial March by Mozart, Little Baroque Suite arranged by Gordon, Bolero by Weinstein, and Swung Yer Pardner by Matesky, performed by the Junior Youth Orchestra, and Pray of St. Gregory by Alan Hovhannes and Haydn's Symphony No. 104, performed by the Senior Youth Orchestra.

Concert at Brown

Rhode Island Chamber Music Concerts will present The Marlboro Trio on Tuesday, February 3 at 8:30 p.m. in Alumnae Hall at Brown University. The group will play selections from Beethoven, Amram and Ravel. Tickets are available at Alumnae Hall on the evening of the concert.

School Concerts

Chamber music ensembles from the Rhode Island Philharmonic will play a series of concerts in 65 elementary schools during January and February. Participating schools will hear one of two string quartets, a woodwind quintet, or a brass quintet. Each program will last about 30 minutes and will include selections from the repertoire and an instrument demonstration.

The concerts, provided to the schools at no cost, are made possible through grants to the Orchestra from the National Endowment for the Arts, the Rhode Island State Council on the Arts, and the Musicians Performance Trust Funds, with the co-operation of Local 198, American Federation of Musicians.

Students in Richmond, Hopkinton, Johnston, North Smithfield, Burrillville, West Warwick, Central Falls, North Providence, Coventry and Exeter will hear String Quartet I. Students in Woonsocket, North Kingstown, Jamestown, Warwick, Westerly, Charlestown, Tiverton, Little Compton, East Greenwich, Providence and Newport will hear String Quartet II. The Woodwind Quintet will perform in Bristol, Warren, Barrington, Pawtucket, Portsmouth, Middletown, East Providence, Providence and Cranston. Students in Cranston, Narragansett, South Kingstown, Providence, Scituate, Foster, Glocester, Cumberland, Lincoln and Smithfield will hear a concert by the Brass Quintet.

Polish Troupe Here

The famous Hurok attraction, Mazowsze, will return to Providence at Veterans Auditorium on January 22. The troupe played to a sold-out house here two years ago. A cast of 150, with over 4,000 costumes makes up the singing and dancing troupe. The group is currently on a cross country tour.

The New Setting For Jewish Learning

Towards A Theory Of University Studies in Judaism

A Series By Dr. Jacob Neusner

Let me now state more in stark terms the two, contradictory theories of the place and shape of Judaic learning in universities.

The first holds that we do in the new home what we did in the old. The second maintains that the task is integration and assimilation. The separationists seek to organize the field in departments of Jewish studies, the integrationists, in disciplinary departments. The separationists identify themselves with ethnic studies, the integrationists do not. The theory of the separationists begins in the conviction that an entity, the "Jewish people" exists not in faith but in fact, and that one therefore studies as a unity, and without regard to discipline, method, or inner yet common logic, the literature, history, and sociology of people in widely separated places and epochs.

The theory further takes as axiomatic that scholarship concerning "the Jewish people" is intrinsically important and self-evidently formative of values. Jewish studies in an autonomous framework — whether yeshiva, seminary, or department of Jewish studies — presuppose not only their own intrinsic interest and importance but also their worth in molding the values of the living generation. Jewish learning defined as Jewish studies is pursued not simply because it may illuminate some aspect of the humanities or social sciences but because it will help the Jewish student to form beliefs and values by reference to the tradition of which he or she is part and should be part.

Affirmation of Assimilation

The contrary theory of the subject begins in the affirmation of assimilation. The issue of assimilation is phrased with great clarity by Gerson D. Cohen ("The Blessing of

Assimilation in Jewish History," in J. Neusner, ed., *Understanding Jewish Theology* (N.Y., 1973), pp. 251-258). "The first shibboleth which all of us have been raised on is that Jewish survival and above all Jewish vitality in the past derived in large measure from a tenacious adherence on the part of our ancestors to all basic external traditional forms." But this view is false, Cohen argues, and the facts in particular show it to be false. Cohen says, "There are two ways of meeting the problem of assimilation. The first is withdrawal and fossilization...There is and always was an alternative approach of...utilizing...assimilation as channel to new sources of vitality...the healthy appropriation of new forms and ideas for the sake of our own growth and enrichment...The great ages of Jewish creativity have always been products of the challenge of assimilation and of the response of leaders who were to a certain extent assimilated themselves..."

The theory of integration, further, holds that the data are to be subjected to the same methods and interpreted in accord with the same principles as pertain to all other data, all other subjects in the humanities and social sciences. There are no values specific to the study of Jewry, distinctive to the analysis of Judaism in all its forms.

The integrationist seeks to discern and understand structures, the separationist, to inhabit them. In the former view, commitment is to scholarly method or result, therefore to disciplinary department, in the latter, to the content of what is studied. The former deems advocacy to relate to scholarly alternatives, not to the spiritual condition of students or professors.

These conflicting theories of the

field produce important curricular debates as well. Two major and contradictory theories presently guide the formation of programs in the field of Jewish learning in North America, Europe, and the State of Israel. The one denies the possibility of investigating matters of Jewish concern outside of specific disciplines. According to this theory, "Jewish studies" constitute a body of data subject to investigation in accord with various disciplines and are properly organized, within the curriculum, along disciplinary lines, within departments defined by common methods applied to discrete data. For example, one legitimate discipline, or rather, composite of methods, is that shaped within the academic study of religions. Accordingly, the disciplinary thinking emergent in the academic study of religions imposes its questions and its larger theoretical interests upon the formation of specific courses on Judaism as upon other religious traditions. There are, self-evidently, other valid and important disciplines pertinent to the study of the Jews, including Judaism. The work, however, is shaped within the conceptual framework of a departmental setting, is to be guided by problems shaped by, shared with, colleagues studying other data and from other perspectives.

The second theory, corresponding to the position of the separationists, is that Jewish studies should be organized where possible in a single department, without primary or fundamental regard to matters of method and discipline. It is hardly possible to spell out the conceptions of method and discipline characteristic of this second position, because they have not been spelled out. Rather, they tend to be taken as self-evident, because the Jewish community outside the university and many Jewish

scholars within it make the same assumptions about the Jews and their culture. And they also take the same position toward the university, which is that it is there to be exploited for "Jewish survival" and bears no autonomy, no legitimate character of its own.

Weight of Evidence

Yet the power of the separationist theory of Jewish learning is not to be dismissed because of the absence of intellectual articulation. On the contrary, much evidence of its compelling cogency is to be found in its present predominance. Large and powerful departments and institutes of Jewish studies exist. Seminars, teachers colleges, national associations of scholars, majors in Jewish studies, journals centering upon Jewish subjects with no interest whatever in disciplinary cogency — all of these testify to the weight and power of the non-disciplinary and essentially extra-university and anti-university approach to Jewish learning, the approach which I said, stresses the self-validating character of the data.

My hope is that I have presented the alternatives with a measure of respect for each. But now I must take a position on the issue, I believe that the goal of learning is to comprehend structures of knowledge, to apprehend how facts fit together and illuminate still larger sets of facts. I do not consider that knowing this and that about the Jews — or about anything else — constitutes the acquisition of significant knowledge. I find it self-evident that knowing only about the Jews is not to know much about the Jews. And I believe that knowing about the Jews significantly and materially enhances understanding of the humanities and humanity.

This position rests upon a theory of scholarship and teaching per-

manent to work in all areas, not in the Jewish one alone, in university life. It is, after all, the inescapable duty of theorists who take seriously the university-setting to formulate their ideas in a way congruent to their larger theory of the university, not solely to a specific subject; a theory of what makes all teaching and all scholarship significant and important.

Let me begin with the description of unimportant teaching and scholarship. Trivial work, in the formation or transmission of learning, takes for granted that the subject is fully understood and lacks a continuing problematic. There is no need to take over and reshape the subject, but only to repeat, accurately and competently, what others have found out and declared to be true. At the end of a course, students have the right to ask themselves, Have I learned facts or how the subject works, its inner dynamic and logic and structure? If at the end students have learned merely one damn thing after another, they should wonder why they are not yet in high school.

But if the student has sat before a university teacher, he or she knows what it is to take over a subject and to make it one's own, to reshape and hand on information wholly changed in the crucible of distinctive minds, if essentially unimpaired in logic and structure. The high school teacher knows facts, but does not exhibit the self-consciousness to wonder how they work, what makes them facts. The university teacher has ideas about a subject, because he or she asks old-new questions, seeks fresh insight, tries to enter into the way the subject takes shape. The former is confident, even glib. The scholarly mind is characterized by self-criticism and search, by knowledge of its own limitations and those of knowledge.

The scholar-teacher, whatever his or her subject or discipline, imparts one message: knowledge is uncertain, scholarship is search, and to teach is to impart the lessons of doubt. What is taught is what we do not know, as much as how we know what we do know.

(To Be Continued)

Where Are They Now?

NEW YORK: When the Chief of Police in the town of Barnard's Crossing needs help in solving a murder, he turns to Rabbi David Small. Using talmudic logic, the rabbi sees in apparently unrelated remarks or events some thread which leads him first to clues, then to the guilty party.

Rabbi Small is of course, fictional—the hero of author Harry Kemelman's series of detective novels which began with *Friday, the Rabbi Slept Late*. But, while his role of police sleuth is one activity for which rabbinical students are not yet actively preparing, its time may come. The number of possible ways in which the future rabbi may be called to serve the community is ever expanding.

In an age of increasing specialization, the rabbinate represents an exception to the rule. While other professionals concentrate on fields of expertise more and more specifically delineated, the rabbinical degree has come to signify training and knowledge in constantly expanding areas of concern. A few generations ago, the community approached its rabbi for an explanation of the law, or adjudication of a specific issue or question. Today, while still a legal scholar and religious teacher—and occasionally still a judge—the rabbi as "spiritual leader" may also be asked to serve as counselor, pastor, administrator, liturgist — even public relations man and fund raiser.

Twenty-six rabbinical students graduated from the Jewish Theological Seminary of America in 1975, awarded diplomas ordaining them as "rabbis, teachers, and preachers." The end of rabbinical school marked for each of them a minimum of twenty years of formal education, including an

intense post-graduate program of studies leading to the rabbinate, necessary preparation for men who must feel comfortable in the worlds of both ancient texts and modern methodologies.

Despite such a background of education, roughly a quarter of the new rabbis have elected to continue their studies still further. A growing interest in Jewish studies among today's college students has been one factor responsible for the creation of new courses, chairs, and even Departments of Judaica in universities throughout the country. To satisfy the need for qualified professors in this field, the Seminary is one of a number of institutions which have expanded doctoral programs in a variety of areas. Many graduates of the rabbinical school seek the further credentials required for these new programs.

A few members of the graduating class have entered the field of education directly following ordination. Rabbi Joel Epstein is teaching at the Brandeis School in Lawrence, New York. Rabbi Daniel Shevitz works with college students as a Hillel "circuit-rider," meeting with student groups on a number of campuses in the Boston area. Rabbi Jonathan Matt teaches Bible and rabbinics at a "secular" high school in Jerusalem, where he is attempting to share with his students the approach to Torah developed at the Seminary's Melton Research Center.

Two of the twenty-six, Rabbis Marvin Goodman and Ronald Hoffberg, are now working with the professional staff of the Conservative Movement. They have accepted positions with the United Synagogue of America, the organization through which services are provided for the over eight

hundred congregations in the United States and Canada.

Rabbi Daniel Goldfarb is the one member of the class who is working in a nonrabbinic field. But Rabbi Goldfarb was unique as a student, in that he entered the Seminary as a lawyer, and worked in the legal field while studying for the rabbinate. He is currently engaged in legal work at Columbia University, but is working as rabbi on a part-time basis.

Of course, despite the many areas within which a rabbi's knowledge and talents may prove invaluable, the community will always associate the rabbi with the synagogue. And, once again, the majority of the new rabbis have opted for that oft-criticized position, the pulpit. Tentatively, they began the process of interviews which seek to "make a match" between the community and the rabbi. Each makes demands upon the other; each views itself and its partner in the light of certain expectations, requirements, and authority. Yet, in a successful relationship, the two will learn from each other, and grow together.

Fourteen graduates have accepted full-time positions with congregations. Their new pulpits range from old established congregations to some just beginning. They are serving communities in such diversified locations as California, Texas, New York, and Massachusetts.

While virtually all of these new rabbis worked the congregations while still in school, only two continued to serve the same synagogue, expanding the part-time relationship into a full-time position. Now at Temple B'nai Shalom, in Milford, Connecticut, Rabbi Bernard Nisenholz worked with the community for two years prior to his Likewise, Rabbi Robert Fierstein has continued as rabbi for the Wyckoff-Franklin Lakes Synagogue, in Wyckoff, New

Jersey.

Most graduates sought new positions. They began the interview process, some seeking the "ideal congregation" whose picture was etched in their minds; others concentrating on a specific location, where they hoped they could build a new community of congregants; still others searching for opportunities to use special talents or interests to best advantage.

Rabbi Harold Berman, now at Temple B'nai Shalom, retained a Broadway address when he accepted his pulpit — but it was Broadway, Benton Harbor, Michigan. Geographical location was not important to Rabbi Berman. Rather, he reports that "Geography was the one thing about Benton Harbor that I liked least." What concerned him was the existence of a committed Jewish community — one offering not only a position in the synagogue, but within that community as well.

For Rabbi David White, location was an important factor. A graduate of UC Berkeley, he notes that, "I like the Bay Area, the City, the people, the activities. I made up my mind a long time ago to come back to San Francisco. Decided on the location, Rabbi White sought a synagogue where youth activities, his field of interest, could be an important part of his work. Happily, his new position as Associate Rabbi for Congregation Beth Shalom, San Francisco, is proving both geographically and professionally satisfying.

Other graduates have specific areas of concern within the synagogue, at least for the time being. Rabbi Joshua Elkin, for instance, soon to complete a doctoral dissertation on religious education, is the new educational director for Temple Emunah, in Lexington, Massachusetts.

Probably the least "specialized" pulpit is the military chaplaincy.

The rabbi who chooses to serve the military community works with service personnel and their families on a multitude of levels, responding as chaplain to non-Jewish needs even as he works to instill and maintain a Jewish consciousness among his congregants. Rabbi Loel Weiss, now Lieutenant (junior grade) Weiss, United States Navy, was the one member of the 1975 class to volunteer for such service. Following his graduation, Rabbi Weiss attended the Navy's Chaplain's School in Newport, Rhode Island, and then reported for duty as Chaplain at the Naval Training Center in San Diego, California.

The life of a Rabbi is not an easy one. He must remain true to ancient ideals and traditions, personifying his faith in his life and work. Yet, at the same time, he must remain in touch with a modern and rapidly-changing world. Today's graduating rabbi enters the rabbinate with the disquieting knowledge that some of his classmates will eventually leave the field, discouraged or dissatisfied with their achievements. He knows that his is a profession which will make constant demands on him both personally and professionally — and that his family may suffer as a result of his position.

On the other hand, the rabbi's work can be immensely rewarding. And, the initial responses from this year's graduating class are reactions of hope. Rabbi Arthur Blecher, now at Congregation Sons of Israel, in Upper Nyack, New York, seems to sum up the feelings of his colleagues: "I'm deriving more satisfaction from my pulpit work than I ever believed was possible. This is a pretty good job for a Jewish boy."

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Israel's Lack of Options

JERUSALEM: "It's the Jewish fate" to be always persecuted, Israeli newspapers moaned after the series of disastrous diplomatic defeats inflicted on the country at the United Nations. And some Israeli leaders told a hastily called "Summit Conference" of Jews from other countries that the anti-Israel campaign is "An attack upon Jews everywhere"; all over the world some Jews shudder in response.

But in Israel other voices are insisting that Israel's desperate isolation will end only when the country adopts different policies. A few of those speaking out are even inside Prime Minister Yitzhak Rabin's Government. Last month's Israeli air strike into Lebanon was criticized, bitterly and publicly, by significant figures outside the Government.

Such internal conflicts, combined with external paralysis, characterize Israeli life today. "Anni Zioni" ("I am a Zionist") chanted little children marching in parades organized to demonstrate Israeli defiance of the UN resolution equating Zionism with racism. "Anni Tzini" ("I am a cynic") punned many of their older brothers and sisters, returning home for a day off from their army duties.

The Israeli economy, with its

massive focus on defense, has been hurt by a severe drop in tourism, and further crippled by a rash of "partial" strikes in which workers report for duty, collect their pay, but do only a little work. The Cabinet is now considering an austerity budget that will bring reduced services, higher prices, longer hours and scarcer jobs.

One consequence of Israel's present internal conflict and external weakness is a growing mood of apathy and depression. However almost all Israelis agree that their present Government is paralyzed, incapable of doing more than reacting to events. In this country of three million there are 10 political parties continually warring for power and position. In Israel's history, no one party has ever won a clear majority and, as a result, the country has always been governed by a coalition.

Today the Rabin Government is dependent for its majority on the religious parties. As the price for that support religious groups spurred on by their most militant elements demand that Israel make no territorial concessions in either the Golan Heights or in the occupied territories of the West Bank. The exempt the Sinai from their interdiction because the Bible does not include it as part of the ancient

Judean empire. Part of the Cabinet opposes this view, but to no avail.

On the more prosaic level, when Rabin attempted recently to reorganize the Cabinet structure and reduce the number of Ministers, the National Religious Party said they supported reorganization "in principle" but would oppose it "in practice" — because it would mean the loss of their Cabinet post.

Other political parties in Israel behave similarly when they see a threat to their own special interests. Moreover, Rabin, a colorless, withdrawn, often hesitant man, is not the kind of leader capable of rallying the country around him in a heroic effort to override party interests. In foreign policy, Rabin is suffering now for the sins of earlier governments and especially that of David Ben-Gurion. It was Ben-Gurion who institutionalized the dependent relationship of Israel to the United States. Today the dependence is almost total — yet the Israelis have lost touch with America.

The disastrous gap between the Israeli perception of their relations to the United States and the reality of those relations was demonstrated clearly in the Israelis' over-reaction after Harold Saunders, a deputy assistant Secretary of State, suggested the inevitability of a Palestinian state during a congressional committee hearing.

Saunders' views have been known to Israeli officials for some years, so what he told the committee could not have come as a surprise.

Similarly, many Israelis felt betrayed by the equivocal position the United States took on whether the Palestinian Liberation Organization should participate in the UN debate on the Middle East, set for January. Few Israelis were deluded by Ambassador Daniel Patrick Moynihan's blustering attack on the Security Council for inviting the PLO to engage in the discussion of the recent Israeli air raids on Lebanon.

The Israelis, of course, will try to mobilize massive Jewish support in the United States for their position — an effort which may not be too successful, considering the present uneasiness of American Jews. In reality, neither the Israelis nor American Jewish organizations are in a position to bring about significant changes in US policy.

Well informed Israelis recognize the long-range futility of such efforts. "The US gives us money, arms and advice," one Israeli leader said. "We can't take the money and the arms and then reject the advice. We have always said we will never deal with the PLO, but never is not a word that politicians should ever use. For example, we once said we would never enter into indirect negotiations with any Arab country, but when the US made us negotiate that way with the Egyptians, we did it. And so when one day the US tell us we must negotiate in some way with the PLO, that's what we'll do. What other options have we?"

This very lack of options gnaws at Israel's soul. Once a sense of dynamism, forcefulness and optimism dominated life here. As one second-generation Israeli said, "I always felt warm about Israel. But now I am cool. Once I never thought about Zionism, but only about being Israeli. My grandparents came to Palestine to escape military service. They did but I haven't. We have been in four wars. How many more can we be in?" No wonder that for the first time in Israel's history, more people left the country this year than came in as immigrants.

WANTED CONVERSION
 TEL AVIV: During the 1950's David Ben-Gurion wanted to convert Bedouin families roaming the desert and had even obtained the agreement of the late Chief Rabbi Yitzhak Halevi Herzog, it was revealed. The plan never came to fruition because of the army's opposition; they were intent on employing the Bedouins in the gathering of intelligence.

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Center Group to Discuss Policies

A small group is being formed at the Jewish Community Center to discuss foreign policy issues on a weekly basis. The group will meet each Thursday for eight weeks beginning February 12 at 7:30 p.m. at the Center.

The group will use the Great Decisions '76 format, which provides a 96 page booklet, containing concise sections on each of eight foreign policy topics. They will be discussed on the following dates:

- February 8-Arabs vs. Israelis.
- February 15-Our Mediterranean Commitments.
- February 22-Latin America and the U.S., A New Relationship to Fit New Realities.
- February 29-Asia after the Vietnam War.
- March 7-The American Dream Among Nations.
- March 14-The U.S. in the World Economy.
- March 21-India: Can Poverty Be Overcome and Democracy Revived?
- March 28-Rethinking U.S. Foreign Policy: How Should Our Power Be Used?

Great Decisions '76 has, this year, included an option so that ballots may be sent to a central office with your opinions at the end of each session. They will be tabulated by state, and sent to members of Congress and the Executive Branch.

For more information on the group, call Carol Lessuck or Sue Chernov at the Center at 861-8800. Registration deadline is January 30.

UNDERGROUND AGENT 1776

Haym Salomon became an underground agent for the Continental Forces in New York City.

the division of the sky for astrological purposes, still employed to this day.

The Jew has always had an intense fascination with the heavens. In a certain sense, the observation of their movements was considered to be a religious duty, leading man to admire the greatness of God and to recognize his own limited dimensions.

Despite the general expression of repugnance shown by official Judaism toward astrology, it could not stem its infiltration into the everyday life of the Jew, especially during the Middle Ages.

The fundamental tenet of astrology — that a universal sympathy binds heaven and earth — must have been a source of attraction to the Jewish mind.

The extent to which astrology did in fact inveigle its way into Jewish practices is to be seen in the tables which were compiled delineating the field of influence of the heavenly bodies.

Thus, Saturn is shown as governing poverty; Jupiter, life, peace and joy; Venus, grace and beauty, and so forth.

Predictions and horoscopes, the selection of favorable days and hours for starting new enterprises, were frequently resorted to. Medical aid, nativity and marriage dates were all influenced by astrological considerations. Some of them persist to this day.

However, in granting these concessions, albeit grudgingly, Judaism imposed one important qualification which was voiced so eloquently by Bahya ben Asher when he said that, while the planetary influences are real, they lack finality; that God's will transcends the power of the stars and has dominion over them.

Moreover, it is given to man by the sheer power of prayer to nullify their decree.

Which brings us, circularly, to where we began — with "Mazal tov," perhaps the two most familiar Hebrew words in our vocabulary.

They mean, quite simply, "May your astrological sign be a good one!"

DIPLOMAT DIES 1926

Oscar S. Straus, a diplomat, historian, and the first Jew to sit in the cabinet of a president of the United States, died this year.

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ZINA JASPER as Regina Hubbard pauses to consider her next move in Trinity Square's *Little Foxes*, by Lillian Hellman, which continues until January 25 in the Lederer Playhouse. The play, directed by Adrian Hall, is part of the tribute to Lillian Hellman which began in December.

Judaism and Astrology

Rosh Hashana quite often falls in that period of the year whose zodiacal sign is that of Libra, symbolized by a pair of scales, the only inanimate symbol in the astrologer's calendar.

The symbolism, not unnaturally, has provided centuries of sermonic material appropriate to the time of year.

Many Jews have been puzzled by the fact that astrology, a pseudoscience, finds any place at all in the presentation and development of a religious truth.

Does Judaism approve of astrology?

Can we believe that, as astrologers claim, the motion of the stars and planets at the time of one's birth determines the pattern of an individual's life?

Astrology was accepted as a basic feature of man's life for thousands of years. Hardly a branch of ancient culture was unaffected by it.

First elaborated in the temples of Mesopotamia, it spread from there to Egypt and on to Europe.

Even well into the middle ages, many royal courts had their attendant astrologers and, as a serious discipline, it attracted some of the greatest scholars and thinkers. These included such famous Jews as Abraham Ibn Ezra and Menash'e ben Israel.

Gradually, its influence waned and, by the beginning of this century, it had become one of the most discredited and vilified of all the "scientific disciplines."

One of the first to direct his intellectual thunder against astrology was Maimonides, the great 12th century rabbinic authority and philosopher.

In a letter addressed to the Jewish community of Marseilles, he confessed that he had studied the "science" but that it did not deserve the name.

It was his opinion, he wrote, that only that which could be supported by rational proof, by the evidence of the human senses or by trustworthy authority could be believed by man.

The notion that man's fate depended upon the stars and planets would be to rob life of all purpose and reduce man to a slave of destiny.

Today, most scientists share

Maimonides' opinion that astrology is myth and superstition. So, too, do most of those who turn to the "lucky stars" columns of the daily newspapers. And yet, there are indications that astrology is taking on a new importance in many parts of the world.

One of those in our times to give astrology a new sense of respectability was Carl Jung, the psychologist.

"There may be something in it," he mused and propounded his theory of synchronization, that "everything in the universe at any given moment participates through that moment with everything else that shares the same unit of time."

More recently, Prof. H. Eysenck, the psychologist, writing in the journal *New Behavior*, said that "there seems to be no doubt that the time of the year at which a baby is born, and his personality, are correlated."

He points to French researches which indicate celestial influences in the shaping of character and concludes: "However much of it may go against the grain, I think we may admit there is something here that needs explanation."

In pursuit of a Jewish view, we must, as always, turn first to the Scriptures. Overt astrological references are few. Two passages denouncing the practices of the soothsayer or cloud gazer are understood as being linked to the astrologer.

However, the rabbinic proscription against employing the services of an astrologer (and repeated in the Codes) is from the closely attached positive injunction, "Thou shalt be perfect with the Lord thy God."

It would seem, therefore, that the efficacy of the astrologer was not so much in question as the fear that consulting him would lead to diminished faith in God.

The only distinct reference in Scriptures to the astrologer as such is in Isaiah, where the prophet predicts the downfall of Babylon, advising her in mockery to resort to her astrologers if perchance they may save her from the impending catastrophe.

The phrase used by the prophet for astrologers is "dividers of the heavens," probably an allusion to

Jewish Cultural Arts Debate of Ambiguities

NEW YORK: A three day conference on Jewish Cultural Arts ended early this week. It was the only conclusion.

Complete with stand-up comics and tragedians, the gatherings discussing Jewish influences on American arts, and America's influences on Jewish life found it difficult to arrive at any secure position.

"A Jewish characteristic," suggested critic Irving Howe. "Anything you say, somebody will disagree with it."

Bel Kaufman, the author, recalled her grandfather, Sholom Aleichem, writing about "losing everything but winning the argument."

"I disagree with you," said Paddy Chayefsky, the playwright, to Martin Gottfried, the critic. "I sympathize with you disagreeing," rejoined Mr. Gottfried.

When a member of one audience

asked why Jews were such warm people, Alfred Kazin, the critic, replied: "I don't think Jews are so warm. I think they're hot — not warm... A lot of what is called warmth is really anxiety, hysteria."

"I know as many cold Jews as I know of any other race or ethnic group... Russians are the warmest people I know," suggested Arthur Miller, the playwright and fellow-panelist.

Since the conference, sponsored by the National Jewish Welfare Board, was celebrating the Bicentennial, Mr. Miller grappled with questions of ethnic identities. "I've never been able to find where I leave off and my American nature begins," he said, and spoke of "a great bath of popular culture in which all swim."

Richard Gilman, the critic, confessed that he had hesitated before he dived into the panelists' pool. "A hundred Commentary ar-

ticles paraded through my mind," he said. The vital words — Jewish, cultural, arts — "resonate with ambiguity." But then he plunged, recalling a friend's remark — "Where there's an 'oi there's a vay."

Mr. Gilman reviewed some of the prominent ambiguities, including the notion that the Jewish writer was a specialist in alienation. But why should alienation lead to words rather than to silence? he wondered.

Should one speak of a Jewish writer rather than a writer who happens to be Jewish? Cynthia Ozick, the author, recalled Samuel Bellow's objections to being called a Jewish writer. Perhaps he fears the taint of the parochial, she said, and suggested that all authors write from the parish of their life.

Apocalypse Is Cited

"It has to do with the Apocalypse," suggested Mr. Miller. "I can relate Kafka and Lenny Bruce and maybe even some of the frantic energy of Eddie Cantor and Phil Roth in the sense that all these people to a profound degree are dancing on the edge of a precipice."

Barbara Tuchman, the historian, characterized the century as "The Terrible 20th," and suggested that Jews were "the eternal Sisyphus," pushing a boulder uphill. Professor Kazin recalled Mark Twain's words: "Jews are members of the human race — worse than that I cannot say of them."

If Jews have contributed anything valuable, said Mr. Miller, it is a skepticism about power, and consequently a concern for justice. "There's no wriggling out of the human race," he said.

In America, great Jewish novelists have written about immigrant experience, noted Professor Howe, adding that the traditional culture was dying out. He spoke of

"the cheap hokum of ethnic self-indulgence."

When someone in the audience asked how to introduce Jewish culture into one's "life-style," Professor Kazin snapped: "First, by dropping the phrase 'life-style.'"

Professor Kazin warned of "culture more sentimental than real," and proposed a definition: "Jewish culture is what takes place when religion vanishes." He and Professor Gilman spoke of the space cleared for creativity, in literature as well as plastic arts, when orthodoxy is defeated or put aside — as though concentrating on the Creation inhibits man's creations.

Samuel Adler, the composer, complained that Jewish organizations — religious and secular — still favored "nostalgic capers," while he preferred to write music "incompatible with nostalgia and weeping."

"There's a tendency in the Jewish community to lean off a writer, to breathe down his back," complained Jerome Weidman, the author.

"What the community thinks has nothing to do with your imperatives," insisted Miss Ozick, but she suggested avoiding the private voice whose subject matter is "the examination of its own lungs."

Professor Howe said that a writer's duty was to the truth and to his vision, not to a community. When rabbis attacked Philip Roth for "Portnoy's Complaint," said Professor Howe, "they took a view of literature as essentially a department of public relations." When a member of the audience asked how to strengthen "Jewish identity," Professor Howe called that very phrase "public relations."

"It's very hard to construct a drama on yea," said Mr. Chayefsky. "You're saying nay about something." He recalled a rabbi's complaining about the play "The Tenth Man": "Why should I

show Jews in this condition? Why shouldn't I show Jews as they really were — Baptists."

VOTE ON CONDEMNATION

UNITED NATIONS: The vote on the General Assembly resolution condemning Israel's occupation of Arab territories and calling for sanctions went as follows:

Against: Barbados, Belgium, Britain, Canada, Costa Rica, Denmark, Dominican Republic, West Germany, Haiti, Iceland, Israel, Liberia, Luxembourg, Netherlands, Nicaragua, Norway and the United States.

Abstaining: Argentina, Australia, Austria, Bolivia, Central African Republic, Chile, Colombia, El Salvador, Fiji, Finland, France, Gabon, Grenada, Ireland, Italy, Japan, Kenya, Malawi, Mexico, New Zealand, Panama, Paraguay, Swaziland, Sweden, Togo, Uruguay and Venezuela.

Absent or not participating: Albania, Bahamas, Botswana, Cape Verde, China, Democratic Yemen, Guatemala, Honduras, Iraq, Libya, Maldives, Papua-New Guinea, Sao Tome and Principe, South Africa, Surinam and Zaire.

Voting For the Resolution: Brazil, Cuba, Ecuador, Greece, Jamaica, Pakistan, Peru, Philippines, Portugal, Rumania, Spain, Trinidad and Tobago, Turkey and Yugoslavia.

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Judaeans Hold Providence Convention

New England Hashachar (Young Judaea) recently held a unique weekend for its 7th-8th Tsolim. Sixty Judaeans from New Hampshire, Massachusetts and Rhode Island spent three days at the Jewish Community Center in Providence immersed in the world of Mizrahi (Sephardic), or "Oriental," Jewry. The Junior High-schoolers sampled Mizrahi food, learned Israeli songs and dances of Mizrahi origin, and created crafts projects of Oriental design.

They reviewed the troubled history of the Sephardim, from the Marannos created by the Spanish Inquisition to today's oppressed Jewry in Arab lands, and revisited some of the happier periods of Sephardic lore, including the Golden Age of Spain and the resettling in Israel of the Jews of Yemen "on the wings of eagles" in 1952, ending 2,000 years of exile for the ancient Yemenite Jewish community.

The success of the weekend was due largely to the cooperation of all levels of the Hashachar movement. Leadership was provided by Bogrim (high school) Judaeans under the coordination of regional president Jeffrey Sirkman of Haverhill, Mass., and Tsolim coordinator Nancy Treitel of Nashua, N.H. Assisting the Bogrim were members of the regional staff, all college and professional school students and members of *Hamagshimim*, the campus arm of Hashachar. The Providence Chapter of Hadassah, the sponsoring organization of Hashachar, served as hostesses for the weekend, under the chairmanship of Mrs. Ethel Chinitz of Providence.

New England Hashachar will next sponsor a three-day convention for Bogrim (high school Judaeans) in Portsmouth, N.H., February 6-8. This convention is open to all Jewish high-schoolers who have paid dues to a local Judaeans chapter by February 1. For more information, contact New England Young Judaea, 17 Commonwealth Ave., Boston, Mass., 02116; 267-6850.



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