

Soviet Jews Tried As 'Draft Evaders'

NEW YORK: Preliminary findings of the Soviet Jewry Research Bureau, (SJRJB), indicate that enforced conscription is increasingly being used by the Soviet authorities to deter Jewish emigration from the Soviet Union. The Bureau is sponsored by the National Conference on Soviet Jewry (NCSJ).

"The mere threat of military conscription," said Jerry Goodman, NCSJ Executive Director, "seriously affects families who want to emigrate, for fear of reprisals against their sons of draft age. In a serious abuse of individual rights, the Red Army is being used for political purposes."

"Many young Jewish students have been expelled from the universities and with their student exemptions no longer valid, they are subjected to an infamous draft. Such service can delay one's emigration up to seven years," Goodman claimed.

Soviet authorities consider that 2 years of military service as an ordinary soldier has exposed these men to "secret information." Thus, a five year quarantine period from the date of discharge may be

required before an applicant may again reapply to emigrate.

According to the SJRJB, Jewish applicants for emigration to Israel presently threatened with enforced conscription include: Semion Pevsner and Rafael Ospovat (Moscow), Leonid Levit (Tiraspol), Leonid Grinshpun (Odessa), as well as applicants in Derbent and Kiev.

Throughout 1975, Goodman continued, "many potential emigrants were interrogated by the Soviet secret police (KGB), driven out of town and placed under constant surveillance. Those who have tried to fight military conscription on grounds of conscience have been prosecuted, and brought to trial on charges of "draft evasion." Anatoly Malkin, Yakov Vinarov, Aleksandr Slunim and Aleksandr Silnitsky were all sentenced in 1975 to the maximum three year term, in what is clearly a punitive form of the draft.

"Furthermore, Soviet authorities do not guarantee one's freedom even after serving in a labor camp or prison," Goodman pointed out. "For example, Mark Lutsker, a 26 year old Kiev activist, who served a

two year term in a labor camp for refusing conscription, has been threatened again by the KGB after reapplying to emigrate. The authorities have told him that he had better join the army or face a second arrest!"

Another former prisoner Yuri Pokh was released in November 1975 after serving a 3½ year term for 'draft evasion.' Pokh had previously refused to serve, citing a medical exemption. He is presently taking medical tests for his expected military service.

"It must be stressed that the people in question are not those who would have ordinarily gone into the army, even if they had not applied to emigrate. Now, students are deprived of their university studies and the sick are suddenly 'made healthy,' to qualify them for duty. Since it is apparent that army service is now a punitive act, their refusal to serve in the army should be seen as part of a struggle for the legal right to emigrate and against an undetermined period of detention in the Soviet Union," Goodman concluded.

The National Conference on Soviet Jewry is the major coordinating body for organized Soviet Jewry activities in the United States.

Torah Scroll Presented To Allenwood Inmates

ALLENWOOD, PA: For the first time in the annals of federal prisons a Torah scroll of Jewish Law was officially dedicated in a traditional Jewish religious ceremony, at the Allenwood Federal Prison here. The scroll, presented to the Jewish congregation at the prison by the Young Israel of Coney Island (N.Y.) and the Rabbinical Alliance, apparently marked an advance on the part of Jewish prison inmates in their quest for religious rights.

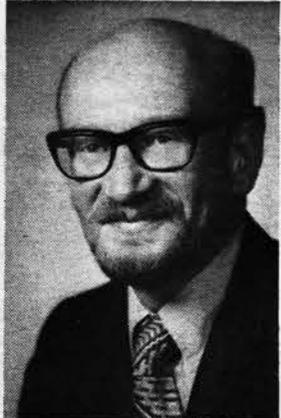
Last month, Rabbi Meir Kahane, leader of the Jewish Defense League, won a long battle for kosher food as, for the first time,

the federal court of Appeals (Second Circuit) upheld a decision by Judge Jack B. Weinstein, of the Eastern District of New York that kosher food is a constitutional right protected by the First Amendment. Kahane is now at Allenwood where he leads Jewish prisoners in study groups.

At the ceremony, attended by some 200 inmates and another 100 outside guests, Kahane ripped the Bureau of Prisons for refusing to allow kosher meat in despite the offer by Jewish groups to pay for it. He called the officials at Allenwood "narrow bureaucrats" and urged the outside guests to remember that

"a Jewish prisoner, and indeed all prisoners, have lost their freedom but not their rights."

Kahane, who is scheduled to be freed on January 30 said that he would lead protests upon his release against "pressure" by President Ford against Israel and to demand that the Israeli government not recognize Palestinians as a political entity. He said that a large rally will be held in New York City on Jan. 31, at 8 p.m., at Carnegie Endowment Center, 46th St., and UN Plaza, outside the building, where Israeli Prime Minister Yitzhak Rabin is due to speak. Rabbi Kahane will speak on the themes "There Is No Palestine" and "Not One Inch of Retreat."



NEW DIRECTOR of the New England Region of the American Jewish Committee is Seymour Brief of Cleveland. Mr. Brief will assume his new position in Boston on February 2. He has served as director of the Cleveland Chapter, AJC, and the Ohio-Kentucky area for the past nine years. In his nine years there, he has been deeply involved in Jewish communal problems and in social action and intergroup relations. He is a graduate of the City College of New York and is a certified principal in reform Judaism's religious schools. He also served for a number of years on the faculty of the Fairmount Temple High School.

Center Camps of New England and is affiliated with the National Jewish Welfare Board and the New England and the American Camping Associations. It serves as the official resident Camp of the Providence Jewish Community Center and some twenty five other centers throughout the New England area. Howard J. Rome of Leminsters Mass. is president. Harlan Espo, of Pawtucket, former president of the Providence Jewish Community Center, serves on the Board of Directors.

An invitation is extended to all families in Rhode Island to attend and learn about the programs and activities of Camp Naomi. In order to complete arrangements all interested families are requested to call Leslie Cohen at the Center (861-8800) indicating plans to be present.

BECOMING AN EDITOR

JERUSALEM: Former Defense Minister Moshe Dayan has confirmed that he has accepted a proposal to be the editor of a new morning newspaper, backed by a group of Americans and Israelis. (See page 5).

Moynihan Warns UN On Changing Basis Of Mideast Talks

NEW YORK: In a carefully pitched, determinedly slow speaking voice, Daniel P. Moynihan on Monday cautioned the United Nations Security Council against any attempts to impose changes in the basis for Middle East negotiations. The Council had set the basis for negotiations in both 1967 and 1973.

He warned against changes that had been demanded by Arab members but opposed by Israel, which is boycotting the meetings because of the participation of the Palestine Liberation Organization.

"Changes imposed on the nations of the Security Council are unacceptable to any one of them, however great the good will, will not work," the United States delegate declared.

The United States has told Arab governments that it will veto any resolution dictating that the P.L.O. participate in the Geneva talks or attempting to set a new basis for an overall Middle East settlement instead of the Council's 1967 and 1973 Resolutions.

Mr. Moynihan, in his statement, stressed that Resolution 242 adopted after the 1967 war and Resolution 338, which led to the Geneva conference, had been accepted by the Middle Eastern governments and had been the "foundation for the progress that has been made, and they continue to provide hope for the future."

Resolution 242, drafted with deliberate ambiguity, calls for Israel's withdrawal from Arab territories occupied in the six-day war in 1967 but balances this with an assertion about the right of every nation in the area, Israel included, to live "within secure and recognized boundaries free from threats or acts of force."

There was no explicit threat of a veto in the American statement and one United States official remarked this would have been a needless provocation since no resolution text had been submitted. It was said Arab members were in virtual agreement on a text but wanted time for consultations with others and so the Council agreed to meet

on Wednesday.

No Surprises, Arabs Say

Representatives from Egypt, Jordan and Syria said they saw the Moynihan speech as a reiteration of the traditional American position with no surprises. Mouaffak Allaf, the Syrian delegate, said he hoped for a "positive evolution" in the American thinking but had not yet seen indications of this. An Israeli representative watching from the sidelines indicated he was pleased with the American statement.

Some diplomats remarked that the statement lacked the comitative tone of earlier Moynihan speeches. This suggested that it was prepared in Washington and sought not to impair United States efforts to continue its "mediator" role in trying to reconcile Israeli and Arab differences.

The statement nevertheless served to emphasize that the United States was the only power refusing to go along with Arab demands for Council recognition of the political rights of the Palestinians. In the debate, the phrase "political rights" has come to mean recognition of the Palestinian right to a Palestinian state—a goal Israel charges aims at her destruction.

Mr. Moynihan in his statement attested American readiness to cooperate in negotiating a settlement with "all the states involved." Use of the word "states" automatically omitted the P.L.O.

Washington officials are said to be persuaded that if the United States did not block efforts to upset the present negotiation basis; the Israelis would not go along with further efforts to reach a settlement.

The American statement was mainly a reaffirmation in the Council of what the United States has been telling Arab governments privately. That is that it would oppose any resolution dictating P.L.O. participation in negotiations, suggesting instead that Palestinian participation could be considered after a resumption of the Geneva conference on the Middle East or at a preparatory conference held before it.

B'nai B'rith Notes More Volunteerism

WASHINGTON: The experience of B'nai B'rith, a Jewish service organization, may well show that a lot more Americans are joining in volunteer community aid programs these days.

B'nai B'rith, with some 2,100 adult units throughout the country, is finding more of its 500,000-plus members involving themselves in person-to-person volunteer social service, health and other neighborhood projects than at any time in the past.

Statistics are impossible to come by, but leaders of B'nai B'rith, gathering for the annual meeting of the organization's board of governors at the Mayflower Hotel, report a "substantial upswing" in the number of both volunteers and of locally conceived B'nai B'rith "help projects," many of them non-sectarian in purpose.

Several estimated that volunteer manpower had "probably tripled" in the last two years. "High unemployment and a weakened economy are probably factors," said David M. Blumberg, B'nai B'rith's president. "In hard times there's a tendency among people to feel for each other."

Field representatives of B'nai B'rith's volunteer services department also find that a drop in television viewing has contributed to increasing volunteerism. B'nai

of community projects, from B'rith volunteers engage in a variety cancer-screening tests and assisting hospitalized veterans and prison inmates to sponsoring low-cost housing for the elderly.

Another illustration was this year's "Operation Snowflake," a Christmas Day project in which volunteers took over the administrative and housekeeping duties in various police precinct houses or filled in as cooks, orderlies and switchboard operators at hospitals so that Christian workers would be free on the holiday.

At a luncheon session, Daniel P. Moynihan, United States Representative to the United Nations, was awarded the B'nai B'rith President's Medal, the organization's highest honor. The award cited Mr. Moynihan for his "vigorous and eloquent defiance of diplomatic ambiguity and hypocrisy, and commitment to truth and justice in international discourse."

CENSORSHIP PROPOSED

JERUSALEM: Prime Minister Yitzhak Rabin has proposed, with cabinet approval, political censorship which could mean 15 year prison terms for government officials who leak diplomatic secrets and seven years for journalists who print them. (See page 16).

Camp Discussion At JCC Jan. 28

Registration for Camp Naomi, a popular Jewish Communal Resident Camp, has been officially launched for the 1976 season. Camp Naomi serves boys and girls 8-16 years of age, and provides a varied camping program.

A special program, entitled "Camp Naomi Information" to acquaint children and parents in the state of Rhode Island with Camp Naomi, is being sponsored in conjunction with the Providence Jewish Community Center. The event will take place Wednesday January 28, at 7:45 p.m. at the Jewish Community Center.

Leonard M. Katowitz, Executive Director, will be present to meet with former campers, as well as prospective campers and their parents. In addition, colored slides showing "Camp Naomi in Action", including programs and activities at Camp Naomi this past summer, will be shown.

According to Mr. Katowitz, "it is not too early to make summer camping plans for your children now. There are limited vacancies available."

Camp Naomi is owned and operated by the Jewish Community

'FIGHT ZIONISM'

PARIS: Arab and Communist delegations which attended a UNESCO conference here planned to call on the international organization to fight "Zionism to the same extent as racism, apartheid and war propaganda." The conference met to draw up draft resolutions for the general conference due to take place October, 1976, in Nairobi. Its resolutions will deal with the fight against racism, apartheid, and war propaganda in the mass media.

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GOING TO ISRAEL

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

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Obituaries

Kate Nelson

Mrs. Kate (Hessel) Katznelson-Nelson died Sunday, January 11 at Miriam Hospital. She was the widow of Abraham Katznelson.

She was a member of Temple Emanu-El, the Miriam Hospital Women's Association, and the Jewish Home for the Aged.

Mrs. Nelson was born in Russia, a daughter of the late Abraham and Hannah Hessel, and lived in Central Falls for 40 years. She later moved to Providence where she lived for 22 years, and had lived in Pawtucket for the past year.

She leaves a son, Dr. Evans Nelson of Providence; two daughters, Mrs. Evelyn Chester of Pawtucket and Mrs. Helen Gerber of Providence; three sisters, Mrs. Sadye Diamond of Miami Beach, Fla.; Mrs. Jessie Greenbaum of New York City; and Mrs. Jenny Leder of Great Neck, N.Y.; seven grandchildren and five great-grandchildren.

Funeral services for Mrs. Nelson were held at the Sugarman Memorial Chapel on Tuesday, January 13, with burial in Lincoln Park Cemetery, Warwick.

Samuel Schleifer

Samuel Schleifer, 56, an electronics engineer for 30 years, died Monday, January 12. He was the husband of Frances (Dash) Schleifer and lived in Philadelphia, Pa.

Born in Providence, he was a son of the late Max and Rebecca (Subolov) Schleifer and lived in Providence for many years. He was a graduate of Hope High School and the Rockefeller Institute of New York, N.Y.

He also leaves two daughters, Miss Marlene and Miss Marion Schleifer, both of Philadelphia; three brothers, William and Louis Schleifer, both of Providence and Jerome Schleifer of Cranston, and one sister, Shirley Schleifer of Providence. The funeral services and burial were in Philadelphia.

Gertrude Epstein

Mrs. Gertrude Epstein, 77, of the Jewish Home for the Aged, died Wednesday, January 14. She was the widow of Joseph Epstein.

She was a saleswoman for the former Boston Store for about 15 years until her retirement over 25 years ago.

Born in Russia, she was a daughter of the late Samuel and Annie Backman, and had been a Providence resident for over 65 years.

She was past president of the Pioneer Women's Association, a member of the Jewish Home for the Aged and the Miriam Hospital Women's Association.

She leaves a son, Arnold Elliott of Knoxville, Tenn.; two daughters,

Mrs. Ethel Davis of New York City and Mrs. Shirley Wasser of Cranston; a brother, Sidney Buckman of Cranston, and 11 grandchildren.

Funeral services were held Thursday, January 15 at the Sugarman Memorial Chapel, with burial in Lincoln Park Cemetery, Warwick.

Matthew J. Sherman

Matthew J. Sherman, 74, president and founder of Bond Discount Corp., died Thursday, January 15. He was the husband of Flora A. (Copeland) Sherman, and lived at 210 Laurel Ave., Providence.

He was with Bond Discount Corp., for 40 years, and was a member of Temple Emanu-El, where he was chairman of the Gaboyim, a director of the temple, and a member of its men's club. He was also a member of the Jewish Home for the Aged.

He was born in Russia, a son of the late Aaron and Bessie Sherman, and had been a Providence resident for 50 years.

He also leaves a son, Aaron Sherman of Phoenix, Ariz.; a daughter, Mrs. Barbara Quiroga of Cambridge, Mass.; and two sisters, Mrs. Belle Tichman and Mrs. Dorothy Isenberg, both of Providence.

Funeral services were held Friday at Mt. Sinai Memorial Chapel in Providence, with burial in Lincoln Park Cemetery, Warwick.

Elsa Sapinsley

Mrs. Elsa Sapinsley, 78, of Providence and Palm Beach, died Friday, January 16 at her Florida home. She was the wife of Milton C. Sapinsley, an industrialist and philanthropist.

She was born in New York City, a daughter of the late James and Florence (Frank) Schwed. She maintained a home in Providence for 55 years.

She was a life member of many civic organizations, including the Miriam Hospital Women's Association, the Jewish Home for the Aged, and Brandeis University's Women's Division. During World War II, she was a Gray Lady and a Red Cross volunteer.

Cremation took place in Palm Beach, with burial in Swan Point Cemetery. Services were private.

Evelyn Latt

Miss Evelyn Latt of 61 Radcliffe Avenue, Providence, died Saturday, January 17.

Born in Providence, she was a daughter of the late Max and Sarah (Stone) Latt, and was a lifelong resident of the city.

She was a graduate of Hope High School and was a member of Temple Beth David. For many years she

was a secretary with a jewelry firm, until her retirement several years ago.

She is survived by a sister, Mrs. Morris Karklin of Providence; and two brothers, Samuel Latt of Providence and Ben Latt of Bethesda, Md.

Funeral services were held Tuesday at the Mount Sinai Memorial Chapel in Providence, with burial in Lincoln Park Cemetery, Warwick.

May Lubusky

Mrs. May Lubusky died Friday, January 16. She was the widow of Imie Lubusky and a lifelong resident of Providence.

She is survived by a nephew, Gerald L. Lubusky of Framingham, Mass.; and a niece, Mrs. Rita F. Stone of Pawtucket.

Funeral services were held January 18 at the Sugarman Memorial Chapel in Providence, with burial in Lincoln Park Cemetery, Warwick.

Sidney Boren

Sidney Boren, 71, of Fall River, Massachusetts, died Monday, January 19. He was a plant foreman for Wiederman Mfg. Co. there until his retirement four years ago.

Born in Providence, he was a son of the late David and Eva (Zwoden) Boren, and lived most of his life in Providence until moving to Fall River about 25 years ago. He was a member of the Knights of Pythias.

He leaves one son, Richard A. Boren of Providence, and a sister, Esther Silk of Stoughton, Mass.

Funeral services were held Wednesday at the Sugarman Memorial Chapel in Providence, with burial at Lincoln Park Cemetery in Warwick.

Ruth M. Hall

Mrs. Ruth M. Hall, 66, died Saturday, January 17. She was the wife of Harold L. Hall, and lived on Hardin Avenue in Cranston.

Born in Providence, she was a daughter of the late Charles and Lena (Riffkin) Miller, and had been a Cranston resident for 28 years. She was a member of Temple Sinai and its sisterhood.

Along with her husband, she is survived by a son, Charles David Hall of Cranston; a daughter, Charlene A. Hall of Providence; a brother, J. Bennett Miller of Warwick, and two sisters, Eunice H. Miller of Cranston and Mrs. Helen M. Butter of Newton, Mass.

Funeral services for Mrs. Hall were held Sunday at Temple Sinai Memorial Park, Warwick.

ECUMENICAL TITLES

Personnel at the Orlando, Florida, division of Martin Marietta Aerospace are paid on a biweekly basis. Over the years, the Friday on which paychecks are received has come to be known as "Good Friday." The alternate Friday is called "Passover."

The Sugarman Memorial Chapel in Providence has been the home of traditional Jewish Services for over 60 years, and once again we are also able to serve you in our Chapel in Warwick.



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Jewish Student Network Urges Meeting With P.L.O.

CLEVELAND: By a narrow margin, the North American Jewish Student Network has adopted a resolution asking Israel to "Take the initiative" in finding a solution to the Palestine question, including meeting with the PLO under specified conditions. The resolution passed by a vote of 55-48 following a prolonged debate. It stated:

"Whereas there can be no solution to the Middle East conflict without Palestinian recognition of the Jewish right to self-determination and Israel's recognition of the Palestinians' right to self-determination, we advise Israel to take the initiative to find a solution to the Palestine question, including meeting with the PLO when the following conditions are met:

1. The PLO publicly announces its acceptance of the State of Israel as a legitimate political entity as presently constituted; 2. The PLO publicly indicates its rejection of all acts of violence and terrorism against civilian populations and the PLO publicly promises to refrain from any actions of this nature."

The draft adopted here, though hard fought at the plenary session and in prior workshop debates, generated support from both left and right wing delegates.

The delegates attending the convention represented the full political spectrum from left to right-wing and included delegates from Zionist and non-Zionist, religious and secular student groups. There were also about 100 observers. The overall atmosphere was one of support and identification with Israel as expressed in resolutions calling for aliyah and volunteers. One resolution, however, expressed serious concern over the social and economic gap between Israel's Oriental and Western Jewish communities. With regard to the American Jewish scene, Network

seemed most disturbed by what it regards as a lack of democracy in American-Jewish life.

Another resolution adopted applauded the U. S. Ambassador to the United Nations, Daniel P. Moynihan, for his "eloquent defense of democracy in the UN and vigorous criticism of the 'Zionism is racism' resolutions" and urged him to continue to speak out against Third World and Communist "totalitarianism."

Social gap deplored

A resolution on the social gap in Israel stated: "Be it resolved that the sense of this body is that we believe that the unequal status of a part of the Sephardi community in Israel creates the most serious threat to Israel's survival as a unified Jewish community." The resolution called on Israel "to work for equalization of economic and cultural opportunities among rich and poor" and "to re-organize the educational system to provide equal educational opportunities" and to "reflect the cultural diversity of all Israelis."

The resolution stated further that Network should "provide educational programs about current social problems in Israel and encourage volunteers to work for underdeveloped communities in Israel."

The convention charged that Jewish communal life in America is "largely undemocratic" and that the Jewish lay public "is largely ill-informed and misinformed." It stated that there were "few public hearings on critical questions" and "few genuine elections to communal office." A resolution adopted stated that, "Network shall cooperate with other individuals, organizations and coalitions in attempts to create a democratically elected accountable body to represent the younger generation of American Jewry and eventually the

community as a whole."

The scope of the convention's interest was reflected in the numerous workshops and panel discussions held during the four-day conclave. The subjects of these included Jewish feminism; Jewish theater; Jewish education and teaching; the Sephardi community and poverty in Israel; Zionism, the Third World and the UN; building alternative communities; problems of the older generation; kibbutz and aliyah. Fredda Smith of Madison, Wisconsin, was elected chairperson of Network.

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Extension Program Goes To Barrington

The Jewish Community Center will launch its fourth extension service program in Barrington on Sunday, February 8.

The Barrington Extension Service is being offered in conjunction with Temple Habonim in Barrington and will be housed at the Temple, 147 County Road, Barrington.

The program, a pilot effort, will consist of a series of six Sunday afternoon children's programs for youngsters aged 3 through sixth grade. The series will extend from February through April.

In addition to monthly small social groups conducting a variety of informal educational and

recreational activities, the program will feature three specials. Highlight of the specials will be a performance of "Aesop Goes to Mars" by the Looking Glass Theater Weekend Company.

The Program Schedule is: Feb. 8 — Social Groups for Sunday Funday; Feb. 22 — Looking Glass Theater; March 10 — Purim Open Special at the Jewish Community Center of Rhode Island in Providence; March 28 — Social Groups for Sunday Funday; April 11 — Film Special; April 25 — Social Groups for Sunday Funday.

Detailed information is available by calling Estelle Nemoy at 861-8800.

head covered at all times so that the fear of G-d may be upon him. Why are the prayers concerning the daily sacrifices recited every day even today when we don't have the Temple any more?

The Gemorah in Tannith 27b Abraham asked G-d when the Holy Temple is no longer standing what will become of the daily sacrifices? Therefore, G-d answered Abraham and said "I have already set down the Order of the Sacrifices which will be given to the children of Israel. As long as they will study and recite this code, I will deem it as meritorious as if they had actually made the offerings and I will forgive them for all of their sins."

Therefore, it is advisable to recite the Daily Sacrifices in the synagogue because the synagogue is called a smaller version of the Temple. It is meant to replace in a small measure the Temple where the sacrifices were offered. Therefore, the prayers should be said standing, for according to law, the person making the offering did so in a standing position.

What Is The Reason?

RABBI YAAKOV UVSITZKY

Why do we cover our heads at all times?

Rabbi David Halevy, the author of the Turei Zahav, explains even when not praying a person should be extremely careful not to go with the head uncovered, especially since the nations of the world have accepted the covering of one's head as a sign of disrespect so that they remove their hats when entering a house or when sitting down to a meal. The children of Israel may not imitate the other nations in manner of dress, etc., as it is written in Lev. 18:3, "And in their customs you shall not walk." Therefore, man must keep his

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Notices

Hadassah Meeting

A program entitled *Reflections* will be the Aleph Group of Hadassah's tribute to the Bicentennial at a meeting to be held Monday, January 26, at 12:30 p.m. at the Jewish Community Center. Featured in the presentation will be Mrs. Leonard Y. Goldman, Mrs. Anne Hillman, Mrs. Sherwin Kapstein and Mrs. Abraham Lippman. A coffee hour will precede the 1 p.m. meeting. Mrs. Kay Abrams is in charge of hospitality.

Boston Singles to Meet

The Greater Boston Singles Unit of B'nai B'rith and B'nai B'rith Women No. 5063 will hold a Brunch and Roast on Sunday, January 25 at 12 noon. The group will roast its President, Gene Briskman at Whimsy's Restaurant, at 165 Dartmouth St. in Boston. Reservations, which are necessary, may be made by calling Roz at 617-322-4109.

Hope High Reunion

The Hope High School class of January, 1956, will celebrate its 20th reunion on January 31 at the Marriott Inn with a buffet dinner at 8:30 p.m., and a social hour beginning at 7:30 p.m. Reservations may be made by calling Mrs. Rona (Namerow) Nachbar, 231-2296 or Thomas Moran, 941-5470.

Walsh to Speak

State Senator Joseph Walsh will

speak at the next meeting of the Cranston Democratic Women's Club Co-Ed as announced by Louis Goldman. Mr. Walsh will speak on the Adult Correctional Institution. The meeting will be held at 7 .o.m. on January 28 at the Sprague Mansion in Cranston. Installation of Officers will precede the speech. A coffee hour will follow.

Show on Lincoln

The Jewish Community Center will present *Young Abe Lincoln* by the Performing Arts Repertory Theatre Company on January 25 at 2:30 at the Center. The production is the next to last in the Children's Theatre Series, and tickets are on sale at the Center.

Pawtucket Hadassah

A regular meeting of the Pawtucket-Central Falls Chapter of Hadassah will be held on Monday, January 26 at the Jewish Community Center in Providence. The movie "If I Forget Thee" will be shown. The film depicts the history of the Hadassah Hospital on Mt. Scopus which was reopened this past October after having been lost since 1948 to the Arabs. Today it is open again as a place of healing for people of all faiths. Mrs. Harold Schwartz and Mrs. Charles Wolf are program chairwomen. Ida Rubinstein and Mrs. David Goldberg are in charge of the coffee hour.

The Arts

David and Lisa

The Cranston West High School Drama Club will present its production of *David and Lisa* on January 23, 24, and 25. The production is at 7:30 p.m. on Friday and Saturday and at 2 p.m. on Sunday. The play is directed by Jon Melzer.

Contemporary Dance

The Brown Dance Ensemble, directed by Julie Strandberg will present "An Evening of Contemporary Dance" on January 30 and February 1 and February 6 through 8 at 8 p.m. at the Faunce House Theatre at Brown University. For more information, call 863-2838.

Straight Talk in Song

Straight Talk will appear at the Marriott Inn from January 19 through February 7, including jazz, blues, Dixieland, folk and rock in a production featuring seven musicians who all have college degrees in music. Most of them play several instruments as well as vocalizing. They will perform twice nightly at 10 p.m. and midnight.

Original Graphics

The Providence Water Color Club will feature a show of original graphics from February 1 through 20 by Phyllis Crocker, Jan Mielke and Willy Roberts. An opening

LEADER IS DEAD

TEL AVIV: Funeral services were held here for Beba Idelson, head of the Moetzet Hapoalet, the women's section of the Histadrut for 45 years, and president of the World Movement of Pioneer Women. She was 80.

reception will be held on Sunday, February 1 from 2 to 5 p.m. Gallery hours are 12:30 to 3:30 p.m. on Tuesday through Saturday, and 3 to 5 p.m. on Sunday.

Winter Concerts

The Winter Concerts of the Providence Singers will be held on February 1 at 8 p.m. at the Barrington Congregational Church in Barrington, and on February 12 at 8 p.m. at Grace Church on Westminster Mall in Providence.



BAR MITZVAH: Stuart Scott Chernick, the son of Mr. and Mrs. David Chernick of Eldridge Street, Cranston, became Bar Mitzvah on Saturday, January 17 at Temple Beth Am. A Dinner reception was held in his honor following the services. Guests from Connecticut, Massachusetts and New York attended.



Providence Past and Present A Bicentennial Story

By Beryl Segal

The 1880's, The Years Of The Ladies' Associations

Before we write about the Ladies' Associations of Providence we must make certain adjustments.

We must adjust ourselves to the size of the Jewish community of Providence. We must think of the Jewish population as consisting of hundreds instead of thousands. When a new immigrant came to the city it was immediately known where he or she came from, what the financial situation was, what kinds of work he was capable of doing, and the most important thing, what was the religious affiliation of the newcomer.

We must also make adjustment to the age of the immigrants. They were mostly young and single, and male. Think of the immigrants and the Ladies' Societies who welcomed them on arrival as young men and women of about 25 and 30 years of age.

We must also make adjustments to the times they lived in. There were no organizations, government or private, who would urge volunteer work on the Ladies, except their own sense of duty, and their religious convictions. The men were busy with their work and the women, if they were not taken up with housework and baby rearing, found time for "helping others." Only in the light of this background can we understand the multiplicity of societies and associations which appeared in Providence between 1850 and 1900. We will limit ourselves to three of such societies.

According to the late David C. Adelman, the founder of the Rhode Island Jewish Historical Association, the first Jewish women's organization was the Ladies' Hebrew Benevolent Association, later changed to The Moses Montefiore Ladies' Hebrew

Benevolent Association, organized in 1877 by Rabbi Jacob Voor-sanger. One look at the names of the ladies and we see that they were members of the Congregation Sons of Israel and David, and were known as the "German Ladies." The purpose of the Moses Montefiore Ladies was to visit the sick, bring help to the poor and needy, as well as to pay sick benefit to the members.

This declaration in their constitution is characteristic:

"In order to follow the example of our noble mothers who always endeavored to the fullest of their ability to extend moral and material aid to their Heaven-born religion, to reach the hand of sisterhood to the lowly and humble, to strengthen and support the poor and needy, alleviate trouble and distress, and to practice charity and benevolence, we, the Hebrew Ladies of Providence, R.I., do organize ourselves into an association for these purposes..."

We might add that the name Moses Montefiore was adapted by many organizations of that day. Sir Moses Montefiore was an English Jew known the world over for his philanthropy and as the defender of Jewish causes. Besides the ladies association we had two mens' clubs by the name of Moses Montefiore Association of Providence Number One, and a Moses Montefiore Association Number Two, and a Young Men's Moses Montefiore Society, all three of them in the North End, and all of them did charitable work. The Ladies' Hebrew Benevolent Association was the first one by that name.

All of them were organized during the 1880's.

But charity was not limited to the ladies of the Reform congregation. In the 1880's two ladies' organizations came into being

whose influence was felt in the community by the agencies they organized, staffed and maintained.

The South Providence Ladies' Aid Association and the Ladies' Union Aid Association of the North End were both imbued with the ideals of helping the needy. These societies are responsible for the Orphanage, the Home for the Aged, and the Family and Children's Service and many others.

The pattern was usually the same with all these agencies. First came the Ladies who founded them and collected nickels and dimes for their maintenance. They were the first to recognize the need for assisting the poor, making a home for the orphans, and caring for the elderly. These are fundamental in Jewish life everywhere. When the burden became too great, the Ladies appealed to the men in the community to take over the maintenance of the agencies. The ladies' groups, however, kept their organizations going in full swing.

The names of the ladies associations are perpetuated in commemorative tablets on the walls of the various institutions. They are remembered long after the ladies societies have outlived their usefulness. They are also remembered as the pioneers in establishing great institutions of which the community is justly proud.

While all the ladies organizations were concerned with aiding the sick, there was one group of ladies whose only concern was helping the sick and infirm. They visited the sick at home and provided them with doctor's care, long before the Miriam Hospital of today opened its doors.

Did these ladies force the Miriam Hospital with its grand facilities and magnificent accommodations?

We will write about the pre-Miriam Hospital years during the coming week.

Temple Notes

Beth Israel Men's Club

The Men's Club of Temple Beth Israel will hold its annual Paid-up Membership Supper Monday evening, January 26 at 7 p.m. in the Temple's Ira and Anna Galkin Social Hall. Ira Stone will preside. Seymour will present a "Fun Night" program with many surprises. On Sunday evening, February 1, Roy and Sue Duskin will hold a Dance Class under the auspices of the Men's Club from 7:30 to 9:30 p.m. in the Social Hall.

Sisterhood Brunch

The Sisterhood of Temple Beth Torah will hold a Brunch for paid-up members on Sunday, February 1 at 11 a.m. at the home of Mrs. Burton Salk, 43 West Blue Ridge Road in Cranston. Richard Cumming, composer and pianist, will be the guest speaker and will entertain at the piano. Mr. Cumming is presently in his tenth season as director of Project Discovery and is Composer-in-Residence and Music Director for Trinity Square Repertory Company.

Music Celebration

Jewish Music month will be celebrated by the Sisterhood of Temple Beth Shalom at its meeting on January 28 at 8 p.m. in Joseph

Rosenfield hall at the Temple. Janni and Amy Fishbein will perform on guitar and piano, with selections of music and song. Mrs. Naomi Kantrowitz will preside. Refreshments will be served by Mrs. Jean Wexler, hospitality chairman.

Sports Night

Plantations Lodge B'nai B'rith

COMMUNITY CALENDAR

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

SUNDAY, JANUARY 25, 1976

- ALL DAY Jewish Community Center, Showcase
- 10:30 a.m. South Providence Hebrew Free Loan Association, Board Meeting
- 1:00 p.m. Hope Chapter, B'nai B'rith Women, Magic Show
- 2:30 p.m. Jewish Community Center, Children's Theatre
- 8:00 p.m. Jewish Community Center, Single Adults' Dance
- MONDAY, JANUARY 26, 1976
- ALL DAY Jewish Community Center, Showcase
- 12:30 p.m. Aleph Group of Hadassah, Regular Meeting
- 8:00 p.m. Pawtucket-Central Falls Chapter of Hadassah, Regular Meeting

Voad Hakashruth of Rhode Island, Board Meeting 8:15 p.m.

Temple Beth Am Sisterhood, Regular Meeting TUESDAY, JANUARY 27, 1976

ALL DAY Jewish Community Center, Showcase WEDNESDAY, JANUARY 28, 1976

ALL DAY Jewish Community Center, Showcase

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

Temple Beth El Sisterhood, Open Board Meeting and Luncheon

7:30 p.m. Gemiluth Chesed Hebrew Free Loan Association, Board Meeting

8:00 p.m. Temple Beth Shalom Sisterhood, Regular Meeting

THURSDAY, JANUARY 29, 1976

ALL DAY 8:00 p.m. Jewish Federation of Rhode Island, Women's Division, Jewish Community Center and American Jewish Committee

Bureau of Jewish Education, Cranston-Warwick Institute

Providence Section, Women's American ORT, Regular Meeting

FRIDAY, JANUARY 30, 1976

ALL DAY Jewish Community Center, Showcase

SATURDAY, JANUARY 31, 1976

1:30 p.m. Jewish Community Center, Showcase



Published Every Week By The Jewish Press Publishing Company

MAILING ADDRESS: Box 6043, Providence, R.I. 02940 Telephone 734-0200

PLANT: Herald Way, off Webster St., Pawt., R.I. 02861

OFFICE: 148 Taunton Ave., East Providence, R.I. 02914

CELA ZUCKERBERG, Managing Editor

FRANCES SEBORG, Editor

Second Class Postage Paid at Providence, Rhode Island

Subscription Rates: Twenty Cents the copy; By Mail, \$7.50 per annum; outside New England, \$10.00 per annum. Bulk rates on request. The Herald assumes subscriptions are continuous unless notified to the contrary in writing.

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Dayan Staging A Comeback

JERUSALEM: In little more than 18 months, former Defense Minister Moshe Dayan has staged one of the most remarkable comebacks in the history of Israeli politics.

Riding the crest of the growing hardline mood among Israelis, the once-discredited Dayan poses the single clearest threat to the faltering leadership of Prime Minister Yitzhak Rabin. The prime minister is under pressure at home on economic policies and abroad on the issue of his government's refusal to talk to any Palestinian spokesmen on Palestinian nationhood.

Dayan's decision, announced last week, to form his own daily newspaper is expected to bring him more to public attention and strengthen his position by providing him a forum for his views.

Dayan's managing editor is Hagai Eshed, the journalistic voice of the rightist sentiment in the ruling Labor Party.

No specific issues separate Dayan and Rabin, but opinion poll findings show that the mood of the Israelis today favors a leader who would give inspiration. In this respect Rabin, a bland, cautious man, suffers in comparison with the dynamic, 60-year-old Dayan, who sparks strong reactions — both positive and negative.

A recent opinion poll commissioned by Dayan supporters

confirmed their hopes that anti-Rabin sentiments were crystalizing behind Dayan.

"Dayan is not perceived positively out of sentiment, but because he is seen as better for the security of the state," said pollster Minah Zemach of Tel Aviv University in an interview.

Zemach's survey of 1,200 Israelis indicated that Dayan showed extraordinary popularity for a man who is not a member of the government.

His strength was tested by first asking the sample how each person would vote if elections were held now.

The ruling Labor Party alignment would get 34% of the vote, a sizable slip from the 38% it got in the December, 1973, election.

Then, the pollster asked how each person would vote if Dayan headed the Labor list. The Labor vote would go up to 35.3%, the survey found.

Heading his own independent party, Dayan would poll 30.4%, which under Israel's multiparty system might be enough to form a coalition government.

Only a little more than a year ago, it was virtually impossible for Dayan to make a public appearance without being mobbed by hostile ex-servicemen or families of soldiers who died in the October, 1973, Arab-Israel war.

These Israelis held Dayan,

defense minister at the time, responsible for the traumatic reverses suffered in the war.

Dayan had to leave his post after an unprecedented wave of demonstrations clamoring for his resignation and demanding new leadership in government.

Dayan remained a member of the Knesset but generally stayed out of the public eye, spending most of his time working on his memoirs, for which he received a \$450,000 advance from a London publishing firm, and lecturing abroad.

Last February, Dayan got a big boost when the high-level government investigation into the 1973 war published its findings and never mentioned the defense minister by name. His supporters claimed that the Agranat Commission inquiry had thereby exonerated Dayan.

Whether or not most Israelis hold Dayan responsible for the shortcomings of the war is unclear, but the war is not to be an obstacle in Dayan's way any more.

Pollster Zemach said Dayan showed strong appeal among those sampled because "he was and is charismatic. After the war people were angry, but now they are starting to forget."

Rabin's popularity has held steady around 44% she said, which is a relatively poor showing for a prime minister.

Stable Divorce Rate: Reconciliation Or Separate Quarters?

TEL AVIV: While the general impression that Israel's divorce rate is on the increase persists, it appears that no one has taken a long look at the facts.

In the Israeli Jewish community in 1974 there were 2,620 divorces — an increase over the 1960 figure of less than 600. Over the entire period, the rate of divorce among Jewish adults aged 15 and over has been an almost constant 2.6 per 1,000. Only during the very first years of Statehood — in the wake of the Independence War and massive immigration — was it higher in comparative terms.

But the statistics become irrelevant when divorce, like marriage, is taken up by those who either wish to see the religious control of divorce courts continued or who argue that divorce, like marriage, should be a matter for the civil authorities.

To Ashkenazi Chief Rabbi Shlomo Goren, the stability of the divorce rate "demonstrates that despite imported and alien attitudes towards morality and a certain licentious permissiveness, there has been no breakdown in the traditional Jewish commitment to family life."

This might be overstating his case. According to Religious Affairs Ministry officials there are some 50 percent more applications to the courts for institution of divorce proceedings than there are marriages dissolved. They suggest that it is the rabbis' ability to evoke a "spirit of reconciliation" between the parties which is responsible for keeping the divorce rate down.

There is another explanation, one which is given by members of the Orthodox community who are deeply troubled by the current state of the rabbinate and its inability to play more than a functional role in the lives of most Israelis. The religious courts, they claim, are largely irrelevant. In the current permissive society, many people simply choose to live apart without actually divorcing.

Critics of the rabbinical establishment claim that to secure a divorce court hearing is "a very slow business" since the courts are under no pressure to speed up the proceedings. This is strenuously denied by religious court officials and a careful distinction drawn

between a mutual request for a divorce submitted by both partners and those instances in which only one party makes an application.

The general rule is that no divorce is automatically granted and an attempt is always made to secure "shalom bayit" (reconciliation). "There is, of course, no proscription on divorce, but we do not rush to break up homes, especially if there are children involved," an official explained.

In the instance of a divorce sought by both parties, it is claimed that there are usually few problems, provided the Bet Din is satisfied with the arrangements made for the children. If there are no complications, such a case should be in the courts no more than six months.

In the event of a petition from only one partner, the court does all within its power to prevent the break-up of the marriage and in such cases proceedings can drag on for much more than a year.

Students of the system note that, usually, couples from the better off and better educated sections of the community apply to the Bet Din only when they have by and large settled the details of the divorce and simply seek the legal decree. The poorer and less educated resort to the courts quite often for help in resolving their matrimonial dif-

Aliyah Guide Is Published

WASHINGTON: The new publication, *Careers for Jewish Young Adults in Israel*, authored by Henry Stern, Executive Director, Jewish Occupational Council and edited by Dr. S. Norman Feingold, National Director, BBCCS, contains a wealth of information for those considering Aliyah. The easy-to-read career brief is published jointly by B'nai B'rith Aliyah Information Office and the National Office of B'nai B'rith Career and Counseling Services in Cooperation with the Israel Aliyah Center, Inc. Consultants on the project were: David Leshnick, Field Representative, Aliyah Information Office of B'nai B'rith; Anne F. Garrett, Professional Assistant to the National Director, BBCCS; and Allan Pakes, former Director of Employment, Israel Aliyah Centers of North America.

Careers for Jewish Young Adults

ficulties one way or the other.

This lends weight to the argument of "reforming" rabbis who claim that the Batei Din are largely alienated from society and that, consequently, they tend primarily to perform a technical function. One source claims that 90 percent of dayanim (religious court judges) are appointed directly from yeshivot without experience of communal work and thus lack understanding of social and human problems and preoccupations.

Strongest critics of the religious courts, not surprisingly, are proponents of women's rights who claim that women petitioners are vulnerable on all fronts, social, moral and legal. When there are tensions or complications in the divorce, they claim, the case is usually drawn out and its conclusion frequently to the woman's disadvantage.

If the husband refuses his consent to the bill of divorcement, there is little a woman can do and she is at the mercy of the court to use its influence to persuade the husband to change his mind.

Court authorities vigorously reject allegations of discrimination. They point to what is regarded as an important innovation — monetary compensation for the wife in all circumstances, even if the husband is not found to have been at fault in the break up of the marriage. Only in a few "irregular" cases does the woman come off worst, it is claimed, and the rabbis do everything in their power to protect their interests.

in Israel takes a look at various careers and work in Israel including the helping professions, science-related fields and other professions such as police work, library work and engineering. Practical hints concerning the Israeli way of life and how to conduct a successful job search are provided. Appendix lists additional information resources — Israel Aliyah Centers in the U. S. and Canada, B'nai B'rith Career and Counseling Services field offices, Jewish Vocational Services and related vocational agencies under Jewish auspices. Suggested references are included.

Complimentary copies of *Careers for Jewish Young Adults in Israel* may be obtained from either the National Office of B'nai B'rith Career and Counseling Services or the B'nai B'rith Aliyah Information Office (1640 Rhode Island Avenue, N. W., Washington, D. C. 20036).

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JDL Barred From Conference On Soviet Jewry

NEW YORK: The Jewish Defense League said on Friday it has been barred from participating in the World Conference on Soviet Jewry scheduled to be held in Brussels, Belgium this February. Jerry Goodman, Executive Director of the National Conference on Soviet Jewry (the coordinating body for groups which will attend from the U.S.), told JDL represen-

tatives that neither Rabbi Meir Kahane nor any representative of the JDL would be admitted to the Conference.

In response to Goodman's refusal to allow participation of the JDL, the League stated that it "would not stand for such a violation of basic democracy and the right of freedom of speech." In 1971, Rabbi Kahane was

barred from the first international conference on the plight of the Jews in Russia, also held in Brussels. He was seized by Belgian authorities and deported when the conference's chairmanship decided that the JDL's views should not be heard. The conference leadership summoned local police, over the objections of a large segment of the assembly, including Israeli minority

party leader Menachem Begin and film producer Otto Preminger.

"We promise that further action will be taken to guarantee that Rabbi Kahane will be allowed to speak at Brussels in '76," declared a JDL spokesman.

The Jewish Defense League is currently gathering signed affidavits of officials of various Jewish organizations expressing the affirmed disagreement of each with the National Conference's summary censoring of Rabbi Kahane.

Alexander Tiemkin, whose daughter Marina continues to be denied her right to emigrate from Russia to Israel, was one of the first to lend his signature in support of the JDL.

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The Combined Statement from Citizens Bank

It reports your personal checking and statement savings account transactions every month and you can include as many accounts as you like.

The image shows a Citizens Bank Combined Statement for a customer named Mr. & Mrs. John B. Customer. The statement is divided into sections for different accounts:

- Checking Account:** "OUR FAMILY HOUSEHOLD ACCOUNT". It shows a previous balance of \$110.00, a deposit of \$20.00, and a current balance of \$130.00. A running balance of \$130.00 is shown on the right.
- Savings Account 1:** "BOB'S COLLEGE FUND". It shows a previous balance of \$4,000.00, a deposit of \$90.00, and a current balance of \$4,090.00. A running balance of \$4,090.00 is shown on the right.
- Savings Account 2:** "FAMILY VACATION FUND". It shows a previous balance of \$1,500.00, a deposit of \$150.00, and a current balance of \$1,650.00. A running balance of \$1,650.00 is shown on the right.
- Savings Account 3:** "AT CITIZENS - WE TRY TO DO THINGS YOUR WAY". It shows a previous balance of \$1,500.00, a deposit of \$150.00, and a current balance of \$1,650.00. A running balance of \$1,650.00 is shown on the right.

Labels with arrows point to various parts of the statement: "checking account title and description", "summary of checking account activity for the month", "list of transaction dates", "savings account title and description", "summary of savings account activity for the month", "same data for additional savings accounts", "running balance, checking account", "running balance, first savings account", and "running balance, additional savings accounts".

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BRIDGE



By Robert E. Starr

Preemptive bids are two-fold weapons. They tell the partner exactly what their hand is like and interfere like crazy with the opponents. The higher the preempt, the more the interference, giving the other side little time to impart information. Of course, sometimes the bid backfires but more often, when used correctly, it works well. Today's hand is a fine example. It stopped the opponents from arriving in a "cold" Slam getting a plus score when the Declarer couldn't find a way to make the game he was in. That, too, could have been made.

North
 ♠ K J
 ♥ 9 5
 ♦ 7 4
 ♣ A Q J 6 4 3 2

West
 ♠ 9 8 6 5 3
 ♥ J 7 3
 ♦ Q 8 5
 ♣ 10 7

East
 ♠ 4
 ♥ A K Q 10 6 4 2
 ♦ J 10 9 6
 ♣ 8

South
 ♠ A Q 10 7 2
 ♥ 8
 ♦ A K 3 2
 ♣ K 9 5

Both sides were vulnerable, East Dealer with this bidding:

E	S	W	N
4♥	4♠	End	

East had a perfect four Heart preemptive opening bid. This shows a hand that says that if Hearts are Trumps he will be down two tricks but if anything else is trumps don't count on him for a trick. He happened to have high Hearts but didn't guarantee them.

Now what does poor South do with his fine hand? He could double or he could take a slight chance and bid four Spades. He really has no time to find out whether his side is already considerably overboard, which would be the case if West had the balance of power. He doesn't know if they missed a Slam, which happens to be there in Clubs. He doesn't even

Society

Miss Hanzel Engaged

Mr. and Mrs. Leo Hanzel of Andalusia, Pennsylvania, formerly of Providence, have announced the engagement of their daughter, Lynda M. Hanzel to Jeffrey J. Herman, the son of Mr. and Mrs. Edward S. Herman of Penn Valley, Pa. Miss Hanzel attended Rhode Island College, and graduated from Temple University. Mr. Herman attended Temple University. The couple plan an April wedding.

Son for Doctors

Dr. Arthur and Dr. Shirley Smith of Brookline, Mass. have announced the birth of their first child, a son, Perry Mark Smith, on December 30. Maternal grandparents are Mr. and Mrs. Bernhardt Zajdel of Brooklyn, New York. Paternal grandparents are Mr. and Mrs. Archie Smith of Providence. Paternal great-grandmother is Mrs. Joshua Bell of Providence.

Feinstein Honored

Alan Shawn Feinstein, CGE '50-SPRC '52, has been named to Who's Who in the East. His syndicated financial column, *The Treasure Chest*, is now appearing in 31 newspapers throughout the country.

know if he is in the right suit. That's what these bids can do.

When South decided to Double, North would have liked to have bid more than five Clubs but the doubleton Heart deterred him. South had the singleton but didn't know if North was bidding on nothing and that even five was in danger. So those pairs stopped at five but at least they made their contract with an overtrick.

The rest bid four Spades and played the hand there even though North wanted to bid more for again that doubleton Heart stopped them. It's a good thing they didn't for no South made their contract. Some Wests even doubled it which should have helped for it should have warned them of a very bad Trump break even if the preempt hadn't already done this.

In Spades two high Hearts were played, the second ruffed by Declarer who was now down to four Trumps. When he next tried to

draw Trumps the roof fell in on him for West had Trump control. He might have foreseen this on hearing the preempt and certainly from the Double but no Declarer took the steps to take care of that possibility. This is what they should have done to give themselves the best chance to make the hand against a bad split in Trumps.

They should discard a Diamond rather than ruff at trick two. Best defense at this time is a third Heart, otherwise Declarer can win anything else and can draw all of West's five Trumps and make the remainder. But the third Heart is something else. Now Declarer must ruff in Dummy and draw one Trump as both follow. Now back to his hand with a Diamond and play another Trump watching East show out. This shows that West now has a sure Trump trick but if he thinks about it that will be his only trick for by this time he will surely be out of Hearts; he had already shown up with three. All Declarer has to do is keep playing Trumps giving West his trick and then winning whatever he returns and cashing the rest. There is nothing the Defense can do against this line of play.

Moral: When the opponents preempt against you always prepare for the worst in breaks. But at least remember they warned you.

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CHARTER SPECIALS FROM BOSTON



DISCUSSING THEIR MARRIAGE and their future possibly outside the Washington political arena are Secretary of State Henry Kissinger and Mrs. Nancy Kissinger, with White House correspondent Trude B. Feldman. The result of their discussion is the subject of a feature story by Mrs. Feldman in the February issue of McCall's magazine.

Kissingers Discuss Future, And Past

NEW YORK: In exclusive interviews published in the February McCall's, Nancy and Henry Kissinger talk of their life together now and in the future, as well as the prospect of his resignation as Secretary of State.

Mrs. Kissinger told McCall's: "Henry's work is a large part of him. If I said, 'Give it up,' I'd be cutting off part of what I actually love. I do know he would discuss his plans with me before he made any important decisions. But I'd give him the pros and cons as I see them and we'd talk them over. But I wouldn't tell him what to do. He'll make up his own mind. And that's the way I want it." Characteristically realistic, Mrs. Kissinger concluded, "I didn't marry the Secretary of State. I married Henry Kissinger."

Mr. Kissinger took a lighter approach to the question, saying, "After all, if I leave this job, how will I marry Nancy?"

For the first time, both the Kissingers discussed their marriage and one another in separate interviews with author Trude Feldman. Mr. Kissinger revealed: "I fell in love with her the first moment I met her, but it took me two years to tell her so," while Mrs. Kissinger described their relationship as a "gradual evolution. I take things too seriously to believe in love at first sight. I need to know a person over a long period of time. Quick decisions aren't a part of my personality."

Nancy Kissinger, looking back, said, "I probably married him at the right time. I think I was emotionally ready. Now it's inconceivable to think of living without him." One of the qualities she admires most in her husband is his ability to make decisions, much like another statesman she mentioned, Harry Truman. Mrs. Kissinger told McCall's, "I con-

sider Truman an outstanding president, because he made decisions, explained them, stuck by them and lived by them. He took all the criticism everyone handed out, but he thought he was doing the best for the country."

For his part, Mr. Kissinger admitted that he'd never been tempted to remarry until he met Nancy: "No one even brought me close." He's happy now, because his wife is "always steady and supportive when I need her most, but when I deserve it, she won't hesitate to keep me from getting too exalted an opinion of myself — but in a loving way, so it's good for me."

Nancy Kissinger finds her husband very sensitive to her needs, as she told McCall's: "Something can be just about to upset me, and he'll find the right moment to say something sweet or funny so that I don't lose my sense of proportion... Because we're so close he can even sense when I want to be alone."

Although Mrs. Kissinger expressed confidence in America's future, she did admit that "Economically we're faced with uncertainties. When the economy is in trouble, everyone panics. There is genuine cause for concern if someone is out of a job and has a family to support. What is needed to solve our problems is a certain calmness and an ability to look at everything in perspective."

As for her own future, whenever her husband leaves office, Mrs. Kissinger said, "We'll probably live in New York. It's a wonderful city, with everything at your fingertips — including delicatessens."

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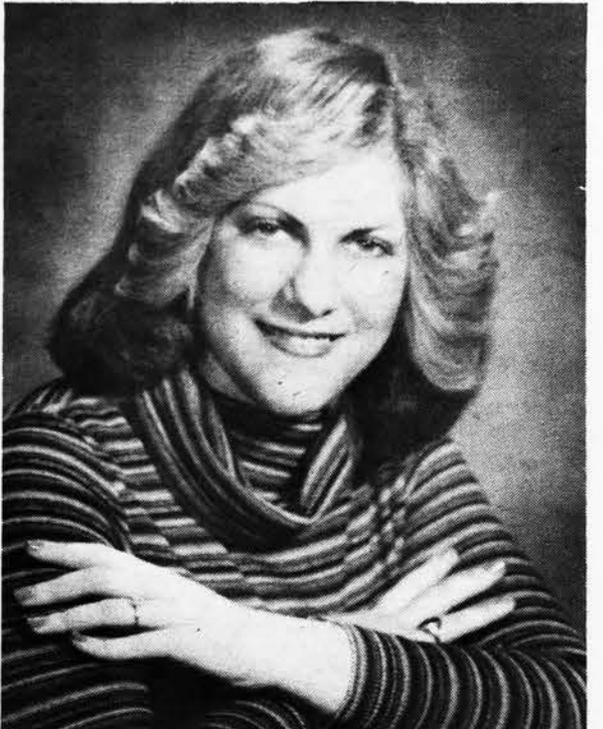
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ENGAGED: Mr. and Mrs. Eli Greenberg of Dellwood Road, Cranston, have announced the engagement of their daughter, Karla Bonnie Greenberg, to Nathan Michael Silver. He is the son of Mrs. Estelle Silver of Teaneck, New Jersey, and the late Leo Silver. Miss Greenberg is a graduate of Cranston High School East, and is presently a fourth year pharmacy student at Rutgers University. Mr. Silver is a graduate of Teaneck High School, and is a fifth year pharmacy student at Rutgers University. The couple plan to marry in June, 1977.

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CANADIAN CONFERENCE

TORONTO: Saul F. Rae, Canada's Ambassador to the UN, has signed an agreement to hold the Habitat Conference in Human Development in British Columbia this summer. The agreement includes a proviso that delegates and observers will be admitted according to UN rules, which means that representatives of the PLO will be allowed to attend. Nat Bent, director of the Canadian Zionist Federation's Pacific Region, and Fred Lapkin, chairman of the Canada-Israel Committee for the same region, said that while Jewish groups do not oppose the conference they will continue to oppose allowing the PLO to attend it. They said peaceful but massive demonstrations will be carried out during the conference.



Mrs. Lewis J. Bosler

Mr. Bosler Wed In Connecticut

Merle Beth Barker, the daughter of Mr. and Mrs. Joseph Barker of Meriden, Connecticut, and Lewis Joel Bosler, the son of Mr. and Mrs. Erwin Bosler of Summit Drive, Cranston, were married recently at Temple B'Nai Abraham in Connecticut.

Rabbi Albert Troy officiated at the ceremony, which was followed by a reception at the Temple.

Mrs. Paul Rosenfield served the bride as matron of honor.

Bridesmaids were Mrs. Michael Barker, Karen Bosler, Renee Bosler, Carol Goldstein, and Mrs. Alan Levine.

Donald Backner was best man. Ushering the guests were Michael Barker, Paul Rosenfield, Steven Deutsch, Alan Levine and Stuart Goldblatt.

After a wedding trip to the Virgin Islands, the couple will live in Warwick.

The bride is a senior at Boston University, and Mr. Bosler is a Director with Sugarman Memorial Chapels of Providence and Warwick.

Queen of the Opera Beseiged by Mail

Yon Klemperer writes in the *Jewish World*:

"A happy but tired victim of the continuing battle for Soviet Jewry is operatic star Beverly Sills."

In a press conference, Miss Sills mentioned a letter she wrote recently to the New York Times in support of the emigration rights of Soviet Jewry.

"It has caused a lot of trouble for me," she said and then hastened to add — "not because of negative response; just too much positive response. I haven't received a single negative letter; unfortunately, over 500 notes of agreement are sitting in a sack at my house, unanswered, and more are still coming..."

Involvement in the troubles of Soviet Jewry is just one aspect of Miss Sills' involvement in a life lived more like a movie script than normal "everyday" existence. From a child of Jewish immigrants, she has become the reigning Queen of the Opera. Surmounting harrowing personal problems, including the fact that 2 of her 5 children were born handicapped, and professional difficulties, such as a feud with former head of the Metropolitan Opera Sir Rudolph Bing, she succeeded in taking the operatic world by storm.

Asked if the influence of a Jewish upbringing played a role in her success, she replied: "The fact that I was Jewish and raised in Brooklyn was not particularly important. Of course, I have my brother the doc-

tor, and my brother the publisher...What was important was that I was a daughter of immigrants. It was a European household; my father was Rumanian, my mother, Russian. The influence of classical music was quite strong.

"But most important was that my parents transmitted to me the idea that education was essential if I wanted to accomplish anything in America. And I got the feeling that anything I do I must learn thoroughly."

Through learning, talent and sheer determination, Beverly Sills is now one of the great stars of the world's opera stages. Her home company is the New York City Opera, but she has played for the Royal Opera House in Covent Garden, London, the Teatro Alla Scala in Milan, the Teatro Colon in Buenos Aires and the Teatro San Carlo in Naples. Active as both a recitalist and orchestral soloist in the United States, she made her Paris and London debuts in 1971, and in December of that year she appeared for the first time in Israel in a series of performances with the Israel Philharmonic.

In April, Miss Sills made her long-delayed debut with the Metropolitan Opera, singing Pamira in a new production of *The Siege of Corinth*. The delay to top stardom was occasioned by a "personality clash" with the former Met director. Miss Sills said that she and

Sir Rudolph "are now friends. He sent greetings on opening night at the Met." She attributes their difficulties to "an immediate clash of personalities. When I first met him, he was having the worst disaster of his career, and I was having my first biggest successes. It was psychologically the wrong moment for us to get together, because he would come to rehearsals worried about his problems, and there I would be wafting on a cloud."

OFFICES MOVED

JERUSALEM: The Joint Distribution Committee has officially moved its Israeli headquarters from Tel Aviv to Jerusalem. A ceremony marking the 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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AIDS ISRAELIS

DUFSELDORF, WEST GERMANY: Werner Sellman, a former Nazi SS officer who died in Buenos Aires, has left all his assets to Israeli charities "to atone for the suffering that I and people like me caused the Jews between 1933 and

1945," according to the Dueseldorf Jewish newspaper Juedische Allgemeine Zeitung.



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A Visit To Crown Heights

(Editor's Note: Jerry Snell of Providence frequently contributes his statements of opinion to The Herald for publication. Mr. Snell says he disagrees with much of the established press coverage on the Crown

Heights section of Brooklyn, and recently visited the area to see it for himself. The pictures and article here are the result of his visit.)

By Jerry Snell

In a recent article in the Jerusalem Post, Crown Heights was referred to as one of a number of "hothouses of Judaism" created by different Rebbes after World War II to nurture the growth of Traditional Judaism outside of Eastern Europe. I have heard it said about the present Lubavitch Rebbe's father-in-law that many thought he was "going after a wild dream" trying to reconstruct Traditional Judaism in a land where many a Jew wanted his Jewish identity hidden. Thank G-d, his critics were wrong. In only two short decades, Lubavitch has set up a world-wide organizational force which has saved thousands of Jews for Yiddishkeit. While a few Rebbe's ignored the assimilation problem, the Lubavitcher Rebbe-

pleted or left for Saturday night. All is prepared to make the Shabbos as enjoyable as possible.

It is a custom of most Lubavitch families in the neighborhood to have an Orech (Sabbos guest) for the Shabbos, and the Orech is made to feel like one of the family. Rabbi Hirsch told me that since his marriage, he and his wife have had hundreds of Shabbos guests. It should put some Jewish housewives to shame — those who get upset when their husband brings the boss home for supper once every five years.

The first time I went to Crown Heights for Shabbos, I davened, Friday night services, at one of the many dozens of Shteibels (miniature Shul) in the neighborhood. It's really fantastic. The Shteibels almost look like store fronts, since most are modest in design. Although a shteibel like them in Rhode Island would be lucky enough to have one minyan,



NEIGHBORHOOD SIGHTS include less fortunate women, who pass the time on the sidewalk.

materialism and show-offishness, but to the building and perpetuation of the Jewish faith. The husbands and wives and children all know their place in society. There is none of the foolishness of men's lib, women's lib, etc. One would never hear a Chassidic woman with a large family say (as non-religious American women might say) "Why did G-d grant me so many brats, now I can't be liberated and have a career."

When the Lubavitcher Rebbe

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did not. I went on my second trip to Crown Heights about one month ago and I recall the first time I went there, a month prior. News publications I had read had clearly distorted what the neighborhood really was. One would have thought that muggers were at every corner, that the area was somewhat in need of repairs. I saw with my own eyes that these articles were often written with more of a slant on selling papers than on reporting the facts.

The Jews of Crown Heights are trying, unlike other Jews, to keep their neighborhoods (i.e. traditions) intact. It was a pleasure to see a Jewish neighborhood that really looked Jewish; a place where many dressed Jewishly and were not the least bit ashamed of it.

Each time I went to Crown Heights, I stayed at the home of Rabbi and Mrs. Gil Hirsch. Both were originally from non-Chassidic homes. Mrs. Hirsch is originally from Israel, then moved to Canada, then finally to America.

When one arrives at their home on Friday afternoon, it is not like most Jewish homes in America. The Chassidic family knows Shabbos in near, and all jobs must be com-



AND ANOTHER just for dairy products can lead to much confusion for the visitor or newcomer. Mr. Snell reports he entered the Milichig restaurant and accidentally ordered a hamburger and hot dog.

the shteibel I went to had a few Minyanim and was packed.

The greatest experience of both my trips to Crown Heights was to daven at the "770 Shul", the main Shul of the Lubavitch movement. On an average Shabbos, it has more congregants in attendance than some shuls its size on Yom Kippur.

The biggest pleasure is to see the number of youth in attendance. The family goes to Shul as a unit. There are no drug or violence problems among the youth in a community where the family, as a unit, dedicates itself, not to the

enters or leaves the Shul, everyone stands and those in his path clear off to let him pass. He is revered for his physical stamina, taking on a 20 hour a day work load when many men his age are in old age homes. Many young Rabbis would fall under the pressure. Rabbi Hirsch had me read a book printed by the California wing of Lubavitch. It said that recently, some Chassidim tried to get the Rebbe to retire, fearing for his health. The Rebbe responded in the following way. At a fabrengen (a religious party get-

(Continued on page 11)

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THE FAMILY of Rabbi and Mrs. Gil Hirsch. The child on the right is a boy, and will not have his hair cut until he is three years old.

Crown Heights

(Continued from page 10)

together), he requested that everyone in the 770 Shul sing a certain song. The singing went on and on until the Rebbe made a special hand motion to the people to stop singing. Within a second, all voices halted. He then told the crowd that this was proof enough of his strength.

The neighborhoods near the shul are peaceful on Shabbos. Most businesses open on Sunday to make up for closing Shabbos. There are all types of Jewish businesses in the area: Gkatt Kosher restaurants (Milichig and Fleischig), Shomer-Shabbos barber shop, a florist shop (owned by Rabbi Hirsch), Kosher Delis, Religious book and articles stores, religious clothing stores were



CHASSIDIC MEN in traditional dress watch the Melavah Malkah dancing.



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Providence Man Attends New York Conference

NEW YORK: Sigmund Hellmann of Providence attended the Board of Directors meeting of JWB, the Association of Jewish Community Centers, YM-YWHAs and Camps in the United States and Canada serving more than 1,000,000 Jews, last week.

While there, Mr. Hellmann attended a National Conference on Jewish Cultural Arts which JWB conducted in celebration of the American Revolution Bicentennial on behalf of its affiliated Jewish Community Centers and YM-YWHAs.

The opening session, on "Jewish Culture: An Overview," featured Arthur Miller, the Pulitzer prize-winning playwright; Alfred Kazin, author and Professor of English, City University of New York; Barbara Tuchman, Pulitzer prize-winning author and historian;

Richard Gilman, professor of drama, Yale University, and Dore Schary, the Academy Award-winning playwright who was chairman of the Conference.

The Sunday evening festival of the arts concentrated on celebrating the Jewish dimensions of the American Bicentennial. Comedian Sam Levenson presented a humorous piece on the cross-fertilization of Yiddish with American English. Actor Harry Goz, who played one of the "Tevees", presented "Alte Bobbe" by Charles Angoff. Sam Levene presented "To Aunt Rose" by Allen Ginsberg. Marian Seldes and Dore Schary read from "Poetry on the Light Side" by Dorothy Parker and Franklin P. Adams. Arnold Moss and Harry Goz presented a scene from "Death of a Salesman" by Arthur Miller. Marian Seldes read

Shatnes is observed (prevention of mixing certain fibres), a place for women to buy longer length dresses, and a bit of everything else.

The area is full of yeshivot and other Lubavitch institutions. All work cohesively together. All in all, if one wants to visit a real Jewish area, with a capital J, visit Crown Heights.

BICENTENNIAL COOKBOOK

WASHINGTON: 200 years of Jewish cooking in America are reflected in a Bicentennial cookbook published by the Jewish Community Center of Greater Washington. Titled "Jewish Creative Cooking," the cookbook features kosher recipes of a wide variety. Copies are available through the Adult Services Division, JCC, 6125 Montrose Road, Rockville, Md. 20852.

"A Farewell to Sholom Aleichem" by Maurice Samuel. Popular composers Jule Styne, Burton Lane and Cy Coleman played their music and others on three pianos. Danny Siegel read some of his poetry. The Felix Fibich Dance Ensemble presented a number of Jewish folkdances. Sam Levene and Arnold Moss presented "The Black Death" by Morton Wishengrad. The Adat Beyt Mosheh Chorus sang a number of choral songs. Marian Seldes read from "The New Colossus" by Emma Lazarus. Harry and Marguerite Goz presented a medley of songs. Arnold Moss and Marian Seldes read poetry by Howard Nemerov.

Four daytime seminars on Sunday and Monday dealt with Jewish literature, music, the popular arts and the fine arts. Among the participants at these were Jerome Weidman, Pulitzer prize-winning playwright and novelist; Irving Howe, author of *The World of Our Fathers* and *A Treasury of Yiddish Stories*; Cynthia Ozick, author of *The Pagan Rabbi and Other Stories*; Professor Jacob Kabakoff, author of *Pioneers in American Hebrew Literature*; Dr. Eugene B. Borowitz, editor of the journal *Sh'ma* and author of *The Mask Jews Wear*; Professor Samuel Adler of the Eastman School of Music; Paddy Chayefsky, Academy Award-winning screenwriter; Bel Kaufman, author of *Up the Down Staircase* and granddaughter of Sholom Aleichem; Professor Shalom Altman of Gratz College, and other personalities.

"Applying the Conference Experience to Future Directions for Jewish Community Center and YM-YWHA Programming" was the theme of the final session. Lay and professional leaders of Jewish Community Centers and YM & YWHAs served as observer-consultants at the various sessions and presented the observations. This was followed by a round-the-table discussion on implications for Center programming. Janet B. Lowenstein of South Orange, N.J. served as chairman.

NUTRITIONIST DIES

NEW YORK: Julia Aronson Dushkin, a noted American nutritionist and Hadassah leader, died in Israel in December after a long illness. She was born in Russia, and came to the U.S. as a child, where she lived and attended schools in Brooklyn, N.Y.

STUDENT INJURED

ISTANBUL: A young Jewish university student was seriously wounded during clashes between Right and Left-wing militants at the School of Political Science here. It marked the first time that a Jewish

student was hurt in the growing violence at Turkish universities. They prefer not to get involved in any of the political movements.

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The New Setting For Jewish Learning

Towards A Theory Of University Studies in Judaism

A Series By Dr. Jacob Neusner

In my view, the university scholar-teacher at his or her best is a perpetual failure, an absurd figure who stumbles and falls, yet rises up and walks forward, who seeks both knowledge and the meaning of knowledge. He or she is the enemy of the people, corruptor of the young, destined to drink the hemlock for asking questions everyone knows have been answered.

The university scholar-teacher is deeply troubled, above all, by the question: Why am I telling you these things? Why should you know them. He or she demands ultimate seriousness for his or her subject — for the very facts, the data, under study — because the subject must be known, compels attention. The scholar-teacher not only professes, but stands for and represents the thing taught, is full of concern and deems compelling what others find at best merely interesting. The scholar-teacher is such because he or she conveys the self-evident: the (to him or her obvious) fact that facts bear meaning, constitute a whole which, in her or her mind,

transcends the sum of the parts.

True, to the world, this sense of ultimate engagement with what is merely interesting, with serviceable information, marks the committed professor as hopelessly stubborn, one who hears a different drummer. A student, as I said earlier, has the duty to master the larger theory of a subject, to enter into its logic and meaning. So, too, the professor through accurate facts and careful critical thought seeks the meaning, the core and the center of the subject.

That is not to suggest that we in university studies in Jewish subjects advocate personal engagement with the values of Judaism. I do not advocate advocacy, but ultimate seriousness, a very different thing. Students have rights too, after all, and one of these is the right to be left alone, to grow and mature in their own distinctive ways. They have the right to seek their own way, as we find ours, without being pestered. The imperial intellect exhibits not only engagement but also commitment. He or she is no teacher, but a missionary. The teacher leads, says, "Follow me," without looking backward to see whether anyone is there. The missionary pushes, imposes self upon other, autonomous selves. That is the opposite of teaching and bears no relevance to university scholarship.

Our task is to teach, never to indoctrinate, to educate, never to train. There is a fine line to be found, an unmarked, but dangerous and explosive frontier, between great teaching and aggrandizing indoctrination. So there are risks to be endured by the one who seeks meaning and searches for the center and the whole. There are courtesies to be observed. The virtues of the scholar-teacher of the university are self-restraint and forbearance, tolerance and objectivity.

Not Salvation

These virtues begin in the conviction, which must be held by university scholars and are not held by advocates of ethnic identification, that knowledge and even understanding do not bring salvation, which is why they do not have to be, and should not be, imposed upon the other. Knowledge is not gnosis, saves nothing, cures nothing, solves no problems. Knowledge is interesting, engaging, fascinating — but serves only itself. The separationists see the processes of learning as important because they serve some purpose beyond themselves, because they produce ethnic identification, as I said, or stem the tide of assimilation or otherwise contribute to the solution of the contemporary "Jewish problem."

If knowledge — Jewish learning — is a value in itself and not because it serves some other, higher purpose, then self-evidently no one

can seek salvation through learning or turn Jewish studies into a gnostic system and experience. On the contrary, what salvation can we offer, we who deem scholarship to be the recognition of ignorance, the awareness not of what we know but of how we know and of what we do not know? The scholar is drawn by self-criticism, compelled by doubt, skeptical curiosity. The scholar knows the limits of knowing — the opposite, therefore, of the gnostic. Salvific gnosis is not ours to offer, and we, therefore, cannot be imperial. After all, how are we supposed to advocate our skepticism and our ignorance? And that is what we stand for, by definition: humility before the unknown, but arrogance to think we can know.



The university is, as Sklare tells us, a place in which our commitment to the Jewish community is diminished, commitment to our profession and to the academic community and its values heightened. I argue exactly that: commitment to the Jewish community should be replaced by commitment to the academic community and its values. "Jewish studies" which do not lead to a shift in commitment and focus are unlikely to serve either the Jewish community or the university. But the value of the academic community is not principally emphasis upon universalism over particularism, though from Sklare's perspective as a sociologist, that is certainly the case. There are academic values which bear no relationship to the sociology of the academic community.

I think the primary and dominant one is simply complete devotion to one's subject and the critical examination of the disciplines through which one investigates that subject. What subject do we study? To what data do we make that ultimate commitment of self and of mind? Self-evidently, we give our lives to learning in and about Judaism and Jews. We deem the act of knowing the Jewish sources to be its own validation. We deny it is to be justified by reference to anything beyond itself. We do not measure our success by whether our students go off and join Jewish organizations, refrain from eating pork, seek a Jewish mate, or do any of the other things which the Jewish community deems important.

Not More Important

We do not even think that the rich student's mind is more important than the poor student's mind,

and, in the context of the organized community, there can be no greater heresy than to deny the self-evident and ultimately valid value of having and giving money.

Such power as is ours is the power of our sources. What we have to offer is their beauty and their poetry. We are overcome by the ineluctable and ineffable force of this strange world, the reality constructed by our data. My own work for many years has been in the historical interpretation of the Judaic law, particularly the law dealing with purity. Now that law has not been kept, in the main, for nearly two millennia, and much of it is in any event imaginary and mythic. Yet as I plunge into its depths, I become intoxicated by its filligreed subtleties, its interplay of conception and formulation. The data, the facts of the law, take hold and began to shape a new canopy, an arcane framework of compelling meaning. I take as my task, therefore, to help others perceive the poetry of the law, framed as it is in its little, perfect units, spun from generation to generation like a web, like a thread. If the law is seen to be mysterious and beautiful, in its form and in its substance, then, it is my conviction, it will capture others as it has taken my mind and my heart, and as it has engaged the intellects of so many, much greater learners, for a lifetime of centuries, from the second to the twentieth.

One recalls in this connection Yvor Winters' *Ode on the Spoilers of Learning in an American University*:

This was our heritage:

In learning's monument

To study and teach the young

Until our days were spent;

To reembody mind

In age succeeding age,

That some few men might see,

Though mostly men were blind;

To hold what men had wrung

From struggle to atone

For man's stupidity,

In labor, and alone,

Here I find the center for the

theory of university studies in Judaism, for it is the center for the study of all that we learn: we study and teach the young until our days are spent. We reembody mind in age succeeding age. We want to hold what men and women have wrung. We labor, alone, but with other lonely people: respecting our colleagues and the thing they deem important, learning from them and teaching them, in perfect faith that the life of the mind is paramount. Or, to state matters the way Jews do: ours is perfect faith, *Talmud Torah kenegeid kulam*, meaning, without apology, our study of Torah endures both despite it all and above it all. For *kenegeid kulam* bears both meanings: despite it all, but worth it all.

Sharks Turn Up On Tables

The shark craze lingers on. Toddlers fondle shark dolls, girls display sharktooth bracelets, and Australian travel agents dip caged tourists before man-eating white sharks (possibly fulfilling a wish of the continent's permanent residents).

Epicures have now joined the mania, flooding the media with a jawful of shark meat recipes. Each recipe, written in the breezy style of trendsetters, suggests that shark-eating people are very "in". The gourmets sneer a little at the aversion many Americans have towards eating their frightening foe, the shark.

But hold on, cautions Dr. Leon Goldstein, Professor of Medical Sciences at Brown University and a researcher who has conducted many shark studies. There's more to the traditional dislike of shark

meat here, he says, than fear of the animal. After all, we devour all kinds of beasts that could just as easily do the same to us.

Dr. Goldstein points out the shark is unpleasant tasting to many because of its unusual body chemistry: the animal normally retains a high level of toxic wastes in its system and thus can taste foul to the average diner's palate. For that one reason alone, it has never achieved the status of becoming an epicurean delight in this country.

The shark, Dr. Goldstein reminds us, belongs to one of the oldest forms of animals. It has swum and snapped its way down through millions of years virtually unchanged and, with its cousins the rays and skates, is a unique animal.

Some of Dr. Goldstein's studies have disclosed that man may even be descended from an evolutionary

line more closely related to the shark than to bony fish, as previously suspected. But Goldstein scoffs at the idea that man may have a natural loathing towards eating his dangerous ancestor.

"The main reason is simple — taste," Goldstein asserts. "When any animal metabolizes proteins, these substances are broken down into amino acids which in turn may change into ammonia, urea, or uric acid — foul chemicals, all."

"The end product in vertebrates is urea. Vertebrates pass this off in urine, but sharks retain most of the urea they produce. The sharp taste of this substance makes sharks an unpopular food with many Americans."

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Mrs. Dukakis Tours Israel With College Dance Group



TRAVELING TO ISRAEL with four of her students from Lesley College this month is Kitty Dukakis, center, wife of Massachusetts Governor Michael Dukakis, at her side. Also seeing off the Governor's wife are, left to right, Shimshon Inbal, Consul General of Israel in Boston, Mrs. Inbal, an El Al ground hostess, and Moshe Eilat, District Manager of El Al in New England.

TEL AVIV: "This is the time when every friend of Israel in the world, Gentiles and Jews, should express their solidarity with Israel by visiting this country". — This was announced at Ben-Gurion Airport by Kitty Dukakis, wife of the Governor of Massachusetts, who arrived in Israel on Thursday, Jan. 15, for a visit of two weeks.

The Governor's wife travelled to Israel via El Al Israel Airlines with

four students from Lesley College, where she has taught modern dance since 1971.

The Governor's wife originally had planned to take her students to Cuba. Early last fall she met with friends who work with the Cuban Mission and the State Department approval was certain. But, when the UN voted on the Zionist issue, Cuba was one of the countries that voted against Israel. "I thought

about this and decided I could not travel to that country and decided to take my students to Israel instead", said Mrs. Dukakis.

"We'll study with the two major modern dance groups, Batsheva and Bat Dor", she said, "but I'm also going to work with young children teaching them creative dance. In Israel it hasn't received the attention that folk dance has".

representative to the Knesset and visit Hadassah Hospital. I'm excited about seeing Chagall's work too".

Massachusetts's gift to Israel in celebration of the Bicentennial is an American sapling that Mrs. Dukakis will plant in the Garden of Jerusalem during a ceremony attended by Mayor Teddy Kollek.

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Your Money's Worth

By Sylvia Porter



Self-Improvement Books

Mail-order books promoting self-improvement, self-help, self-anything-you-want are riding the greatest boom ever these days. The phenomenon is, I think, a reflection of the average American's deep disillusionment with the sort of help "they" offer (meaning government at any level, federal, state or local) and a determination (to varying degrees) to use the mail-order books to do-it-yourself. The success of the books also reflects, as always, the search by countless numbers for easy solutions to hard problems.

In recent months though, the phenomenon has developed to an extraordinary degree—and it will explode even more in 1976. And many of the mail-order books, now so popular with gullible readers and TV-radio listeners, sadly confirm that in this area, the "fringe" promoters are flourishing.

"Reduce while you snooze!...Weight loss failures have shed pounds of ugly fat this way!...Finally, here is a fast, simple, safe way to take it off and keep it off.

You won't put it back on. If you do, you pay nothing!" Or:

"Go to the fat experts' fat expert!...If you don't lose 16 pounds in 16 days, you pay nothing...We'll make this offer to fat experts, models, corporation presidents...With this program, you are allowed more to eat than you can possibly want." Or:

"I beat the doctor. My doctor said, 'Stay away from liquor. Your blood pressure and cholesterol are too high. Lose 45 pounds and stay away from liquor.' I lost 45 pounds in 140 days and drank my liquor too."

These are all hypothetical ads, prepared for me by the Better Business Bureau of Metropolitan New York—but I'll wager they sound completely familiar to millions of you. You do, in fact, see similar ads every day in every form of the media.

Typically, you are asked to send from \$5.95 to \$9.95 to learn how one author "beat the doctor," or how another advised "the fat experts' fat expert." The book, when you receive it, will outline the author's experiences and opinions.

"But unfortunately, the ad for the book does not make it clear that the book contains only the author's experiences and opinions," Karl Lauby, advertising investigator for New York's BBB, points out. "Rarely does an ad prominently state, 'It is the author's opinion that...' or 'from the author's personal experiences which are limited to...'"

What you read or see or hear, in short, may imply successes going far beyond the actual contents of the book.

Get this straight: the media have neither the time nor money nor expert knowledge to investigate each ad to the point of determining its complete accuracy. Nor can you expect the media to exercise censorship over these ads. Many try hard to eliminate swindlers, but basically you're the only one who can protect yourself. So, on any ad for self-improvement books—be they on weight, or on a magic treatment for arthritis, or whatever:

Before you write out your check, read the whole ad, not just the headline and pictures. The fine print may go a long way toward

qualifying if not contradicting the prominent copy.

Realize that the experiences of the authors and testimonials from people identified only by initials nearly always reflect the most successful results—probably not the average and certainly not the least successful.

In medical problems, the experience of one person is frequently not relevant to what's needed for another.

Be suspicious of any book which offers a "cure" or "permanent treatment" for a medical condition such as arthritis, which has defied medical science for decades.

In evaluating any weight-loss book, keep in mind that the way to lose weight is by a balanced program of reduced caloric intake and exercise, under professional supervision.

Don't be lulled by a "money back guarantee." If you scream enough, you'll probably get a refund after some delay. But these promoters know that, in most cases, you won't request a refund. You'll simply shrug and say "oh, well, I learned my lesson." You forget that you learned the same lesson last year—from another promoter.

CHANGED VIEWPOINT

An executive complained bitterly to his wife that each evening when he returned home after a hard day at the office, she would greet him with some depressing tale of woe. One day the cook had quit, the next the furnace broke, the next a mortgage payment was due, and so on. "If you can't say something pleasant when I come home," he pleaded, "don't say anything at all." The next evening his wife ran over to him with a big smile, gave him a hug and a passionate kiss. "That's better!" he beamed. "And how are things at home?" "Darling," she said, "our six children grow more brilliant, more adorable and give us more naches every day." "Of course," he agreed. "And what have they done today?" "Today," she said, "five of them did not break a leg."



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A: No changes in your savings account total are necessary unless you feel \$10,000 is more than you require for emergency purposes.

ISI Trust is one of the few funds to muster gains over each of the past five years. It is basically a conservative fund aimed at growth with income as a secondary objective. However, it takes a flexible investing approach, using common stocks, bonds, Government short and long-term debt obligations, convertibles, even South African gold mining stocks as management senses market conditions.

At midyear 1975, ISI Trust had reduced gold stocks to 15% of the portfolio from 32% a year before. It still retained a 45% cash position. Good quality common stocks comprised but 8%. The remainder was in top quality Government and corporate bonds. All in all, this adds up to a conservative portfolio but an above-average performance, particularly during such bear markets as that of 1973-74. The strong cash position, for instance, has prevented ISI from participating in the stock market recovery of 1975. Management must now decide if and when to move further into common stocks in search of growth.

In the meantime, the 8% yield is attractive.

Q: I bought 500 shares of Southern Company at 10 1/4 about a year ago. Is this a safe stock? W.R.B.

A: Yes, Southern Company is "safe" and may be held for income, but the outlook for dividend rate increases in the future is below average. Although it operates in areas of strong growth, the com-

pany faces heavy financing programs which will require substantial rate increases. Lower interest rates are aiding earnings of all the electric utilities. If you are seeking dividend growth, switch to Public Service of New Mexico (NYSE). A revolutionary cost of service index, adopted this year and reviewed quarterly, guarantees that the utility will always achieve a return on equity between 13.5% and 14.5%. Dividends have risen 42% in the past five years, and there is plenty of room for additional boosts.

Cloudy Growth Outlook

Q: I am concerned as to the growth factor of Columbia Gas stock. Although the yield is satisfactory, the future of gas transporting stocks raises a question in my mind. R.M.D.

A: Columbia Gas may be held for its liberal 9% yield with occasional small dividend increases likely over the years. I agree, however, with your concern over the long-term growth outlook for gas utilities and pipeline companies. That high yield reflects the doubtful growth potential.

Natural gas supplies are shrinking each year as new gas discoveries have trailed usage for several years. Many gas transporters have had to curtail deliveries for three winters. Only the abnormally warm winter in 1974-75 prevented serious industrial disruptions.

The gas industry claims that gas price regulation has discouraged exploration. Intrastate gas prices (unregulated) have zoomed. The FPC has raised allowable interstate gas prices somewhat but not enough to motivate increased

exploration. Deregulation of natural gas prices has become a political issue and will, no doubt, eventually be solved politically when the supply shortfall pinches enough to arouse public opinion.

In the meantime, Columbia Gas' reserves are shrinking along with the industry. Although the supply shortage will restrict volume growth, sufficient rate increases will likely be forthcoming. Dividend boosts will be scantier and less frequent than in the past.

Q: I have paid up Oppenheimer Fund worth about what I have invested. Should I keep it or move it to time deposit and accrue interest for the next nine years to my retirement? N.B.A.

A: Whether or not you decide to keep Oppenheimer Fund or switch to another fund, you should definitely aim for growth for the next nine years until your retirement. When you retire, your income level will presumably drop. You can then switch to income-oriented investments.

Oppenheimer Fund's record over the past 10 1/2 years has been well above average for the industry. Its 88% surge plus dividends (remember, you paid more than net asset value) surpassed the 66% increase in the Open-End Fund Average and the S&P 500's 59% gain. Most of the sprightly performance, however, took place in the earlier part of the decade. From 1970 to the present, its performance has been somewhat below average. On the plus side, its portfolio is studded with blue chips, and it even pays a creditable dividend of over 4%. Why not give it some additional time?

Don't Forget Stocks

Q: I expect to retire in three months and expect to receive \$575 monthly from Social Security and pension as well as interest on the following bond holdings. New Jersey Bell Telephone 7 3/4s, 2013, Michigan Wisconsin Pipe Line 8 3/4s, 1993, Appalachian Power 8 1/2s, 2004, and Southern Bell Telephone 8s, 2014. Please suggest two or three bonds rated A or better, paying 10%. I would like to invest another \$12,000 of \$15,000 I have in the bank. T.W.

A: If you add more bonds, you will be locking yourself into a fixed dollar income with no chance for boosting your income in future years. Instead, I suggest you purchase \$6,000 each of two common stocks. Buy Continental Can

and Washington Water Power. The prospect of dividend increases more than compensates you for the lower current return.

Continental Can, a premier packaging company, has been de-emphasizing metal cans in domestic operations (one-third of profits), and has expanded successfully abroad. Non-specialty packaging, forest products, plastic and specialty packaging all hold good promise. Although soft demand in packaging and forest products likely caused 1975 net to fall to about \$3.50 a share from 1974's record \$4.07, a good recovery is now under way in all areas and third-quarter results were the second best on record. 1976 earnings are currently projected at \$4.20. Presently yielding about 6.5%, Continental Can is a buy for income and moderate long-range growth.

Washington Water received a rate boost in August, aiding earnings. More favorable hydro conditions should also contribute to an earnings gain for 1975. This well situated northwest utility should see its coal operations make increased additions to future earnings, and service area growth should remain above normal. The company has been able to raise its dividend rate each year for the past ten years, and it is still yielding around 7.8%.

Q: I can spare \$100 a month to start a shareholder plan for my grandson. Would you advise a good growth stock or a mutual fund. P.B.

A: Build an equity investment for your grandson via a no load mutual fund. A mutual fund gives him not only professional management but also a share of a diversified portfolio which you could not achieve adequately on \$100 a month. A no-load fund will put all your dollars to work at once without paying commission fees.

Specifically, start a voluntary accumulation plan with Price Growth Stock Fund. This conservatively managed fund has almost consistently outperformed the averages for years. Its management emphasizes the high quality growth companies in its portfolio, and doesn't chase its tail in constant portfolio turnover. This steady sober policy will likely pay off in continued growth progress.

You must, however, build up \$500 for your initial purchase. Thereafter, you may add as little as \$50 monthly to your holding. Purchase shares of the fund directly. Address: One Charles Center, Baltimore, MD 21201.

mittee of the Red Cross of their concern for the treatment of Jews in Syria and confirm with the ICRC our this situation."



Kronenberg to Speak

Irving Kronenberg, Director of the Jewish Home for the Aged, will be the guest speaker at the late Friday evening services at Temple Beth Shalom in Providence on January 30 at 8:15 p.m. Mr. Kronenberg will speak on "Conspiracy Against the Aged." Services will be conducted by Robert A. Starr. An Oneg Shabbat will follow in Rosenfield Hall. The public is invited to attend.

Series Continues

Jeremiah will be the subject of the second talk by Rabbi Gerald Zellermyer in his series on great Jewish personalities. He will speak on Sunday, January 25, at Temple Beth Torah at 10 a.m. The lecture and discussion will be preceded by services at 9 a.m. and breakfast at 9:30 a.m. The rabbi's series is sponsored by the Temple Men's Club and is open to Temple members.

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JDL Members Occupy Offices Of Red Cross

NEW YORK: The Jewish Defense League Thursday held a 5-hour sit-in at the New York offices of the American Red Cross after receiving promises that the plight of the persecuted Jewish community of Syria would be conveyed to the International Committee of the Red Cross in Geneva.

The demonstrators entered the office, located at 150 Amsterdam Avenue in Manhattan, at 1 a.m. and demanded that the Red Cross immediately investigate the critical situation facing the 4,500 Jews of Syria. Syrian Jews, they said, are not allowed to emigrate, and are frequently terrorized and tortured by the Syrian secret police.

"We demand that the American Red Cross stop taking the callous attitude that they cannot speak for Syrian Jews because they are not an international organization," stated a JDL spokesman. "The American Red Cross, through its affiliation with the International Red Cross, can help secure the freedom of Syrian Jewry."

Robert F. Shea, manager of the Harriman-Metropolitan Division of the American Red Cross, also cabled the president of the National Red Cross in Washington D.C., George M. Elsey, and said: "We ask that, on behalf of the JDL, you inform the International Com-

How To Answer The Christian Missionary

by Steven S. Jacobs

Steven S. Jacobs is executive director of the National Jewish Hospitality Committee, which serves non-Jews and Jews interested in Judaism.

How do you start to answer the Christian missionary, usually an evangelical or fundamentalist Protestant, who asks, "Have you accepted Jesus as your personal messiah?"

The Jew who blushing says "no" or "I never thought about it" unwittingly gives the answer the missionary expects to hear and is prepared to follow up with literature of his own brand of reasoning. However, the Jew who can say with some authority that he or she has no need to accept or believe that "Jesus died for our sins," to use another missionary catch-phrase, because the belief is based on erroneous theological and historical assumptions, takes the initiative away from the Christian missionary.

Some knowledge of what the Bible says about atonement for sin is particularly helpful in giving a Jewish response because the subject of what the Bible (Old Testament) says about atonement enters directly into the basic rationale of the missionary. The reason is because traditional Christian theology is based on the belief that the Bible says only blood atones for sin, and the death of Jesus was the ultimate sacrifice for that purpose. For the missionary who thinks the fires of hell and the torments of damnation befall those who do not accept Jesus as their "personal savior," these are not academic matters but emotion-laden beliefs of the first magnitude.

If you are a rabbi or ordinary Jew who comes into contact with Christian evangelists or their writings, if you are a born Jew or one of the many and increasing number of converts to Judaism from Christian family background, or if you are anyone who wants to know more about Jewish theology, my suggestion is to read, then save this article. It deals with atonement for sin in strictly biblical terms. No attempt is made to introduce Talmudic or rabbinic sources or explanations, because only the Bible has the canonical support of both Jews and the Christian missionary. A solely biblical exegesis such as the following analysis makes it possible to use this common ground to explain the Jewish view that prayer, repentance and good deeds (mitzvot) atone for sin.

What is the nature and extent of atonement for sin in the Bible? Put another way, what must we do to atone for sin in biblical terms? Are we restricted to making animal sacrifices (or worshipping a human substitute)? Or is it possible to atone for sin in other ways? The answer is that atonement for sin during Bible times involved not only offerings other than animal sacrifices, but also methods of atonement other than offerings. Leviticus 17:11 says that "blood (of an animal sacrifice)... makes an antonement" offering. By contrast, Leviticus 5:11, 12 says "a handful of flour (suffices)... as a sin offering." Later in this analysis we'll discover ways in the Bible to atone for sin which do not require physical or material offerings of any kind. The sacrifices mentioned in the Bible, including those found in Leviticus, regularly are described as "offerings" which means gifts to curry favor with God. As the word implies, an offering is something to be accepted or rejected. In Genesis 4:5-7, for example, Cain's offering is rejected because of the "demon lurking" (evil spirit) which characterized his thoughts and intentions. Similarly, one moral or point of the story in Genesis 21 about God's refusal to accept Abraham's son, Isaac, as a sacrifice is the rejection of human beings for that purpose. In fact, I Samuel 3:14 observes that "no sacrifice or (other) offering will ever (help to)

expiate" the sins perpetrated by the family of Eli during that period.

In short, there were many different kinds of sin offerings. Certain animal sin offerings had to be female (Leviticus 4:28; 5:6). "If, however, for his sin offering he brings a lamb, he shall bring an unblemished female (Leviticus 4:32)." Gold, jewelry and other valuables could be offered in hopes of atonement from sin. Numbers 31:50 explains "to make an atonement for ourselves before God, each of us will bring an offering of some gold article." Leviticus 6:20 (or verse 27 in some versions) tells us that "whatever touches the flesh (of the animal sacrifice, such as clay or bronze vessels) shall become sacred" like the animal, i.e. becomes a sin offering. In fact, a flour offering was used on the Day of Atonement, Yom Kippur (Numbers 29:9).

However, the biblical requirements about sacrifices could be ignored or changed, even when the first Temple of Jerusalem still stood. II Chronicles 30:18-20 informs us that "God grants pardon to everyone who has resolved to seek God... though he be not purified as (biblical) holiness requires." It refers, historically, to a time in the Eighth century B.C.E. when the first Temple was desecrated and could not be used in time for Passover. The point made is that rites associated with the sacrifices and other offerings are not needed when the Temple cannot be used properly (as is the situation today) because God pardons everyone whose sincere intent it is to seek God.

By the seventh century B.C.E., one hundred years later, certain of those who sought to improve Jewish spiritual life, known as the Prophets, denied altogether the sin atoning value of sacrifices. They sought to remind us what sacrifices originally were intended to be, offerings or gifts to God which must be coupled with a contrite heart. Jeremiah 7:22, 23 gives an example that God "gave no command concerning burnt offerings or sacrifice" at the time of the Mosaic exodus from Egypt except as a memorial (Exodus 12:3). Rather, Jeremiah exhorts us to "walk in all the ways (through proper conduct) that I (God) command so you may prosper."

That sacrificial offerings have basically petitionary or memorial rather than actual sin atoning value is further established by Jeremiah 7:21's remark that it is permissible to eat the flesh of burnt offerings (and other sacrifices) even though it contradicts Deuteronomy 12:27 that "you must offer... the flesh... of your burnt offerings on the altar of God." The statement by Jeremiah that it is permissible to ignore the law set forth in Deuteronomy conveys the idea that anyone may break this (or similar) biblical law if keeping it leads that person to believe there is an inherent sin atoning value in the sacrifice itself.

The questions arise, what constitutes a heartfelt or sincere intention to search for God as II Chronicles requires? What does Jeremiah mean when he says to walk in God's ways? The Biblical answer given in Micah 6:8 is that "It hath been told thee, O man, what is good and what the Lord doth require; only to do justly, to love mercy and to walk humbly with God."

How can we do justly, love mercy and walk humbly with God? Isaiah 1:11, 16-18 explains by putting the answer in contradistinctive (opposite) terms: "What care I (God) for the number of your sacrifices? I find no pleasure in the blood of calves, lambs and goats... (If you) wash yourselves, make yourselves clean... though your sins are like scarlet, they shall be white as snow." Similarly, Zechariah 1:3 says "Return to Me and I will return to you, says the Lord." Psalm 51:18 teaches that, "A heart

contrite and humbled, O God, You will not spurn." It is repentance and an attempt to rectify wrongs, not sacrifices, no matter how many, which atone for sin. Proverbs 10:2 says "Righteousness saves from death." And Proverbs 16:6 puts it more emphatically, that "by practicing mercy and truth, sin is atoned for."

These sentiments are amplified in other Bible passages. Daniel 4:24 says "atone for your sins by good deeds and your misdeeds by kindness to the poor." Only for Jews are good deeds not enough if they are accompanied by idolatry and apostasy from Judaism (Isaiah 64:5; 65:304). Isaiah 58:9-10 elaborates: "Then you shall call (through prayer and petition) and the Lord will answer. You will cry for help and He will say 'I am here!' If you remove oppression, false accusation and malicious speech, if you bestow your bread on the hungry and satisfy the afflicted, then light shall rise for you in the darkness and the gloom shall become for you like the midday (sun)."

In summary, the Bible declares it is possible to atone for sin in ways other than animal sacrifices or other physical or material offerings. It can be done through prayer, repentance and good deeds. Psalm 50:14 is explicit; it says to "offer God praise as your sacrifice."

CHANGE ADVICE

NEW YORK: An American brokerage firm which has been arranging businessmen's trips to the Middle East has agreed to stop advising its clients to obtain certification from a clergyman that they are not Jewish as a condition of admission to certain Arab states such as Saudi Arabia. Responding to a protest from the American Jewish Committee, an Advest Company partner said in a letter "We sincerely regret that we circulated a letter with the requirement that each participant on the trip produce a statement that he is a Christian."

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OVER A THOUSAND Miriam Hospital employees, their families and friends gathered January 10 for the Employees' 23rd Annual Dinner Dance Party. The celebration marked the beginning of the Miriam's 50th year. Members of the Dance Committee are, left to right, Mrs. Marann McCann, Mrs. Catherine Hayden, Randy Revely, Christine Souza, Gloria Wing, Greta Steiner, Nancy Burke and Richard Ross (co-chairmen), Mrs. Manny Weston, Steve Roomes and Julie Lima. Lois Rinder is not pictured.

Israel Moves To Ban Diplomatic News Leaks

TEL AVIV: The Israeli Cabinet approved a proposal by Prime Minister Yitzhak Rabin that unauthorized publication of diplomatic communications or diplomatic contacts be made punishable by prison terms both for those who supply the information and those who report it.

The action apparently was prompted by a recent leak in a newspaper here of a message from President Ford to Rabin, protesting Israeli plans to establish new settlements on the occupied Syrian heights of Golan. The incident strained relations between Israel and the United States.

The Israelis were also embarrassed by a press report last month of a secret journey by Foreign Minister Yigal Allon to Europe, where he reportedly met with the Foreign Minister of Zambia. The new restrictions were meant to deter recurrences of such reports.

The proposal cannot be put into force until it is ratified by the Foreign Affairs and Security Committee of Parliament. If the order is approved, material that deals with certain diplomatic matters will have to be submitted to military censors.

Israeli newspaper editors, who were consulted on the subject by Mrs. Rabin last week, denounced the proposed step as "the beginning of political censorship."

'Secrets' Broadened
Two new definitions of "official secrets" were ordered under the State Security, Foreign Relations and Official Secrets Law of 1957 making the passing of secret information punishable by 15 years' imprisonment and the gathering, reporting or possession of that information by seven years. The new additions were:

"Information of the existence of a document concerning Israel's foreign relations which is classified as (top secret) or bears a classifica-

tion of similar significance, being an Israeli document intended for the representative of a foreign state or a document of a foreign state intended for a representative of Israel."

"Information concerning the visit of a representative of Israel to a foreign state or of the representative of a foreign state to Israel, or concerning a meeting between a representative of Israel and a representative of a foreign state where Israel does not maintain diplomatic relations with said foreign state, and the visit of meeting not having been officially published in Israel."

Matters previously designated "official secrets" under the 1957 law were immigration from certain sensitive areas, information concern-

ing oil pipelines and tankers, foreign loans to Israel and deliberations of the ministerial security committee.

The government has frequently designated full Cabinet meetings as sessions of the ministerial committee to make it a proceeding.

But no official or journalist has ever been prosecuted in connection with unauthorized leaks.

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