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## Head Of B'nai Torah Institute Under Investigation By US Attorney

NEW YORK: Rabbi Lieb Pinter, the head of the B'nai Torah Institute of Brooklyn, which operates in four states and has received millions of dollars in Federal job-training funds, is under investigation by the United States Attorney for the Southern District of New York, according to those close to the principals in the case.

The investigation is part of an inquiry that has already led to the conviction of four of Rabbi Pinter's associates in connection with the operation of a federally financed summer food program, and that has since widened to include the institute's job-training programs, the sources said.

Stephen Elko, a former aide to Representative Daniel J. Flood, Democrat of Pennsylvania, has told Federal prosecutors that Rabbi Pinter paid Mr. Elko \$3,000 and Mr. Flood \$7,000 between 1974 and 1976 to intervene with the Labor Department in connection with a training program for Jewish immigrants from the Soviet Union.

That allegation was part of an affidavit based on Mr. Elko's statements that was filed in United States District Court in Los Angeles.

### Statement Follows Conviction

Mr. Flood, who is the chairman of the House Appropriations Subcommittee on Labor, Health, Education and Welfare, denied the charge. Mr. Elko made this and other allegations after he was convicted of bribery and related charges.

Rabbi Pinter could not be reached for comment, and his lawyer, Monroe Friedman, did not respond to messages left at his home and office.

Mr. Friedman had previously declined to comment on this allegation.

One program that is under investigation by Robert B. Fiske, the United States Attorney for the Southern District, is United States Attorney for the Southern District, is

Advancement for New Americans, which has received some of its financing directly from the Department of Labor's Washington office of national programs.

That office granted the program \$486,036 in August 1975 to run a job-training program for 65 weeks for eastern European immigrants.

New York City later approved an additional \$680,000 in Federal funds for the program to pay stipends to the participants.

However, the city refused to provide additional stipends this year because of its knowledge of the investigation by the United States Attorney, according to Ben Harris, who is the acting commissioner for employment in the city.

The employment department refused to continue the financing despite a letter dated August 30, 1977, from Thomas Hill, an associate regional administrator for area operations for the Labor Department, in which he said, "We, in the employment and training administration, have no objection to your funding of the enrollee stipends in the Advancement for New Americans Program."

A spokesman for the Labor Department in Washington said the department was looking into Mr. Elko's allegation but it would be impossible to determine whether Representative Flood, or any other Congressman had intervened on B'nai Torah's behalf.

Mr. Harris said his department would not approve any more contracts for B'nai Torah until the Federal investigation of the agency was concluded. In addition to the Federal money that the department approved for advancement for New Americans, the Board of Estimate has approved job-training contracts totalling more than \$3.6 million in the last two years for B'nai Torah and its affiliates.

## Protestant Churches Protest Enactment Of New Law

TEL AVIV: Protestant churches in Israel protested against the enactment of a law making missionaries liable to five years' imprisonment if they offer material inducements to people to change their religion.

An emergency committee of the United Christian Council said in a telegram addressed to Prime Minister Menahem Begin that the law could be "misused in restricting religious liberty in Israel."

The law does not mention missionaries, but an explanatory note attached to the bill, which had been introduced by Rabbi Yehuda Meir Abramovitz of the ultra-orthodox Agudat Yisrael Party, said they were offering "huge sums of money" to "ensnare the souls" of the poor. It also said they tried to induce people to emigrate and soldiers to desert.

"None of the Christian communities in the country known to us engages in such practices," the council told Mr. Begin. But its chairman, Canon Naem Ateek of the Evangelical Episcopal Church in Haifa, said later at a news conference that "tourists might find a Jew and talk to him

about faith in Jesus and they might give more incentives."

The Rev. Henry Knight, an Anglican, said loose wording in the law could result in "an innocent act of charity given to a person who was interested in learning more about another faith landing the donor in court." He said he feared that troublemakers might try to induce churches to offer enticements and then report to the authorities.

Binyamin Halevi, the member who guided the measure through Parliament, said it applied both to Jewish and to Christian proselytizing. According to Israeli sources, some 500 Christians annually are converted to Judaism, often enticements and then report to the authorities.

In their telegram, the Protestants said they had not been offered the courtesy of consultation, and had received no reply when they made representations. They said the bill had been "hastily pushed through Parliament during the Christmas period when Christians were busily engaged in preparing for and celebrating their major festival."

OUR ANNUAL  
**BRIDE'S GUIDE**  
ON PAGES 5 THRU 16  
IN THIS ISSUE



# The Poor Rockefeller

By ABRAHAM RABINOVICH

ITS OPENING was marred by murder. Its face was marred by war. Its personality has been embalmed by high politics. Within less than a decade, armies fought for it and scholars pored over the most exciting archaeological find of the age in its silent halls.

Few people now visit Jerusalem's Rockefeller Museum. Its crowded show-cases are still laid out as they were four decades ago. But the Rockefeller's halls are filled with a history not visible in any show-case.

It was a \$2m. gift from John D. Rockefeller Jr. in 1927 that launched it. He had originally offered the money — half for the building, half for an endowment fund — to the Egyptian government for a similar purpose, but it had been declined for reasons the available records are not clear about.

The British mandatory authorities dedicated the museum to "increasing our knowledge of the past of Man in Palestine." A site near the King David Hotel was one of those considered before a 40-dunam tract known as "The Sheikh's Vineyard" was acquired just opposite the northeast corner of the Old City wall, a stone's throw from Herod's Gate.

A tall pine tree and the ruins of an old house occupied the site. "Sheikh Mohammed el-Khalili brought the pine tree as a seedling in his turban from Hebron (in 1711)," reads a letter sent by one of the

Sheikh's descendants to the museum authorities 25 years ago. "He was in the habit of watering it daily when he conducted his ablutions." The British preserved the tree — King Edward VII had camped under it when he was Prince of Wales — and restored the house.

THE MAN who undertook the design of the new museum was an aristocratic Englishman, Austen St. Barbe Harrison, architect to the Government of Palestine for 16 years. A bachelor, Harrison lived a solitary life in an Arab house in the upper part of Abu Tor where he relaxed by playing a piano fitted into a sunken part of the living room. ("You could sit on the edge of the floor and play," recalls a man who visited him there.)

Harrison went about his task with a thoroughness suited to the representative of a world empire planning a major building in the Holy City. First, he toured European cities to study the latest in museum design. Then, with his British and Palestinian (Jewish) architectural assistants, he spent three months studying the architecture of the Old City.

"We would go to the Citadel and other places to measure domes and arches and windows," recalls Shabtai Ron, then a young draftsman. "He wanted to learn the local style." This style he would incorporate into his design.

Harrison scoured the countryside until he found exactly the kind of stone he wanted off the Jericho Road. To this day, white

limestone taken from the quarry he opened is called by his name. "He was a man of taste and knew what he wanted," says Hyehuda Shapira, who was clerk of works on the project. "He would order a course of stones relaid if he didn't like the way it looked."

Planning took three years. The groundbreaking ceremony was held in June, 1930, and Ron remembers his bride sitting next to Haj Amin el-Husseini, the notorious Mufti of Jerusalem. An Italian contractor from Alexandria, E.A. di Farro, won the construction job. His project manager was an Italian Jew named Lartis. Most of the workmen were Arab.

As the building took shape, an Englishman wearing a monk's cassock and sandals arrived on the scene. He was Eric Gill, a well-known sculptor and designer of typeface. In the central court, he carved *in situ* 10 panels representing civilizations that had contributed to the culture of Palestine — Canaan, Egypt, Assyria, Phoenicia, Israel, Greece, Rome, Byzantium, Islam and the Crusaders.

Thirty years later, soldiers sent out by one of those cultures would be seeking respite from the shells dispatched by one of the others beneath those very panels.

THE BUILDING, officially named the Palestine Archaeological Museum, was opened to the public on January 13, 1938, in a sombre atmosphere. A famous British

(Continued on page 21)



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## Obituaries

### LEO BOJAR

Funeral services for Leo Bojar, 87, of 332 Cole Avenue, who died February 18, were held Monday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Amelia (Lifschitz) Bojar, he was born in Poland on July 3, 1890, a son of Mr. and Mrs. Wolfe Bojar. He came to this country in 1914 and had lived in Providence since 1919.

Mr. Bojar was founder and president of the Bojar Company, Providence, which he founded in 1919.

He was a founding member and a past member of the board of directors of Temple Beth Israel. He was also a past board member of the Jewish Home for the Aged, and a former member of The Miriam Hospital Association. He was a member of B'nai B'rith and the Hebrew Free Loan Association.

Besides his wife, he leaves three sons, William Bojar of Providence, Dr. Samuel Bojar of Chestnut Hill, Massachusetts, and Alvin Bojar of New York City; a daughter, Frieda Rosenthal of Harris, New York; two brothers, Charles Bojar of Warwick and Zvi ben Zeev in Jerusalem; a sister, Dina Mishli in Israel; seven grandchildren and three great-grandchildren.

### ABRAHAM DICKENS

Funeral services for Abraham Dickens, 67, of 161 Everett Avenue, a realtor, who died Tuesday, were held Thursday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Evelyn (Gever) Dickens, he was born on March 6, 1910. He had been a lifelong resident of Providence. His parents were the late Harry and Martha (Schmuger) Dickens.

Mr. Dickens had owned A. Richard Dickens Company in Providence for about 20 years. He also was the Rhode Island representative of Sun Temp Industries of New Jersey.

He was a member of the Greater Providence Board of Realtors; St. Andrew's Lodge, AF&AM; Liberty Royal Arch Chapter; Webb Council; Massachusetts Consistory; the Shriners Aleppo Temple of Boston; Tall Cedars of Lebanon Lodge; the Jewish Home for the Aged; Temple Emanuel and its Men's Club.

Besides his wife, he leaves two daughters, Sandra Oster of Barrington and Marcia Miller of Atlanta, Georgia; a brother, Charles Dickens, and a sister, Lillian Goldstein, both of Providence, and five grandchildren.

### BESSIE VINE

Funeral services for Bessie Vine, 89, of 176 Oak Hill Avenue, Pawtucket, who died February 15, were held February 17 at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The widow of Morris Vine, she was born in Russia, a daughter of the late Labe and Chia Hazen. She had lived in Central Falls for 70 years before moving to Pawtucket 10 years ago.

Mrs. Vine was a charter member of the Congregation Ohave Shalom. She was also a member of the Jewish Home for the Aged of Rhode Island and the Pawtucket Hadassah.

She is survived by two sons, Victor Vine of Pawtucket and Leo Vine of Woodbridge, Connecticut; a daughter, Tillie Vascovitz of Pawtucket; six grandchildren and two great-grandchildren.

### HYMAN B. GOLLUB

Funeral services for Hyman B. Gollub, 66, of 33 Courtney Street, Fall River, Massachusetts, who died February 18 were held Monday at Temple Beth El. Burial was in the Temple Beth El Cemetery.

The husband of the late Mary Enid (Novik) Gollub, he was born in New York City on February 2, 1912, a son of the late Abraham and Sarah (Barton) Gollub.

Mr. Gollub was the former owner of Lions, Inc., of Fall River, and had lived in the city most of his life.

He was a member of Temple Beth El, the Watuppa Masonic Lodge, the Consistory of Fall River, 32nd degree Masons, the board of directors of the Kiwanis Club and the Knights of Pythias.

He leaves a daughter, Mrs. Harvey Trief of Fall River; two brothers, George Gollub of Somerset, Massachusetts and Morris Gollub of New Jersey, and two grandchildren.

### JACOB KESSLER

Funeral services for Jacob Kessler of 261 Angell Road, Lincoln, who died February 18, were held Monday at Mount Sinai Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Sarah (Feldman) Kessler, he was born in Providence on October 23, 1903, a son of the late Hyman and Gussie (Brody) Kessler. He had lived in Lincoln for several years.

Mr. Kessler operated Kessler's Bakery Company, formerly of Providence and North Providence. The business was founded by his father in 1900. He operated the business for more than 40 years, retiring 10 years ago.

He was a 32nd degree Mason, a member of Roosevelt Lodge 42, F&AM, and a member of the Palestine Shrine. He had been a 40 year member of the Bakery and Confectionery Union.

Mr. Kessler was a member of Congregation Anshe Kovne.

Besides his wife, he leaves a daughter, Rosalie Buckler of Lincoln; a son, Morton H. Kessler and a brother, Joseph Kessler, both of Providence; four sisters, Marion Hecker of East Providence, Anna Schonfield of Cranston, Martha Daum of Newport, and Faye Sonn of North Miami, Florida, and six grandchildren.

### FREDERICK F. BERICK

Funeral services for Frederick F. Berick, 75, of 121 Blaisdel Avenue, Pawtucket, who died Monday were held Wednesday at the Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Mildred (Parker) Berick, he was born in Pawtucket on January 9, 1903, a son of the late Abraham and Sarah Berick. He had lived in Pawtucket all his life.

A professional musician, Mr. Berick played violin and viola for the Rhode Island Philharmonic Orchestra and the New London Symphony Orchestra. He also played at the Warwick Musical Theatre and once toured with Liberace's orchestra. He was graduated from the New England Conservatory of Music in Boston, Massachusetts.

Mr. Berick was a member of the American Federation of Musicians, the Chevra Kadisha and Gemileth Chesed, and Congregation Ohave Shalom.

Besides his wife, he is survived by two daughters, Adabelle Komros of Pawtucket and Sara Weiss of Warwick; one sister, Rachael August of Miami, Florida, and four grandchildren.

### EVA R. LANDAU

Funeral services for Eva R. Landau of 350 Beacon Street, Brookline, Massachusetts, who died February 14, were held in the Levine Chapel in Brookline.

The widow of the late Bentsien Landau, she was born in Russia. She was a member of many charitable organizations.

Survivors include five sons, Ruben Landau of Cambridge, Massachusetts; Raphael Landau of Brookline, Abraham Landau of La Jolla, California, Cecil Landau of Brookline and Dr. David Landau of Boston; two daughters, Etta Isemman of Woburn, Massachusetts and Zeldia Kouffman of Cranston; 14 grandchildren and 20 great-grandchildren.

### ARTHUR KORMAN

Arthur Korman, 77, of Natanya, Israel, formerly a resident of Providence, died on January 27 after a short illness.

Mr. Korman who was born in Russia lived in Providence for approximately 50 years, prior to going to Israel with his wife Esther about six years ago.

Mr. Korman was an active member of many Zionist organizations and active in the Third Seder Celebrations. His membership included the Paole Zion, Farband, Jewish Federation of Rhode Island and the Jewish National Fund. He was a member of Temple Emanu-El.

He is survived by his wife of 73/29 Sderot Weizmann in Natanya; a brother, Lipa Korman of Russia, and several nieces and nephews. Burial was in Natanya.

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LEWIS J. BOSLER, R.E.



# BRIDGE

By Robert E. Starr



Today's hand was all over the lot, so to speak. Because of the vulnerability, some East and West pairs took a very fine sacrifice against what looked like a sure game for the opponents. Those who were allowed to play the hand doubled actually found that they would end even better than they had hoped by making their contracts. Others also ended in the plus column after pushing their adversaries on to five and setting them. The only North-South pairs who showed a plus score on this hand were those who were meekly allowed to play the hand at the four level. This column will discuss how those pushing on to five should have made the hand. Although at first glance the hands didn't seem that way, it ended with the North and South pairs being the ones who were taking the sacrifice. They had lots of company down one, usually not doubled.

felt they could not set the hand enough at that vulnerability so went on to five not dreaming they couldn't make it. When they ended down one, first they weren't too dismayed when they saw they were not alone. Second, they felt much better when they saw what East can make. Third, they excused themselves a bit by saying it was too bad North's useless Spade King wasn't a better card. One they expected to see.

As the cards are, and that's exactly how everyone has to bid and play, Declarer should make his eleven tricks after West's opening lead. If West were to lead one of his Aces it would give Declarer the hand by making the King good, not one did, all leading the Club Jack. At that point Dummy comes down and each Declarer should be able to see his problem and solve it. Can you? Not one did for each won trick one, drew Trumps and then, before long, had to lose a Club which did establish the fourth one but too late. East won the third round, switched to a Diamond and set the hand.

Fold this paper so that all you see is North and South and remember the bidding and the opening lead. The bidding should tell you the Diamond King is worthless. Also the only way to make the hand is to find the Clubs breaking evenly to hopefully provide a discard of one of Dummy's Diamonds. Even with that break a Club has to be lost first but to whom. You know that as soon as East gets in back will come a Diamond and down goes the hand. How do you make sure you lose that Club to West? Simple, lose the first trick and now see if the opponents can do anything to hurt you. They can't when East plays low. True, if the Defenders are clairvoyant enough to have East overtake West's Jack with the Queen and then both handle their Clubs perfectly thereafter they could manage to get East in but not after he automatically plays low at trick one.

West can lead anything to trick two, Declarer winning a probable continuation, drawing Trumps and discarding a diamond from Dummy on the fourth Club to make five and get a top.

Moral: Remember, a Danger Hand must be kept out of the lead if possible. Do anything you can to achieve this.

North  
♦ K 8 4  
♥ K J 9 6 2  
♦ 9 4  
♦ 7 4 3

West  
♦ A Q 10 9 5  
♥ Void  
♦ A Q 8 6 2  
♦ J 10 5

East  
♦ J 7 6 3 2  
♥ 7 5  
♦ J 10 7 3  
♦ Q 9 8

South  
♦ Void  
♥ A Q 10 8 4 3  
♦ K 5  
♦ A K 6 2

North and South were vulnerable, North Dealer with this bidding:

N	E	S	W
P	P	1H	1S
2H	2S	4H	4S
P	P	5H	End

This was the way the hand was bid at many tables. When West bid four he was sure he was taking a sacrifice but as you can see, all he has to lose is the Trump King and two high Clubs. Only two were allowed to play there, both doubled. The other Souths

## Journalist Has Narrow Escape At Entebbe Airport In Uganda

JERUSALEM: An Israeli radio journalist had a narrow escape at Entebbe airport in Uganda when he was fortunate enough to escape detection by the local authorities.

He was a passenger on a plane from Kenya which made an unscheduled landing at the airport where Israeli commandos staged their dramatic rescue operation in June, 1976.

The journalist, Zvi Lidar, was the only Israeli on board the plane, and he first tried to solicit help from the British pilot who told him: "I can see your problem." Having then tried unsuccessfully to hide in the plane's toilet when spotted by a Ugandan

security man, he joined the other passengers in the terminal where police were checking documents.

"Since I had only an Israeli passport, I was really scared," Lidar said on his return to Israel. "I knew only too well that the Ugandans were on the look-out to detain Israelis. Then realizing I had little option, I took a chance and nonchalantly slid into a group of passengers whose papers had already been checked and were being allowed back on board the aircraft."

"The noise of the engines restarting was the sweetest music I have ever heard in my life," he said.

## Ehrlich Proposes \$100 Million Egypt-Israel Rail Line After Peace Settlement

By DAVID LANDAU

JERUSALEM (JTA): Finance Minister Simcha Ehrlich proposed here the construction of a \$100 million rail line linking Ashdod to the Egyptian city of Kantara on the Suez Canal after a peace settlement with Egypt. Addressing members of the "Prime Minister's Israel Bonds Mission," who arrived from Vienna, Ehrlich said he saw the project as one of post-peace cooperation with Egypt. He said it could be completed in 20 months and could provide Egypt with the facilities to handle container ships not presently available at any of the Egyptian ports.

Ehrlich, who has been consistently optimistic about the ups and downs of current negotiations with Egypt, said "peace must be guaranteed by strong economic links." He urged the Bond Organization to top its record of last year (\$331.5 million), pointing out that such key industries as transportation were stymied and retrogressing because of the lack of overseas

investments.

He cited communications as another example. Ehrlich noted that if one hundred-million dollars could be invested in telephone service on a commercial basis, the waiting time for a new phone could be cut from the present four years to two. Last Friday the Bond leaders opened the first section of the new Jerusalem-Ben Gurion Airport Motorway.

### WOMEN FLY

TEL AVIV: Four women are now taking preliminary instruction at the Israeli Air Force's jet-fighter school and, although Israel won't confirm it, are presumably being trained for combat roles. If this is true, they would be the world's first female fighter pilots. Since a considerable amount of time and money goes into training a fighter pilot, it seems fairly certain that the women are indeed in the school to prepare for possible combat duty.

## Young Proposes Moratorium

UNITED NATIONS, (JTA): Andrew Young, the U.S. Ambassador to the United Nations, told the General Assembly that in view of Egyptian President Anwar Sadat's historic visit to Israel, the Assembly should declare a moratorium "on the extreme rhetoric of the past which breeds hatred and violence."

## New Cooperation

BRUSSELS (JTA): Israeli-Egyptian cooperation reached new heights last week when an Israeli doctor delivered an Egyptian baby aboard a Belgin Sabena Boeing over the North Atlantic. The woman, Mrs. Falem Makkar, gave birth on the floor of the plane before landing at Brussels Airport. The mother, a Cairo resident, named the boy, Jimmy, in honor of President Carter's efforts for peace.

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## Released From Prison

NEW YORK (JTA): The National Conference on Soviet Jewry has learned that Soviet Jewish Prisoner of Conscience Mikhail Korenblit has been released from prison. Sentenced to seven years at the second

Leningrad trial in May, 1971, Korenblit was charged with "anti-Soviet propaganda and anti-Soviet organization." He first applied to emigrate to Israel in September, 1969. Korenblit's wife, Polina, lives in Haifa.

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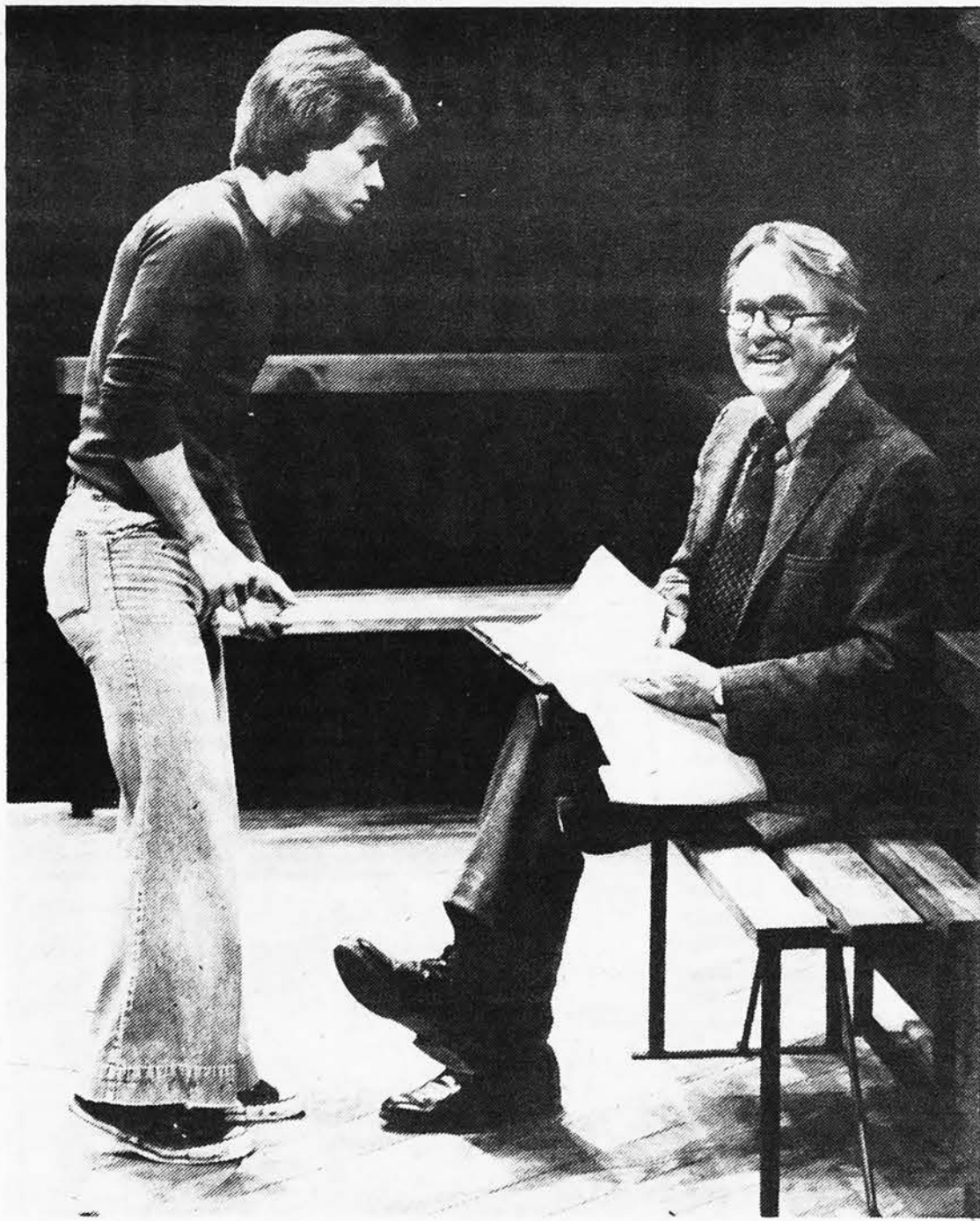
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## Calls Equus One Of Most Exciting Of Trinity Square Repertory Plays

*Equus* is one of the most exciting plays of recent years. On its obvious level, the drama pits a child psychiatrist against an adolescent boy who has blinded five horses. On more intricate levels, playwright Pete Shaffer is concerned with the gods and goals we create for ourselves and with the inner necessities that prompt what we think are inevitable actions.

The idea is enough to put off even seasoned theatergoers, but in the two productions I've seen, the actual reenactment of the blinding is so carefully choreographed and so formally, even symbolically, done that audience sensibilities are not offended. The five horses wear brown body stockings, so that one is conscious of them not only as horses but also as actors playing horses. Their presence onstage is felt even when they are not seen, an illusion necessary to the action.

The drama moves surely and swiftly on a small, bare stage, furnished only with a few movable benches. At the start Dr. Martin Dysart (played by Richard Kneeland) has agreed to take on Alan Strang as a patient. A good friend and a magistrate, Hester Saloman, has talked him into it; she knows the boy needs help rather than jail, but is as revolted by his crime as everyone else. However, she cannot easily assume that an offensive action makes its performer less than human. (Barbara Meek bring a warmth and depth to Hester, who is the only person in the play to share Dysart's world.)

As Dysart tries to make it easier for Alan to talk—which he clearly needs and wants to—about the action that has landed him in the psychiatric ward, the scenes move onto the stage. Mr. and Mrs. Strang, a strange, intense couple, well played by Barbara Orson and Russell Gold, place their preoccupations and fears in place. The bewildered stable owner (Tom Griffin) still doesn't believe it happened. And Jill Mason, the stablegirl who got Alan his job, shows us the innocent, normal beginnings of it all. Bonnie Sacks as Jill and Kevin Sessums as Alan convey a strange, heart-breaking innocence. Amy Van Nostrand plays the crisp nurse.

The horses, vital participants in the drama but alien in their godlike strength and self-sufficiency, are portrayed by Daniel Von Bargen (good in the difficult portrayal of the horse Nugget; he also plays a horseman), David Baccari, Richard Bennett, Paul DePasquale, and Bree Cavazos.

The impact of *Equus* seen for the first time cannot be repeated, but it is a play to see and read more than once. The Trinity production differs in important but

justifiable ways from the Boston production, the horses furnishing one of the most striking differences. Their close-fitting brown coverings bring to visual life the eroticism implicit in the play instead of its being more a matter for audience imagination (in Boston, they wore loose brown jerseys, corduroy pants, and short stubby gloves, putting on the hooved buskins and chrome-outlined heads when they came onstage). And they have been choreographed for more vigorous movement, so that instead of a restive shifting in the stall, one of them will rear and plunge.

The other major difference is in Director Larry Arrick's focusing of *Equus* so that instead of going away terribly sad about Dysart himself, one comes away with deep satisfaction that the psychiatrist will function despite his problems, continuing to help the wandering children and adolescents with whom he deals. Kneeland

## Your Money's

## Worth



### Food Additives — Which Safe, Unsafe?

Depending on the number of flavorings you choose to include, there are a towering 2,500 compounds that today qualify as food additives. Against this monstrous statistical background, it's obviously no cinch to decide which are safe, which might be dangerous, and which are questionable. In fact, you well may feel that you need a Ph.D. in chemistry just to pronounce (let alone fully evaluate) the chemical names increasingly listed on food labels.

To help you achieve a better understanding of the chemical additives in your diet, the Center for Science in the Public Interest, a nonprofit, public interest group, has just published a brightly colored poster, titled "Chemical Cuisine."

It's 18x24 inches; lists about 50 major food additives. Those the group views as "safe" are printed in green; as "unsafe" in blue; as "questionable" in yellow. Each additive is defined according to how, why and in what products it is used.

Calcium (or sodium) propionate, for instance, is listed in green as safe. The substance "prevents mold growth on bread and rolls," the poster explains. "The calcium is a beneficial mineral; the propionate is safe. Sodium propionate is used in pies and

brings some humor to the role, surely one of his finest; but it is the compassion he feels for and shows to Alan that inform his playing and sustain the play. Sessums is excellent as young Alan, by turns sullen and lively, willing at last to share the splendor of his imagined world. The cast was solidly good, in some cases conspicuously better than their Boston counterparts.

Scenery was by Robert D. Soule, lighting by John F. Custer, costumes by Ann Morrell and properties by Sandra Nathanson. Musical direction by Barbara Damashek was probably responsible for the wailing, moaning and choral effects that added unnecessary embellishment at a number of points. An added nude scene was justifiable and worked, but diminished the effect of the "blinding" scene.

Trinity's *Equus* is exciting, vigorous theater. It is not a production to miss.

LOIS ATWOOD

cakes, because calcium alters the action of chemical leavening agents."

Brominated vegetable oil or BVO, found in soft drinks, is shaded blue, however — signifying it should be avoided. "BVO keeps flavor oils in suspension and gives a cloudy appearance to citrus-flavored soft drinks. Residues of BVO have been found in fat and should be treated with suspicion. BVO should be banned; safer substitutes are available," says the poster.

The display also contains a short glossary of such generic terms as "antioxidants" (which retard rancidity and flavor loss mostly caused by the reaction of oxygen in the air with fats), "emulsifiers" (which keep oil and water mixed), and "thickening agents."

The poster was developed by the Center's director, 34-year-old Michael Jacobson, who has a Ph.D. in microbiology and who sits on the Agriculture Department's expert panel on nitrites. He and his group have petitioned the Agriculture Department and the Food & Drug Administration both successfully and not so successfully to restrict the use of various food additives and dyes.

(Continued on page 15)



## FROM FRIDAY TO FRIDAY

By BERYL SEGAL

Jeff Jacobi and the Nazis

The American Constitution guarantees everyone freedom of speech and freedom of assembly. But did the framers of the constitution foresee a Nazi Party in America? A member of the Nazis recently said that he has never been in Germany and does not believe the stories the Jewish press tells the world about the millions of killings by the Nazis. But, if and when he does go to Germany, he will find a concentration camp and "dance on the graves" of the Jews. Did the constitution give guarantee of freedom of speech to such beasts? Are they to enjoy the freedoms guaranteed by the American constitution?

And yet there are well meaning Americans and the American Civil Liberties Union among them who defend the Nazis in their demand to march in Skokie, Illinois, a suburb of Chicago, where about seven thousand Jews live, most of them survivors of Nazi concentration camps.

The Jews of Skokie appealed to a lower court and that court decided that the Nazis may march but without wearing swastikas. Then came a higher court and ruled against the decision of the lower court. Under the higher court decision the Nazis may wear swastikas on their military uniforms, but they cannot be armed.

And the American Civil Liberties Union, a supposedly liberal organization that

includes thousands of Jewish members, defended such an interpretation of the American constitution guaranteeing freedom of speech even to Nazis.

The case goes to the U.S. Supreme Court in Washington, D.C. and the decision of the court will be final.

But in the meantime? The Nazi groups, and there are scores of them in America today, fighting for supremacy among themselves, are granted permits to march in various American cities, and though their numbers are small, about two thousand members, the publicity they receive when they appear on the streets in their polished uniforms far exceeds their importance.

What are we to do? Are we to sit quietly watching these sub-humans parade protected by judges and defended by the American Civil Liberties Union, right or wrong?

Here is how one student challenged a group of parading Nazis in Washington, D.C. and made them look ridiculous.

Jeff Jacobi, son of Mr. and Mrs. Mark Jacobi of Cleveland, was sitting with friends in the Hillel House of George Washington University, enjoying his Shabbos meal, when someone rushed in and announced that Nazis were parading in front of the White House. The Hillel House is about five blocks from the White House.

"Let's go," Jeff said. He did not know what he could do, but he also knew that he could not sit there with the Nazis parading nearby.

Jeff and his friends rushed out and found the Nazis marching in an oval in front of the White House carrying placards with such slogans as "No more Jew wars," and "Ditch Israel now," "Death to the Zionists" and others like these. It suddenly hit Jeff that these beasts had killed his family in Germany, and now wanted him dead, too. He rushed to the marching Nazis and joined their circle singing "Am Yisroel Hai," The People of Israel Lives.

"I realized that I was no longer afraid," writes Jeff Jacobi in his article. "I was filled with rage so that I felt nothing but hate for these monsters."

A policeman informed him that they had a permit to march and there was nothing he could do about it. But he promised Jeff that no harm would come to him.

Jeff and his friends began to dance the Hora around the parading Nazis, then they sang "Hava Nagila" and the people who gathered to watch picked up the melody and encouraged the students.

After about forty-five minutes of singing and dancing and calling out "No more Nazi wars," the Nazis dispersed and sped off in their cars.

Ironically, the Nazis had parked their cars in back of the dormitory where Jeff lives, and the student remarked: "If only we knew about it . . ."

Now, this is obviously not the answer. We will have to wait for a decision from the Supreme Court. But in the meantime, we can do what Jeff Jacobi did. Incidentally, Jeff is a graduate of the Cleveland Hebrew Mesita High School.

More strength to him. We need more like him.

(Mr. Segal's opinions are his own and do not necessarily represent the views of this newspaper.)

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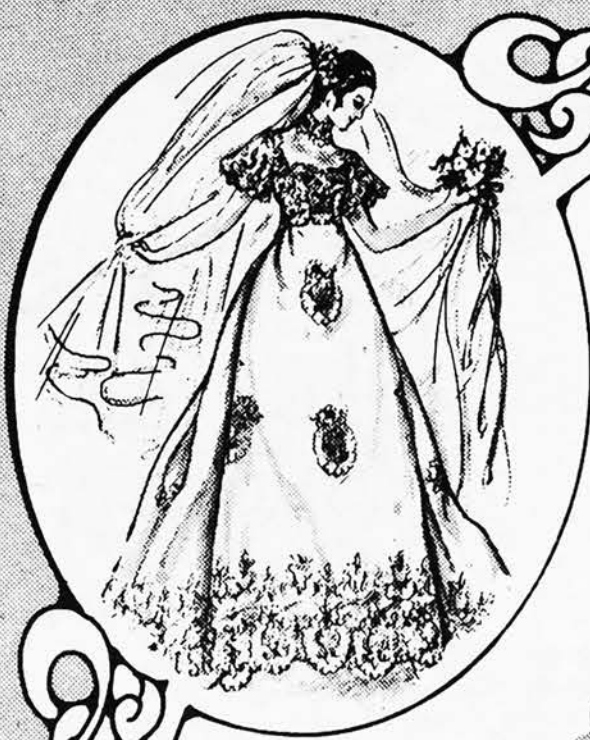
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THURSDAY, FEBRUARY 23, 1978



# an Album for 1978 BRIDES

Today's bride is a portrait in romance,  
one who recognizes the beauty  
and value of tradition both  
in her wedding day  
and her life-to-be.





## 'Shop talk' on today's brides

Who would know more about current trends of the modern bride than the manager of a popular bridal salon? From Sandra Yeakel, owner and manager of Bridals by Sandra in Nazareth, Pa., come these interesting observations regarding bridal wear—and its wearers!

Ms. Yeakel finds today's bride somewhat older than the bride of 10 years ago.

Opening career opportunities and the influence of the women's movement seem to be having a direct effect on marriages, with young women "looking twice before they leap!" However, these same brides still want their wedding day to be "special."

Says Ms. Yeakel, "They may come into the shop in jeans, but they want to feel like a princess on that one special day."

### NEW RECORD

**NEW YORK:** The National Conference on Soviet Jewry (NCSJ) and Workmen's Circle announced the production of a new record, "I Am A Jew," featuring fourteen songs of Soviet Jewish poets, massacred by Stalin, twenty-five years ago this year.

## From southern Mexico, bride carries on colorful tradition

Many of us are familiar with Mexico as a popular honeymoon resort and haven for newlyweds. The "Mexican wedding dress"—the lovely tiered gown of lace and cotton—is sought out by tourists in Mexico as a popular fashion to be worn for all special occasions. And the cosmopolitan centers of Acapulco, Guadalajara, and Mexico City send their brides to the altar in the most up-to-date of Western bridal fashions.

It is interesting, therefore,

### Grown to be wed!

Every bride in the States carries flowers with her on her wedding day, but how many can say that they are carrying flowers that were planted *especially* for their wedding day on the day that they were born!

In Germany there are many young women who can make this claim, due to one of the loveliest ethnic bridal traditions of all.

When a baby girl is born in Germany her mother plants a tiny plant called a *myte*. This will be grown and nurtured until her wedding day when the flowers will be used to decorate her headpiece (they

to take a look at that less traveled, less publicized part of Mexico where the wedding ceremony takes on a very different style, blending the primitive rites of an ancient civilization with the influence of modern culture.

Such is the case of the Tehuanas of southern Mexico. The Tehuanas are a relatively isolated group, direct descendants of one of the oldest civilizations in Mesoamerica.

The Tehuana women are known for their dignified

are usually woven into a crown). The groom also wears a sprig of the same *myte* in his lapel.

Alas! Times do change and progress takes its toll. In today's busy world, many German girls now wear artificial *myte*, with urban spread cancelling out the possibilities of a wedding plant for every newborn Fraulein.

Yet the spirit of the *myte*—a symbol of continuity, unity, and love as a beautiful living and flowering entity—will continue to add its special touch of grace to German weddings.

beauty and proud bearing. They are also known for their colorful and distinctive native attire.

This may be seen in the wedding dress of the Tehuana bride, who goes to the altar of the local church garbed in all of her traditional finery. She will wear her best flounce skirt, the most popular garment among the Tehuana women, its body richly embroidered with colorful flower designs.

Her top is the traditional *huipil*. The lucky Tehuana bride will have a fine *huipil* that was made at the turn of the century and passed on to her as a priceless family heirloom. These fine *huipiles* are

trimmed along the hem and the bottom of the sleeve with wide fringes of gold thread while the neckline is finished with white lace.

The wedding vows taken by the Tehuanas, now Roman Catholics, have still

changed little from those of their ancient ancestors, who wrote of the duties of husband and wife with regard to the care of their children and devotion to each other as shown in a life of diligence and goodness.



**FROM SOUTHERN MEXICO** comes the colorful, beautifully designed bridal outfit of Tehuantepec. It consists of a flounced skirt, usually done in ruby or black velvet and lavishly embroidered with satin-stitched flowers, and the *huipil*, the traditional Tehuana top that modestly covers the bride's shoulders in cascades of lace and starched pleats.

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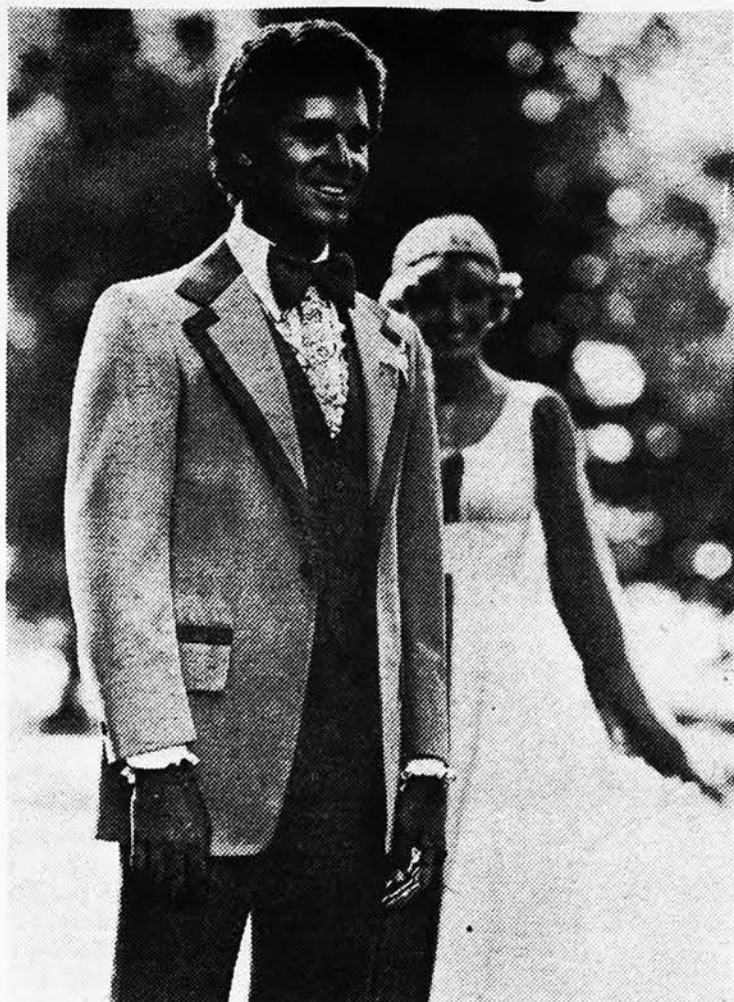
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### SHORT STORIES

NEW YORK: The American Association for Jewish Education announced publication of an anthology of short stories by prominent American Jewish writers designed to provide students in public high schools with a view of the historical and sociological experience of the American Jew from colonial days to the present.

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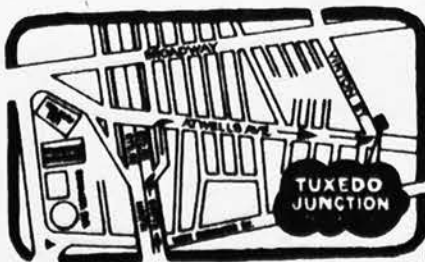
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## Financial guide

Who's responsible for what in a wedding? The bride and groom each have a number of financial obligations—which, incidentally, balance out very well if they follow this simple guideline.

### Obligations of the Bride

The bride pays for:

- Her wedding gown, headpiece and veil.
- Her personal trousseau.
- The gifts for her attendants (the attendants purchase their own gowns).
- The bridal portrait.
- All decorations (including the floral decorations) and music for the wedding and reception.
- The attendants' bouquets.
- The wedding photographs.
- The wedding reception, including the fee for the place in which the reception is held.
- The fee for the place of the ceremony.
- The wedding cake.
- The wedding ring for the groom.
- The bride's personal wedding gift to the groom.

### Obligations of the Groom

The groom purchases:

- The engagement and wedding rings for the bride.
- The marriage license.
- The bachelor dinner, if any is given.
- Gifts to the best man and ushers.
- Contribution to the clergyman or officiating authority.
- The bride's bouquet and going-away corsage, as well as corsages for both mothers and all boutonnières.
- The groom's personal gift to the bride.
- Attendants' ties and gloves, if the wedding is formal.
- The wedding trip.

## Homemaking shortcuts

A bride today, a wife tomorrow!

When the wedding is over and marriage responsibilities become part of your everyday routine, you may find that you don't have enough time to do all the decorating and household chores you had in mind.

"Creative Homemaking" is a brand new booklet that can help you through your dilemma. It offers a variety of helpful homemaking hints, ranging from time- and money-saving tips to suitcase-packing advice to decorating ideas.

For your free copy send a postcard to: "Creative Homemaking", Consumer Relations Dept., Box N, Texize Chemicals Company, P.O. Box 368, Greenville, SC 29602.



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## Hard-working kitchen appliances need care

No one ever said that housekeeping was fun, and it's certainly not easy—especially cleaning the kitchen. This is because dirt found in the kitchen is a mixture of cooking fumes, grease and everyday dust and soil which forms a light, greasy film and settles on all your appliances and other kitchen surfaces, too.

Coping with this tricky kitchen dirt is enough to discourage any new bride; following these tips may help you keep your kitchen appliances sparkling clean and in good working condition.

1) Give your refrigerator "breathing room." Placing it too tightly against the wall will block the air flowing over the back condenser coils which carry away the heat from inside.

To keep the motor running properly, be sure to keep the coils clean by vacuuming them every two or three months—or as often as needed to prevent dust build-up.

2) Avoid "window shopping" in your freezer; keep the door closed! Decide what you want before you open the door; every time you hold it open, cold air pours out and is replaced by warm air, causing the appliance to work harder. To expedite matters, be sure everything in your freezer is clearly labeled.

3) To clean away your kitchen's greasy film without leaving a dull-looking and sticky surface, spray the

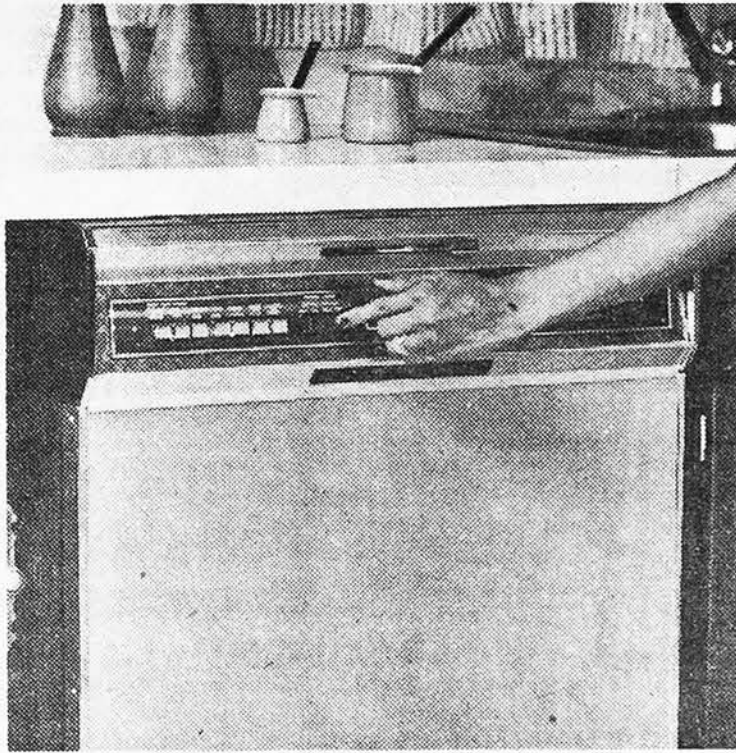
dirty areas with Grease relief® degreaser and wipe with a damp sponge. The degreaser is specially formulated to cut through grease and make its removal easier.

For larger jobs, like washing floors, or laundering kitchen curtains, aprons, and

tablecloths, try adding some degreaser to your usual cleaning solution or detergent to boost their grease cutting strength.

4) When loading a dishwasher, turn sharp, pointed items away from the liner; small cuts can collect food particles and bits of detergent. Also, if you live in a hard water area, you may wish to use a rinse additive to prevent mineral build-up.

### Modern maid



ABOUT THE ONLY TIME most women ever have a maid is on their wedding day. Later, when the bride is faced with a mound of dishes every day, she'll really wish she had a maid. While a maid may be out of the question, a dishwasher is not. General Electric offers convertible as well as built-in models for the modern bride. The GSD1070, shown here, not only helps end the hand-chopping chore of dishwashing, it also offers a "heat off" Power Saver drying option to save electricity during the drying cycle.

## Wedding planning!

If there's a wedding in your future, whether it's your own, a young relative or friend's, you'll want to look your best throughout the celebration.

But looking your best requires some careful planning and some expert advice. The best place to begin your plans for a beautiful wedding, according to the beauty experts at Helene Curtis, is at your favorite beauty salon. Everything you need is there for the asking.

Call your stylist a month or two before the wedding and make an appointment for a consultation. Then spend some time talking together about how you want to look and planning what will be required to achieve that look.

A good haircut is essential. And you'll want to have it at least a couple of weeks before the big day so you can learn how to care for your new look yourself.

Remember, it's going to be a busy time, so you won't be able to run to the salon every day. Ask for a style that you can handle yourself between salon appointments.

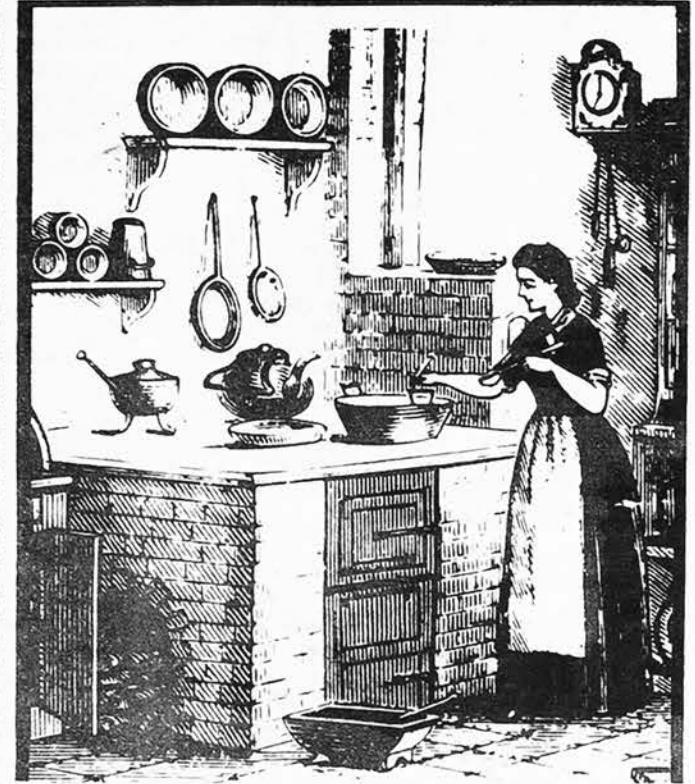
The best way to be sure that your hair will look great, even when you're hurried, is to give it the support of a professional perm. This should be done the same day as your haircut so the two will work together to keep you looking your loveliest through the round of pre-nuptial parties and especially for the wedding day.

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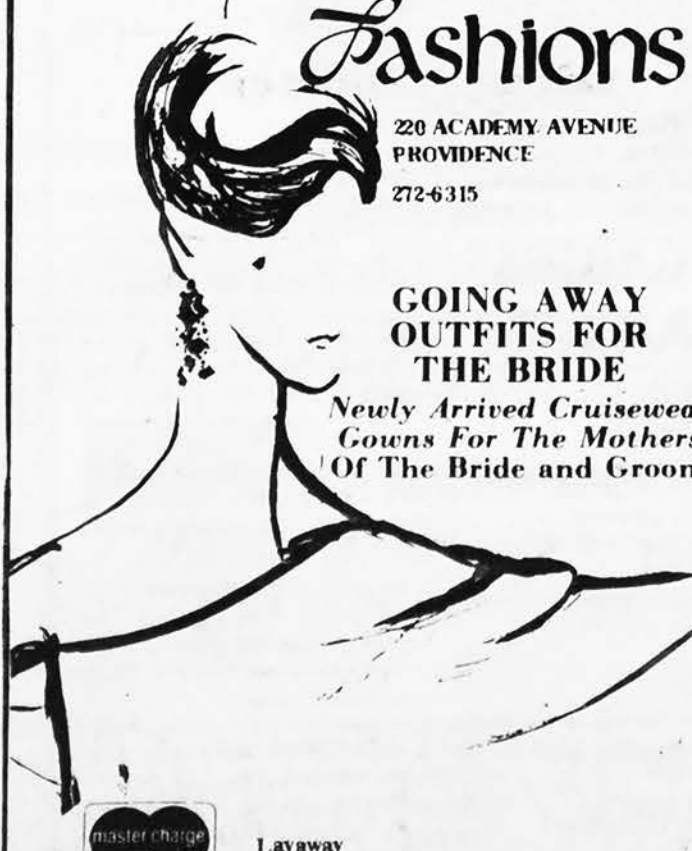
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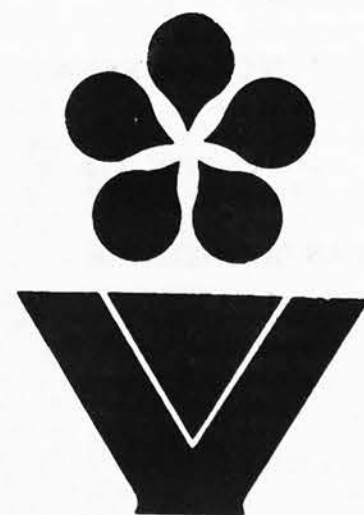
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**THE LAPLAND BRIDE IS WED IN DARK BLUE**, with many shawls tied over her shoulders. The top shawl is usually white. Women guests at the wedding ceremony also wear white shawls (the traditional garb for all solemn occasions). The number of shawls worn by the bride is somewhat of a status symbol. Paralleling the American custom of wearing "something old, something new, something borrowed, something blue," the Finnish Lapp girls must wear "one bought, one got, one stolen, the rest borrowed".

## Lapland bride has last-minute chance!

Least known among the peoples of the world are the inhabitants of Northern Finland at the Arctic Circle. It is believed that the Finnish Lapps roamed as nomads across Russia and Finland as far back as the last Ice Age, 10 millenniums ago.

Their origin, actually, is not known. There is some thought that they are an ancient sub-arctic race. The Finns only know that they found the Lapps in the North of their country about 2,000 years ago.

Though time has wrought its changes among these quaint people as it has with other inhabitants throughout the world, some of the traditions of the deep past are still retained by the quiet, shy Laplanders. Among these are the customs that continue to be practiced at Lapp weddings, both by bride and groom.

Unlike the nuptial event in America, where both parties participating in a marriage arrive at the church separately, in Lapland the bride and groom are escorted to the house of worship on foot, in a procession from the bride's home.

Accompanying the bridal pair, and first in line of march, are the bride's nearest family. The groom's relatives follow, with the betrothed couple next.

Behind them are young marrieds and the singles. The procession often consists of several dozen people.

The traditional Lapp bridal dress is always dark blue, with many shawls tied over the bride's shoulders. Usually the top one is white, taking the place of a veil.

Women guests at the wedding ceremony wear white shawls, also, as is customary on all solemn occasions. The number of shawls worn by the bride is kind of a status symbol.

Lapp custom gives the bride a chance to change her mind about her intended husband, right up to the last minute, practically, before she says "I do."

A rejected suitor may appear and approach her before the ceremony, while she is seated, sit down beside her and lightly press her foot with his. He hopes she will return the gesture. For, if she does, this will signal that she would rather marry him.

This foot-pressing method gives the near-bride the right to switch fiances even before the priest says his Amen.

Though this might call for smelling salts by the bride's and the groom's families and friends in America, in Lapland no one gives it a second thought. In fact, the girl's behavior would be regarded as something quite correct. The shunned groom, then, must accept the rebuff gallantly.

Wedding receptions in Lapland have changed little over the centuries. Guests attend a party at the bride's home, at which they are offered reindeer meat and salmon sandwiches—the delicacies of the Far North—and coffee and home-made pastry.

The one ancient Lapp custom that surely would have little or no appeal even to adventurous North Americans is one that is still followed by newlyweds at the Arctic Circle. The bridal couple is required to spend their wedding night outside their hut. This isn't difficult to take in the summer, when the weather is balmy, clear and delightful. But, in the winter, this means the nuptial night is spent in the bare snow.

The Finnish Lapps, nevertheless, are otherwise becoming more educated and assuming the ways of the very literate and progressive Finnish people. They have adapted themselves to the modern social and economic conditions.

But, like many other people in other lands, they continue to cling to some of the traditions of their forefathers. The marriage rites and its ancient customs are among those that are destined to be preserved for some time to come.

## Hearty brunch opens happy new haven!

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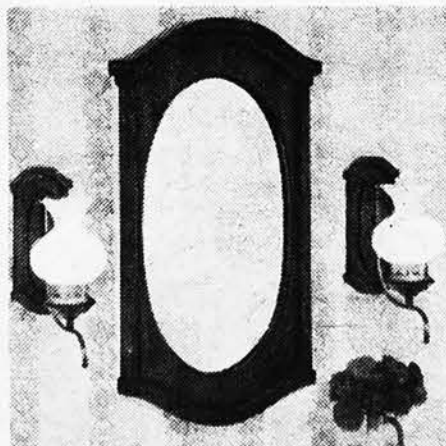
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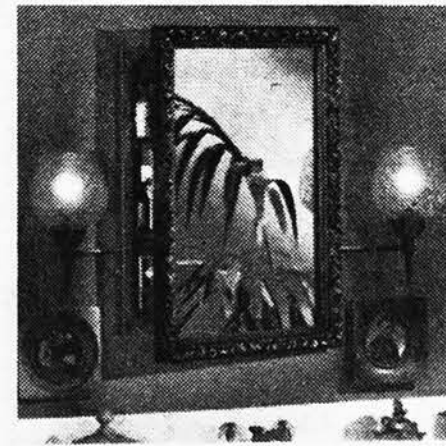
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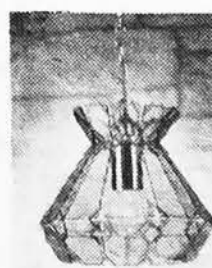
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**TEL AVIV:** The International Association of Tour Managers held its annual congress in Israel recently. This is the 16th congress and was attended by 350 delegates

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Getting a new marriage off to the right start may involve intelligent meal-planning. As a new wife who wants to keep her husband happy, elegant as well as nutritious meals are important and a good beginning.

But planning meals for two can present a problem, since preparing smaller portions and finding suitable recipes is not easy.

The makers of Wheatena cereal have created a menu which is perfect for your romantic dinners-for-two and light on your budget, too.

The wholesome, nutty flavor of the cereal, an uncommon addition to an evening meal, provides the dietary fiber you should be incorporating in your daily menu plans.

So be smart and cook nutritious meals—you'll both benefit!

**MEAT WHEAT LOAF**

- 3 slices soft bread, broken into small pieces
- 2 tablespoons half & half cream
- ¼ cup Wheatena cereal, uncooked
- ¼ teaspoon salt
- ¼ teaspoon pepper
- ¼ cup minced onion
- 1 egg, beaten
- 3 tablespoons finely chopped green pepper
- 1 tablespoon Worcestershire sauce
- 1½ lbs. lean ground or chuck beef

Preheat oven to 350°F. Use 8 inch layer cake pan. Place bread pieces in bowl, add half & half and mix well. Add remaining ingredients except the meat and mix thoroughly. Add meat and mix until well-blended. Shape into a large ball, flatten slightly. Bake in 350°F. oven for 1 hour or until tests done.

Serve hot, with green vegetables and salad. Serves 2. Use leftover meat loaf for tasty sandwiches.

**MIX 'N MATCH MUFFINS**

- 1 cup all-purpose flour
- 2 tablespoons sugar
- 1½ teaspoons baking powder
- ¼ teaspoon salt
- 2 tablespoons vegetable oil
- 1 egg, beaten
- ½ cup milk
- ¼ cup Wheatena cereal, uncooked
- ⅓ cup raisins (optional)

Preheat oven to 400°F. Sift flour, sugar, baking powder and salt together. Combine oil, egg and milk. Add oil mixture to sifted dry ingredients, mix only until well-blended. Stir in Wheatena and raisins. Fill greased muffin cups ¾ full. Bake approximately 25 minutes, or until golden brown. Serves 2. Serve hot with butter and strawberry jam. Yields 6 medium-sized muffins.

**SIGH'N SUCH STUFFING**

- ½ cup minced onion
- ¼ cup diced green pepper
- ¼ cup butter or

- margarine
- ¾ cup Wheatena cereal, uncooked
- 1 egg, beaten
- 2 packets chicken or beef broth seasoning mix
- ¼ teaspoon pepper
- 1½ cups water

Melt butter in a 10 inch skillet, sauté onion and pepper until tender. Combine Wheatena, egg, broth mix, pepper and water. Add slowly to onions and mix well. Let mixture come to a boil, turn heat to medium and continue to cook, stirring constantly until thick about 5 minutes or to desired consistency. Serves 2. Serve hot. Any leftovers can be used again by adding a small amount of water and reheating.

**TO EMIGRATE**

**NEW:** Felix Kamov-Kandel, the Soviet Jewish screenwriter and playwright, has received permission to emigrate along with his family, according to the Greater New York Conference on Soviet Jewry.

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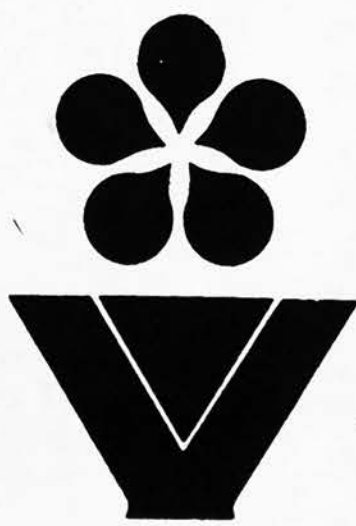
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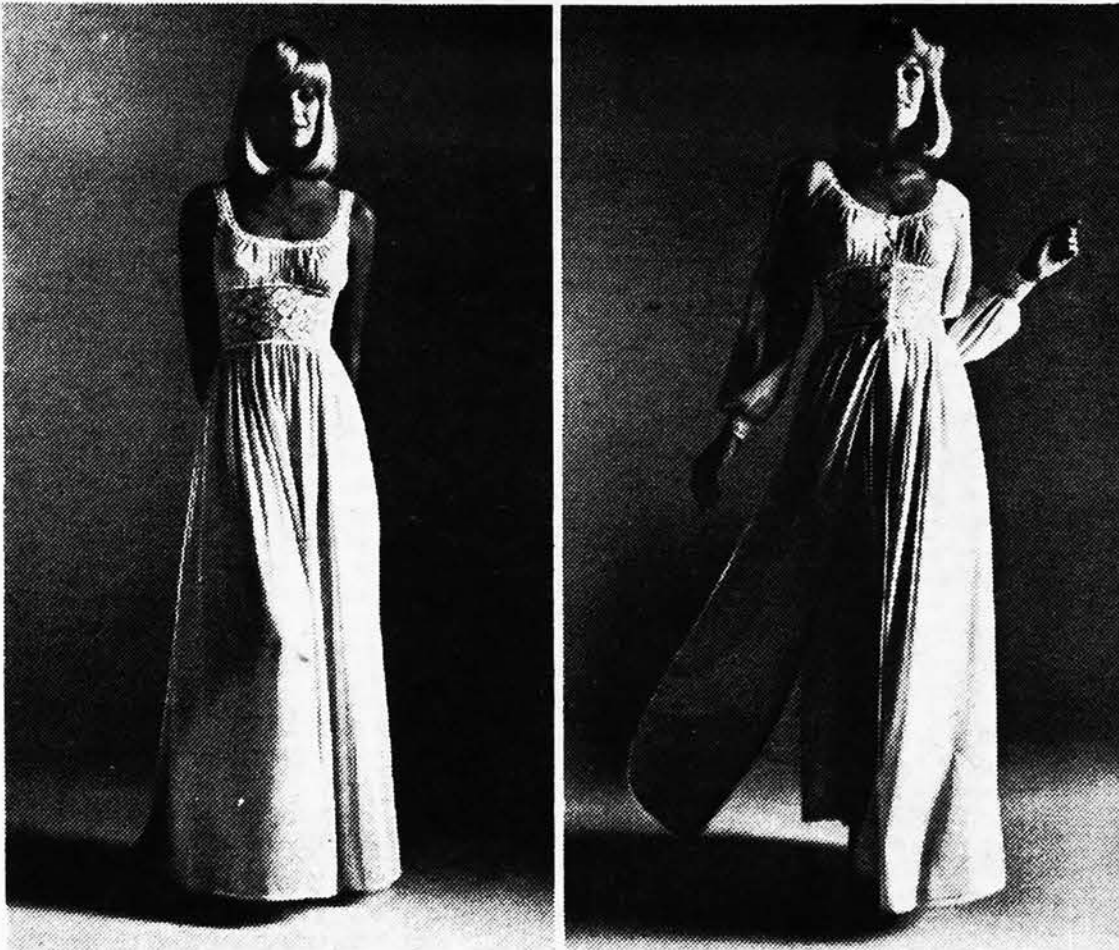
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JERUSALEM (JTA): Prof. Arie Shachar, Hebrew University associate professor of geography, has been invited to participate as a national urban policy

expert in an upcoming White House conference to advise the Carter Administration on preparing legislation in the field of balanced economic growth.

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## New bridal fashion story . . .

## Now you never have to say 'never' to color!

Fashion pundits all agree that the bride's color is still and forever will be star bright, dazzling white. For the entire wedding event and the bridal party: the rainbow is the one thing that cannot be beat.

Color is the most beautiful expression of deepest personal feelings and excitement. For spring '78, every detail of the most memorable weddings will be expressed in hues from every corner of the spectrum.

A bride and her mother are the traditional choice for selection of color. It is their taste and effort that the guests enjoy, and will remember. Lucky is the man to be involved in any wedding as groom—"man of the day" indeed.

Luckier yet the man who marries this spring. His bride can choose, often with him, firmly in tow, from a fabulous choice of handsome tuxedos from After Six Formal, the world's largest manufacturer of formal wear.

According to Bob Rudofker, President of After Six Formal, "This spring we are represented by the widest range of colors ever offered the bridal market. For dazzling weddings: the choice is endless.

"Once, to select matching flowers and maid of honor

gown and napkins was enough. No longer is this true. The finest special weddings have all the men, from the groom, to the ring bearer and the Father of the Bride, in superlative colors."

He continued, "Frankly, we see color as the ultimate self-expression and our designers have worked with that in mind, as they selected swatches." In a recent color-oriented survey of newlyweds, wide variety was found in the consideration and use of color for the wedding.

The bridesmaids, the men in the wedding party, and the honeymoon car were all coordinated beiges and browns in Phoenix, Arizona.

The point of departure? A beautiful, rustic church in which the parents of both the bride and groom were married and which lent itself handsomely to the almost monochromatic use of beige and brown tones.

Detroit, Michigan was the scene for a pale blue wedding and elaborate reception following at one of the cities most venerable private clubs. The selection of color grew quite simply from the startling blue and oft-noted eyes of the aristocratic bride!

Color is definitely HERE in a big way. A medley of



**THE GROOM AND BEST MAN**, stand-outs in the Bentley, a new, framed tuxedo with the texture of silk shantung from After Six, Inc. The tone on tone embroidered and ruffled shirt in white coordinates with the Bentley's colors of bamboo beige, canton blue, jade green and rice white. The matching tie with satin doeskin knot, tops perfection. The men of the wedding party are the keystone to completely color coordinated weddings that make the occasion a colorful and memorable one. The fondest memory, of course will be that of the bride in her Alfred Angelo gown in chantilly lace and imported organza. The high neckline coupled with long sleeves, chapel train, and pleated insert make the bride unique for spring '78 nuptials.

hues is available for the choosing, to cover every aspect of a contemporary wedding.

From an all-out gala in a cathedral or a synagogue, to the simplest at home with a justice-of-the-peace—color is an essential part. It says so much about where, why, what—"WHO" we are. It is available as never before, in everything from linens to stationery to lingerie and garters—to the tuxedo for the groomsmen.

Color is a movable feast for the celebration of a modern wedding. Everything to make the coordination complete is available: flowers, at the top of the list, followed by clothing and costume for the entire wedding party, stationery, refreshments. These things together in a well-conceived plan, reflect the taste of the wedding principals and make a declaration and expression of innermost feelings.

How many ways can color choice be used for over-all coordination? In practically infinite variety, from clothing and flowers to the final thank-you notes for gifts, the entire wedding can be made to enhance one's choice and complete the chosen theme.

Invitations for the past decade have been increasingly liberated from the black and white format. The au-

thorities in America's finest stationery shops agree. "express yourself." From the invitations and enclosures to the napkins at the reception, a wonderful range of color is available.

The best man's satin lapels, the bridesmaids' hats, the bride's garter all coordinated in lemon yellow, tangerine, or slate gray.

The flower girl's basket, the father of the groom's tuxedo, and the ribbons attached to a display of gifts can all be perfect russet or lime green or sandy beige.

Perfectly attuned handsome men and elegant bubbly punch, along with honeymoon lingerie and tiny bags of rice are a reality in all colors of the rainbow.

No contemporary wedding could, or should, resist the temptation to be colorful, and find the perfect expression of life's finest moment.

## UNFOUNDED

TEL AVIV (JTA): Argentine Energy Minister Daniel Brunella said on his arrival here for a visit that reports of anti-Semitism in Argentina are completely unfounded. He acknowledged that certain groups in his country behave improperly but said the government and the nation cannot be called anti-Semitic.

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## GEN. CHAIRMAN

WAYNE N.J. (JTA): Appeal campaign for the Abraham J. Kramer has been named general chairman of the 1978 United Jewish Lafer, Federation president.

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# Kitchen 'n recipe shower will delight a bride-to-be

It's the happiest party of the year—the shower for the bride-to-be!

This is the kind of party every girl adores, for it presents the best chance ever not only to reminisce about all those wonderful past experiences, but to share with the guest of honor her excitement and joy in planning for the future.

If you're the bride's best pal, you're probably planning to hostess this sentimental send-off for a few of her close friends. The party can be planned around several themes, but it's probably the kitchen shower that's most popular with guests and most appreciated by the guest of honor. The kitchen, after all, is the heart of the home, and almost any girl who's setting up housekeeping can stand a little help from her friends when it comes to getting organized.

As hostess and best friend, you want your own gift to be really special—something she'll love to use, and something you're proud to give.

One of the very best ways to do it is to choose one or more of the new non-stick skilleters from France called T-Fal. The good looks and wonderful balance of these pans are reason enough to pick them—but it's that super interior that's the best part! These are the only pans

in the world that feature interiors mechanically bonded with 100 per cent pure polytetrafluoroethylene (PTFE), the world's slipperiest substance. In other words, this is non-stick that really works! And when food doesn't stick, the new bride (or her husband) won't have to scrub. They'll both thank their lucky stars for having a friend who can pick such an inspired gift.

You can add even more fun to the party and the gift choices of your guests by specifying a "Kitchen-and-Recipe Shower." Ask each guest to bring a gift for the bride's kitchen, plus a favorite recipe that would involve the use of the gift later on.

For instance, one girl might bring an egg beater along with a souffle recipe, and another a baking pan with her favorite recipe for brownies. (You might check with the bride first to find out what kitchen items she's already acquired, so that you can advise friends who may want suggestions.)

When all recipe cards are imprinted with the guests' names and the date of the party—and perhaps a personalized message or even a sketch—they'll be a lasting reminder for the bride of all her friends, and of the happy occasion.



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# Notices

## SOUTHWORTH TO SPEAK

Brad Southworth, former director of corrections will be the speaker at the joint Men's Club breakfast meeting of Temple Beth Am and Temple Beth Torah, on Sunday, February 26, at Temple Beth Am.

## TO TALK AT JCC

Dr. M. Terry McEnany, recently appointed surgeon-in-chief at The Miriam Hospital and professor of surgery at Brown University in the program in medicine, will speak on "Open Heart Surgery" on Sunday, February 26, at 2 p.m. at the Jewish Community Center. The program is open to the public.

Dr. McEnany is a graduate of Brown University and the Johns Hopkins University School of Medicine. He was formerly assistant surgeon at the Massachusetts General Hospital in Boston where he took his internship and residency.

Dr. McEnany's talk is part of a series of programs entitled "Issues of Health" presented by the adult services and physical education department of the Jewish Community Center of Rhode Island in cosponsorship with The Miriam Hospital.

A program will be held on March 5 on "Stress Testing and Cardiovascular Exercise" given by Dr. Richard Shulman, director of the division of cardiology.

Dr. D. Robert Fowler, director, division of psychiatry, at the hospital will speak on "Emotional Problems of the Elderly" on Sunday, April 9.

## COCKTAIL DANCE

Bnai Zion Singles will hold a "I'm in the Mood for Love" cocktail dance party on Sunday, February 26, at Temple Ohabei Shalom, 1187 Beacon Street, Brookline, Massachusetts from 8 p.m. to midnight, to raise funds for the home for retarded children in Rosh Ha'ayin, Israel.

Dancing and entertainment will be provided by the Ray Navarro orchestra.

Additional information may be obtained by calling Sam at 631-8499; Ann at 696-8012; Zelda at 593-7925; Peter at 879-8711 or Al at 593-0440.

## ATTENDS MEETING

Harlan Espo, Providence communal leader, attended the winter meeting of the Jewish Welfare Board of Directors in New York City in January.

## PLAN MEETING

The next meeting of the Temple Sinai Sisterhood will be held on Tuesday, February 26, at 8 p.m. in the temple social hall.

The program "Update on Soviet Jewry" will feature Mitchell Riffkin, cochairman for the Rhode Island Commission of Soviet Jewry of the Jewish Community Relations Council. He will present slides and discuss the problems of Soviet Jews.

In addition, Meyer Erickman will talk about the personal experiences of his own Soviet Jewish family which has recently settled in Providence.

Judy Orosland is program chairman for the evening.

## OPEN HOUSE

The International Institute of Rhode Island will hold Open House on Sunday, February 26 from 3 to 5 p.m. at the Cranston William Hall Public Library at

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1825 Broad Street in Edgewood.

Highlight of the program to be presented by the RI Chapter of the Armenian Student Association, will be the film "They Came from Ararat," narrated by Mike Connors.

## TORAH FUND EVENING

The Sisterhood of Temple Beth Torah will hold its annual meeting on Wednesday, March 1, at 8 p.m. A Torah Fund evening is planned with guest speaker Carol Ingall featuring an original musical slide presentation, "A History of Jewish Education in Words and Music."

Torah Fund supports the educational activities of the Jewish Theological Seminary of America. Mrs. Ingall is a graduate of the seminary and is now a teacher at the Temple Emanu-El religious school in Providence.

Chairman of the program is Rose Weinstein with Lois Cohen serving as cochairman.

## YIDDISH FILM FESTIVAL

The Institute of Jewish Studies of Temple Emanu-El will present a series of four rare films on Tuesday evenings beginning on February 28. These films are from the collection in the possession of the Ruttenberg and Everett Yiddish film library of the American Jewish Historical Society.

The films being offered are *Mirele Efros* on February 28; *Americaner Shadchan*, on March 7; *God, Man and Devil* on March 14, and *Green Fields* on March 21.

All films will be shown at 8 p.m. in the meeting house.

## GAME NIGHT

The Jerusalem Chapter of Hadassah will hold a game night on Wednesday, March 1, at 7:45 p.m. at Temple Sinai.

## HOPE LINK CHAPTER

A meeting of Hope Link No. 46 Order of the Golden Chain will be held on Saturday, February 25 at the Doric Temple at 1237 Reservoir Avenue, Cranston.

Worthy matron Ethel Troberman will officiate at a testimonial honoring Gertrude Newman and Percy Newman at 8:30 p.m. This testimonial is open to the public.

## Your Money's Worth

(Continued from page 4)

"The poster is intended to be a simple overview of food additives to be used as a guide to buying food," Jacobson explained to my Washington associate, Brooke Shearer. "It's a colorful chart which people can tape to their refrigerators and which tells them that not all additives are dangerous, not all are safe. Some should be avoided, others you need not worry about."

You may be startled to learn about the extent to which food additives play a role in the average American's diet. Paul F. Hopper, group director of strategic and technical planning and resource management at General Foods Corp., for instance, reports that our yearly diet contains nearly 140 pounds of additives! About 102 pounds come from sucrose (ordinary table sugar), 15 pounds from salt, 13 pounds from dextrose, commonly known as corn syrup. These three substances alone account for 93 percent of the additives we consume. Next come about 30 substances used regularly in the household as well as factory: baking soda, mustard, citric acid, pepper, etc. The final 1.5 percent of our intake comes from the remaining 1,900 additives, most of which are flavors.

On the safety of such everyday substances as salt and sugar, Hopper and Jacobson differ.

These major additives have been used for centuries to enhance the taste and to keep quality of foods, Hopper stresses. Jacobson agrees but adds that while safe in small amounts, these substances become dangerous when we eat pounds of them each year. Both salt (sodium chloride) and sugar (sucrose) are printed in blue on the chart.

The poster is available for \$1.75 a copy from CSPI, Box 3099, Washington, D.C. 20010. Bulk rates may be requested.

One point Jacobson omitted from his poster was the increasing addition of chemicals to our food because of the ever-mounting variety and year-round abundance of convenience and fabricated foods (frozen, cut, cleaned, premixed, minutely packaged). These foods demand chemicals in farming and food processing — fertilizers and pesticides on the farm and preservatives and flavor enhancers in processing and packaging factories.

Can it be that the time-saving advantages so deeply appreciated by all the millions of us who buy convenience foods have offsets we've never even suspected?

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### Building a Retirement Fund

**Q:** We are a couple in our fifties with a grown family. Finally we are able to put away at least \$25 each week for our future. Our home is paid for and we have an adequate backlog of savings. What investment should we choose? — C.J., Pennsylvania

**A:** My choice for you would be to start building a portfolio of good quality stocks in companies that offer dividend reinvestment plans. You don't need dividend income now. It should be used to build up your holdings, so that when you retire you will have a larger backlog to provide more income for you. After saving \$500, you should start by investing this in shares of American Telephone. Later you could do the same with Cleveland Electric and Tenneco.

Each of these New York Stock Exchange-listed issues yields over 7 percent and is exempt from the Pennsylvania personal property tax. While all three offer dividend reinvestment plans, the Telephone plan invests dividends at a 5 percent discount from market price. The other two companies plans are free to shareholders. By adding cash to your dividends for new shares, you should be able to build a reasonable nest egg for your retirement years.

To L.M. Rhode Island: Your portfolio certainly meets your income requirements, returning as it does 8 percent on average. However, you hold two high yielding preferreds which are questionable. In each case, a large deficit was reported for 1977 and deferment of the dividend payment in the next quarter seems possible. I would sell both and reinvest the proceeds in a good quality high yield bond fund.

**Q:** Could you explain the difference between a fundamental and a technical method of investing? — S.F., Ohio

**A:** Yes. A fundamentalist bases his investment analysis and decisions on basic factors such as economic conditions, supply and demand, labor, products, earnings and dividends. A technician bases his opinions and actions on a reading and interpretation of chart formations and compilations of statistics. With the advent of the computer the technician may now dig into statistics to obtain relationships, action and reactions over long periods of time. These studies permit the technician to determine a series of likelihoods and probabilities of rises, declines and side movements.

If you are a regular column reader you probably realize that my investment philosophy is more fundamental than technical. As an additional analytical tool, I use charts, statistics and other technical aids.

(Mr. Sargent cannot answer all mail personally, but will answer all questions possible in his column.)

### Sell Out Is Unwarranted

**Q:** I am planning to move to California, where I will no longer have the counsel of my conservative broker. Since I am 77 and my daughter has absolutely no interest in anything financial, I am contemplating selling my stocks to buy high quality bonds. A list of my present holdings is enclosed. — R. C. Connecticut

**A:** I would be against selling out your entire high quality portfolio. Since your daughter has no head for money, you have all the more reason to protect her future well being with a portfolio of growth issues that will provide her with gradually increasing dividend income. Your six holdings represent a broad spectrum of industries and return 6% on average. As I have stressed repeatedly in this column,

bonds with their fixed interest rates do not offer any protection against the erosion of the dollar. At least, in a portfolio of equity securities your daughter's dividend income has a chance of keeping pace with, if not outrunning, inflation.

**Q:** I hold 100 shares of Echlin Manufacturing (NYSE). Should I buy more? It has not moved much in the last couple years. I paid \$29 a share — A.K., Louisiana

**A:** This leading producer of automotive electrical, brake, and fuel system parts has compiled an impressive growth record. Since 1971, Echlin has tripled sales, more than tripled net income, and more than quadrupled shareholders' equity. The key to this success lies in its strong position in the fast-growth replacement parts market, a factor that should allow management to meet its goal of 15%-plus earnings growth per year. Following last year's record of \$2.25 per share, fiscal 1978 profits should reach \$2.60. The stock has recently picked up steam in the market, a performance which should continue. I would recommend additional purchases.

### Utilize Exchange Privilege

**Q:** I am 70 years old and have accumulated 1,238 shares of Massachusetts Investors Growth Fund. Last year I started taking all distributions in cash, but now find I need more income. Should I switch to another fund in this group or invest in something else? — J.W., Florida

**A:** I would suggest exchanging these shares for those of Massachusetts Financial Bond Fund. In 1977 you should have received \$212 from income distributions and \$327 from capital gains, or \$539 in total. Your capital invested in shares of the bond fund would have returned \$743 in income distributions and \$123 from capital gains, or \$866 all told. While this would have meant a 60 percent greater return in 1977, there is no guarantee that the capital gain distributions will be paid by either or both funds in the coming years. You can, however, count on a substantially larger income dividend from the bond fund than from the growth fund. For this reason you would be justified in exchanging at least a portion of your present holdings. The exchange privilege is an option that many fund shareholders fail to utilize when their needs change.

**Q:** I have some cash available for speculation. What do you suggest? — R.B., Ohio

**A:** Delta Airlines (NYSE), although up sharply from its lows still trades at only 7 times earnings and is an attractive speculative buy.

A combination of strong management controls and new route authorities (Atlanta-London, etc.) has kept this carrier profitable year after year. Delta's fleet is also one of the most modern of the airlines, and its balance sheet one of the strongest. Surging traffic is producing record results — December half profits soared 70 percent to \$3.05 a share. And dividends have just been boosted from 17 1/2¢ to 20¢ quarterly. While final half comparisons will be against a strong 1977 performance, net for all of fiscal 1978 may still top \$5.80 a share.

To J.J., Illinois: If you are interested in income and reasonable growth, as you say, then you should not invest in a bond fund. You have asked about Northeast Investors Trust and the Financial Programs Funds, all of which I like. However, Northeast is primarily a bond fund so does not offer growth. Of the Financial Programs Funds, I like Industrial Income Fund. This particular fund has achieved an outstanding growth record and yields over 6 percent. This fund would be my choice for you.

### David Zakay Dies In Tel Aviv At 91

TEL AVIV (JTA): Funeral services were held recently for David Zakay, a prominent journalist and writer, who died here at the age of 91. He was also a well-known amateur meteorologist and astronomer.

Born in Minsk, where he studied in the local Hebrew school and yeshiva, Zakay came to Palestine in 1909 and worked as a teacher for a number of years. When Histadrut was organized in 1920, he became its first secretary and associate editor of its publication which later became Davar. He continued in the post as associate editor and author of the column, "Ketzarot," un-

til his retirement in the 1960s.

Zakay was a member of the cultural department of Achdut Haavodah, the Educational Council, Teachers Association central committee and the British Astronomical Association. He lectured on astronomy for Kol Israel and was a correspondent for the Zurich Observatory. His Ketzarot column, which was published daily and for which he was widely acclaimed, was issued as a book by Davar. He also published a number of works in the fields of astronomy and meteorology.

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## Magazine Section

### The Simons:



### Shared Goal:

## *To Improve the Community By Dedicated Public Service*

Dr. Stanley D. and Marion Simon of Providence both do very different kinds of work yet their shared goal has always been to improve the community through dedicated public service.

Small, dynamic Marion Simon is present Director of Development for the widely acclaimed Trinity Square Repertory Company. She has been with the Providence theater now for 14 years, since shortly after it opened in 1964.

As a child Mrs. Simon grew up in a musical family. Her father in 1919 began the Roseland Dance Hall in Philadelphia. Later, he and her uncles moved the dance hall to New York where they acquired several more halls. Although her father did not stay with the business he always remained interested in it and as a girl Mrs. Simon met many of the celebrities who played at the Roseland and Rosemont Dance Halls.

In 1954, after raising a son and daughter to grade school age, Mrs. Simon undertook and designed her first full-time job. She opened and ran the Memorial Hospital Gift Shop in Pawtucket. She administered the gift shop, on a volunteer basis, for four years. Eventually she came to feel that the excitement of running the gift shop had worn off.

A University of Pennsylvania graduate, in 1959, Mrs. Simon enrolled in a Master's program at Brown University for a degree in linguistics. Two years later she began teaching English as a second language at the extension division of Brown.

"That was interesting," she recalled, "but I found it much more fascinating teaching people how to teach English as a second language than

doing it myself." She ended up developing courses for doctor's wives. These women learned how to teach foreign medical students English and set up courses in various hospitals. "I enjoyed it, the students were interesting, but the actual, 'what's this? it's a pencil, is this a pencil? No, it's a pen,' was sort of dreary."

In 1964 shortly after the Trinity Square Theater opened, Dr. and Mrs. Simon went to see a performance of Harold Pinter's *The Caretaker*. Dr. Simon, a theater enthusiast, suggested that Mrs. Simon's services might be needed at the newly established theater.

"I offered my services and started out working in the box office on a volunteer basis and learned as much as I could about that and about everything else," she said. "At that time we were so small that everything sifted into the box office. There was no switchboard, there was no anything. All the calls came through the box office so that in a while I was sort of handling things and learning from handling them; dealing with actors, dealing with scripts and dealing with the public. It was really on the job training."

Although Mrs. Simon had no training in the actual art of running a theater, she was, for a long time, virtually second in command under artistic director Adrian Hall. Her energy, determination and feelings of responsibility to the theater gradually made her indispensable. "I was the oldest gofer in the American theater," she said. "Adrian would tell me, 'Just do it. This is what I want—do it,'" she recalled. "I made a lot of mistakes and he was always very kind about it and I

learned that way. I had no formal training in the theater but I've always had a feeling that if something had to be done and nobody was doing it I couldn't possibly do it worse than the next person. In this theater it was more or less that I got to know what was going on and was there all the time and I was able to give of my time and be where nobody else was. I was then used which is what I wanted to be and in turn I used my ability to be used to go further. I learned a great deal."

When she first joined the theater Mrs. Simon had no idea she would stay with it this long. She has because the work is challenging, stimulating, and never boring.

"In this theater everything changes every six weeks. You go into a whole new career almost, because if it's a new play then there are new elements that have to come up," she continued. "You find yourself just steeped in Shakespeare, and then suddenly you turn around and you're dealing with David Mamet. It's exciting and very stimulating."

For Marion Simon there is no such thing as a typical day. Her days usually begin at nine a.m. and sometimes last until midnight. Her duties include filling out applications for state and federal grants, selling membership subscriptions, arranging for people from the theater to speak to groups who request them and answering mail; in general promoting the theater. Her duties, until recently, included the running of the theater, income, dispersals, and personnel as well, but last

(Continued on following page)



# To Improve the Community By Dedicated Public Service



(Continued from Preceding Page)

year Adrian Hall decided it was time to better define the theater's growing organization and David Black was brought in as an additional administrator. "David and I work together and almost as one. We are both behind the scenes. We both really respond to what Adrian wants and what Adrian needs and we get it one way or another," Mrs. Simon explained. "Adrian is the one who sees and decides on which actors. All I do is sign contracts. I don't negotiate salaries or anything. I do sometimes but only after having consulted with Adrian as to what I can or can't offer. If it's people that I've been dealing with over the years then I call them. If they're people that David would know better than I then he calls them. But we consult always with each other and always after having consulted with Adrian."

One of the most important promotional techniques used by the theater is sending speakers to groups that ask for them.

"We get many requests for public service kinds of things. For example, 'the Hadassah is having a meeting, would you send somebody to talk to them?' Or, 'there's a brunch at the temple, will you send a speaker?' and that's very good for us. This company is very, very cohesive and very much clued into the public service aspect of this theater. That is, we're here to serve the public, we're here as a resource for the public. This is not an entertainment palace; we hope that when people come here they're entertained, obviously, but it's up to us to justify the kind of support that we get from the federal government to be considered eleemosynary. We are a public service organization. We go out and talk to people and we encourage them to think about the kinds of things we do and, indeed, come and participate in them. We hope that they're provoked and educated and angered. In order to do that you have to respond and we want to respond to these things. We actually love for organizations that want to have a speaker to come to us."

When the theater first started Adrian Hall was committed to the idea of making it accessible to the people of Providence. He wanted theater to become an integral part of the city's life. Over the years the theater's objective was not changed. "We're just doing it better because more people are participating in it with us. Adrian's goals have always been to make the theater a resource very much like the public library and the university, a resource for the community and that's what he wanted from this building. He wanted it to be open at all times, he wanted the lobby to always be a place where people could get information," Mrs. Simon stated.

"If it hadn't been for Adrian Hall I probably wouldn't be here. I know Adrian Hall is the reason I'm here," she continued. "His goals are my goals. I've always been a person who believed in public service and felt the need to be a public servant. I've never met anybody in my whole life like Adrian. I think he's the most inspirational person and it's just a great joy to be able to help him fulfill his goals. He thinks theater is really one of the most important things in our lives. Art is really what makes us see ourselves as worth going on. Eating and sleeping and just existing is pretty dull."

Trinity's promotional campaign is finally coming to fruition. This season's production of *A Christmas Carol* was 97 per cent sold out. "The only reason that the other three percent didn't take over was that we did student performances and the teachers got in for nothing. Fifty percent of those people had never been in the theater before. We

got their names and addresses and now we'll send them literature and I'm sure they'll want to come back," Mrs. Simon said. "We're entering a new period of public support."

Mrs. Simon's family has been very supportive of her role in the theater because, "they enjoy it themselves. I think their participation has come through their own feelings that it's worthy," she said. "I don't think it has much to do with me. My son went into medicine so obviously his father had a tremendous effect on him which I think is wonderful. My daughter went into journalism."

Her daughter, Patricia, 27, was the public relations person for the theater when she and her husband relocated to Providence, after both received Master's degrees in journalism from Columbia. She retained the position until the arrival of her baby.

Her son, Peter, 30, now lives in Providence with his wife and child.

Mrs. Simon feels that her work with the theater has strengthened her relationship with her family because it has "kept me younger. The fact that I'm with young people all the time and that I've not been able, because of the nature of this organization which encompasses high school students to senior citizens, to get sour, to get in a rut. And so I think I've managed to be more understanding and accessible to them."

After 14 years with the Trinity Square Repertory Company Mrs. Simon's busy schedule is winding down somewhat. She is now able to spend more time at home with her husband, whose own involvement in civic affairs is, coincidentally, not as demanding as it used to be.

"My husband was terribly involved in public affairs during all those years I spent such a great deal of time with Adrian and the theater," she explained. "So he wasn't home anyway. He was President of the Providence Medical Society; President of the Rhode Island Medical Society; on the board of the Blue Cross Physicians Service; on the Providence School Committee; and he was out all the time. He was really happy that I had someplace to go and I was happy that he was busy. Well, when he started to cut down on that, and it almost happened suddenly, for some reason or other his terms ended, that was the point at which I had been able here to develop people who did many of the things that I used to do. I don't really have the night work I used to have and I don't have the kind of total responsibility I used to have."

In looking back Marion Simon will now assert, "I've never had a job that I didn't create." It seems that her life has been marked by a sense of responsibility to others which has often caused her to become involved in projects others have little interest in joining.

"I've never been what would be characterized as a happy person. I'm introspective and unhappy. I've never been able to say 'gee whiz, this is where I am and isn't it wonderful and everything's going beautifully and God is in his heaven and all is right with the world.' I've always been dissatisfied and probably that has to do with the fact that I've never been totally satisfied with myself," she said. "Maybe that has caused me to keep searching. I have a tremendous sense of responsibility. I think I'm a workhorse because of it. I just always have to be doing something."

"I was an only child and I never really had any kind of family life, I was more or less on my own all the time, proving myself. And I'm still doing it."

Dr. Simon first wanted to be a doctor when he was 13. Since then, in the 40 years he has been in active practice in Rhode Island as an orthopedist he has either headed or served on a multitude of medical boards and societies in an effort to make health care in this state more responsive to the needs of patients.

At present he is the Medical Director of the Dr. John Donley Rehabilitation Center, the chief of orthopedic service at The Miriam Hospital, and on the staffs of the Rhode Island Hospital and the Roger Williams Hospital. He served on the Providence School Committee from 1968-1972 and is the past President of the Providence Medical Association, the Rhode Island Orthopedic Society, The Miriam Hospital Staff Association, the Rhode Island Medical Society and present President of the Medical Economics Committee of Rhode Island.

"My feelings as a physician is that primarily I'm involved with people. I feel strongly about a physician being part of the community, not only the community of physicians. A physician has to go

into the community to know his community. There are many things we do that are not directly related to the practice of medicine yet knowledge of the community helps us become better doctors," he said.

Dr. Simon has been instrumental in developing joint planning for hospitals which coordinates hospital services in Rhode Island in order to keep rising hospital costs down. Now, hospitals have to come up with a budget for projected costs ahead of time. Blue Cross will not disburse more money to hospitals than the budgets call for. As a result of this system, Dr. Simon claims that, "Rhode Island is ahead of the nation in many respects. The health maintenance organizations in Rhode Island had a hard time getting going because we had such a good Blue Cross and Blue Shield plan that the people wanted to go to their own doctors and many of them still go to their own doctors. Even though it might cost them a hospital visit they know they're going to Dr. Simon instead of Doctor X."

As an orthopedic surgeon Dr. Simon is primarily concerned with rehabilitating people. He feels very strongly that disabled people should overcome their disability and get back to work. "The fact that you've been disabled shouldn't handicap you. You should learn to live with your disability and make the most of it. Retrain if necessary," he said. Receiving an insurance pension is not a satisfying answer to me. I feel that I have not completed my job until I've gotten the patient back to some kind of work.

"The government is now finding out," he continued, "that when you put someone on a disability pension, it costs the taxpayers a lot of money. If we can get that man to do some kind of work we're better off and he's better off as a human being. He can hold his head up and say, 'I'm working, I'm doing this even though I have smashed foot or a smashed elbow.'"

Dr. Simon believes that the Rhode Island doctor listens to his patient and tries to help him. He feels that there is a closer relationship between doctors and patients in Rhode Island, that most doctors here are honest and that as a result the number of malpractice suits brought against physicians is very small.

A theater lover himself, Dr. Simon is very pleased with his wife's involvement with Trinity Square. "I'm grateful that she is there," he said. "I feel that she needed a challenge and this presented a great challenge. I think she is enjoying herself and when I see her enjoying herself I feel very happy about it, particularly since it is in a field that I'm interested in myself."

"More importantly," he continued, "I think we understand each other and realize that each one of us has to do work that he or she gets enjoyment out of otherwise it's a chore. I think that no matter how hard my wife works she wouldn't give this job up for anything in the world."

Dr. and Mrs. Simon have each worked to redefine the focus of established institutions, he medicine, she the theater. They have tried to make these more human and responsive to the needs of the community. In doing so each has given the other the freedom, support and encouragement without which their successes would have had little personal significance.





# Egypt- Israeli Dialogue

As we all know, conditions in the Middle East are continually changing. In the two months since Sadat visited Israel on his peace initiative negotiations were begun and then abruptly broken off. Today the hope of peace is still predominant among Jews and Arabs alike but the possibility of another war is also gaining credence.

Last month, *The Herald*, in the first part of our Egyptian-Israeli Dialogue interviewed Dr. M. Dean Batroukha, a professor and administrator of the University of Rhode Island's journalism department. Dr. Batroukha has lived in the United States for 20 years and has also spent time in Egypt working as a consultant in President Sadat's office in the area of public relations and information. In the 1950's he worked for a daily newspaper and radio station in Cairo.

For this issue we talked to Professor Avia Spivak, an Israeli teaching Economics at Brown University for a year. Professor Spivak has made his home primarily in Jerusalem and received his schooling at the Hebrew University. He defines himself as a Zionist, definitely and politically "left of Begin, possibly even left of center." Professor Spivak does not claim to be an expert on Israeli political affairs but his observation of the Middle East situation are current and interesting.

"First of all," began Prof. Spivak, "I sympathize in general with the Palestinian cause, but only generally, without reference to the PLO or others. I think that the Palestinians have played a card very poorly because they had a chance to be a party to the negotiations only some months ago. Even now, if they say they are ready to negotiate I think they are going to get something but the fact is that they are not willing to negotiate."

"I think you must believe what people say. If Sadat says that he wants peace, I believe him; and if Begin says he wants peace, I believe him, too; but if the PLO say they are not going to accept the existence of Israel I have to believe them too."

"You will see that when it is time, acceptance of Israel will really bring them political profits, and would put Begin in a very difficult position. If they had agreed some months ago when Carter was talking about a homeland for the Palestinians, something like that, if they had just agreed to say anything positive in the direction of negotiations, or partial acceptance of Israel, then they could have won much, but they didn't. And there was a decisive meeting in Cairo last summer and this is very important because the Palestinians decided before the peace initiative, they decided not to opt for peace. There were two factions of the Palestinians, and the one that wanted peace was negotiating with Israeli leftists and Arabs and they failed. The Palestinians in Cairo decided not to go for peace. It was their own decision and their own internal dynamics, it was all before the peace initiative so they are now locked into it, they are not flexible."

"One of the major problems is that everyone can spoil the peace for everyone else. You cannot have anyone sign for peace for another. This is the first time that we really have a chance for peace because Begin and Sadat are talking peace. You cannot make the Palestinians have peace; they don't want it."

Professor Spivak was asked if the PLO is

*In an effort to better understand the Middle Eastern situation as it is developing today, it is mandatory to see the issues through the eyes of Mideasterners, people who are touched by the developments and intimately know the mood and disposition of the bargaining parties. To this end, **The Herald** conducted independent interviews with an Egyptian and an Israeli to determine the real issues as they see them.*

*For an Egyptian perspective, we spoke with Dr. M. Dean Batroukha, an administrator of and professor in the University of Rhode Island journalism department. Dr. Batroukha has been in the United States for the past 20 years, but served in Egypt during 1974-75 as Distinguished Linguistics visiting professor at the American University in Cairo. During that same time, he was a consultant in President Sadat's office in the area of public relations and information, and attended several national conferences in Abu Dhabi and Kuwait. He has been to all of the Middle Eastern areas on more than a tourist basis. In his own words, "I have never been in Israel because there is some...restriction....Although there is no official difficulty over my being there...there are still some unofficial difficulties. They do not like people*

*coming there with passports stamped full of Arabic, so that they don't know what they do or why they are there." Dr. Batroukha also worked for a daily newspaper in Egypt and for Cairo radio. In his earlier days, the 1950's, he was a newspaper reporter. Due to his background and current status, he has a working knowledge of the problems and the situations now being faced in the Middle East. Dr. Batroukha is not affiliated with any pro-Arab groups here in the States.*

*We interviewed Professor Avia Spivak, an Israeli teaching Economics at Brown University during the current academic year, after speaking with Dr. Batroukha. We note this to allow for any unintentional bias in the course of the interview, itself.*

*Professor Spivak has made his home primarily in Jerusalem, and received his schooling at the Hebrew University. He defines himself as a Zionist, definitely, and politically "left of Begin, possibly even left of center." Professor Spivak does not profess to be an expert on Israeli political affairs, but we find his observations about the Middle East temperament both poignant and relevant, and therefore worthy of inclusion here. Both interviews were conducted and edited by Barbara Wronski.*

the true spokesman for the Palestinians or just represents a minority view. He replied; "My impression is that, in the summer meeting in Cairo the PLO was the sole representative of the Palestinians; this is how they felt. There is no other political factor for the Palestinians. There are the mayors of the big towns and cities in the West Bank, but I don't think that they are very different from the PLO. Maybe now when they see that the PLO is nothing politically, they will try to do something on their own, otherwise other people will decide for them. I am sorry for the Palestinians. They don't want to make peace and nobody can make them. It only gives us, the Israelis, trouble."

"An interesting thing about the Palestinians," he continued. "I don't think many people are aware that the Jewish settlement in Israel and the Arab settlement in Israel, in the same country, were done at the same time. The Arab population grew immensely from the time the Jewish immigration began after the First World War because there was a boom in the economy; there were many jobs. Many of the Arabs went into the country for jobs, so part of the Palestinians are an outcome of this immigration into Israel."

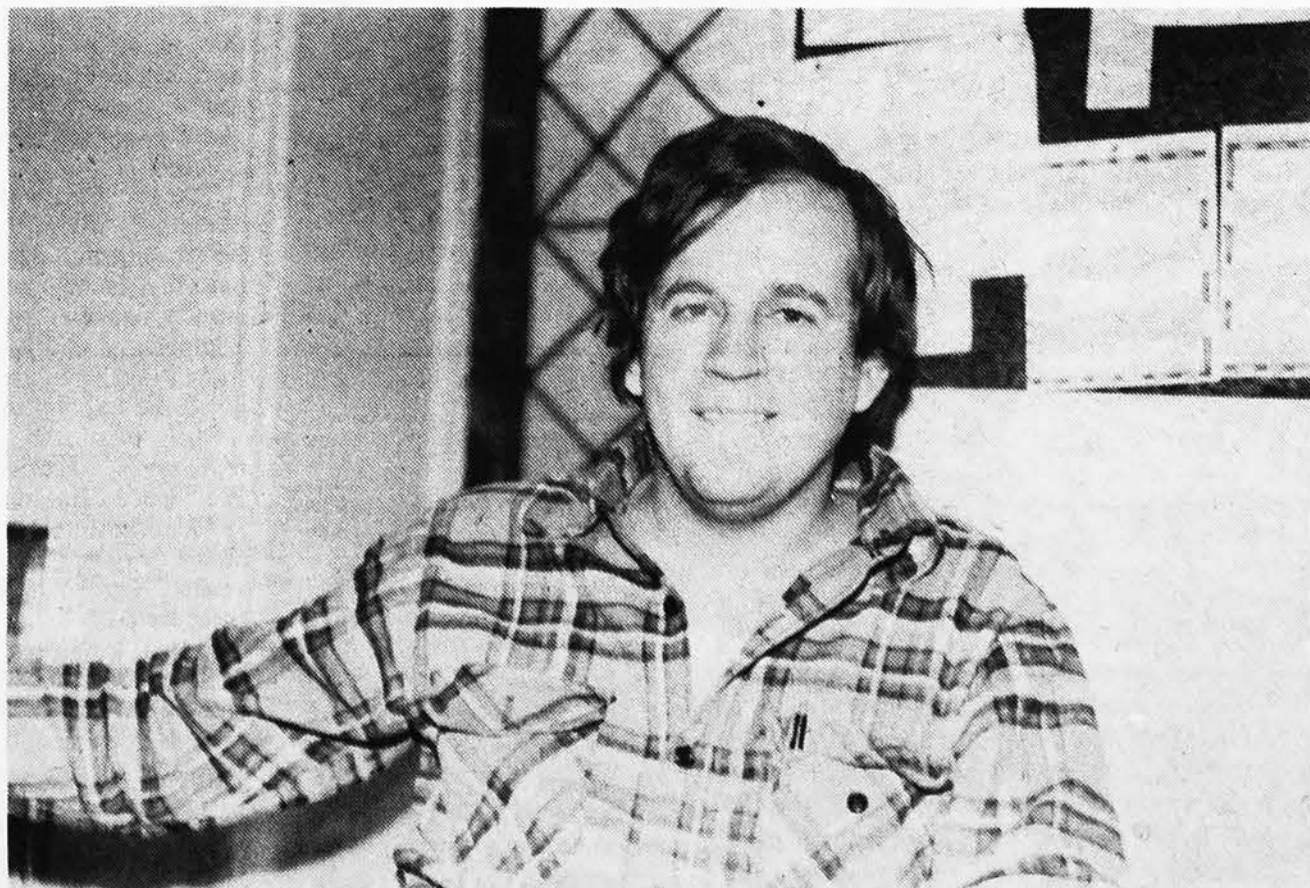
"Also, the Palestinian feeling on nationality is quite a new phenomena; it wasn't so 30 years ago, not at all. It actually came after the Six Days War. So we may say, paradoxically, that Israelis are the catalyst that helped the Palestinians think about themselves as a kind of national entity. There is no doubt that they now feel like that, so we have to take that into account. Maybe the fact the Israel administered the West Bank helped."

"I think that there was a debate after the Six Days War about whether to set up a Palestinian homeland, or entity and whether or not it should be federated to Jordan. First of all, straight after the Six Days War no one, except maybe Dayan was considering annexing, was willing and ready to give everything back for peace. But no one came with offers. Instead they came with three nos: no peace, no recognition, no whatever. In the meantime there began a very heated controversy throughout Israel: about what to do with the territories. There was indeed, a heated debate but afterwards they realized that there was no reason to debate because no one was willing to work with us for what we wanted. We decided to stay and wait for something better. I think there was a national consensus that without anything which was very close to true peace, the territories would not be given back to anybody. I think this was a consensus of 90 per cent of the Jewish population in Israel."

"I think that the problem of territories is really a problem of true peace. I think that for true peace Israel is willing to give very much. Even Begin is willing to give very much for true peace. Besides there are political pressures from world-wide pressure. There is frustration in Israel. The belief that nothing will change has turned many of the people in the right-wing direction. I think that the hope that true peace is really coming might reverse the whole process."

"The quest for peace is so strong in Israel, she has lost so much in the war that I don't think anyone wants to risk real peace"

(Continued on page 21)





## The Mikvah: An Integral Part Of Jewish Life

For 20 centuries the mikvah has been one of the most integral and vital parts of Jewish life. Yet it has also been one of the most misunderstood and mysterious rituals of Judaism. Years ago some predicted that use of the mikvah would virtually die out but today the number of people participating in the ritual is growing.

"There's always been a mikvah in Providence," Joe Winkleman asserted. He is currently in charge of the maintenance and operation of the mikvah located at the Orthodox synagogue, Congregation Shaare Zedek-Sons of Abraham, at 688 Broad Street in Providence.

In October of 1977, the mikvah, which had been in poor condition, was completely renovated by the Jewish Federation of Rhode Island. "Three exhaust fans were installed to keep the humidity down, it's been painted and the walls within the mikvah have been covered with formica," Winkleman said. "Now it's very nice and it's there for the whole community to use," he added.

The mikvah is run under the auspices of the Vaad Hakashruth, an organization which supervises kosher butchers. Members who use the mikvah are charged five dollars a month to cover maintenance costs.

The mikvah is used periodically and most importantly by women. People, male and female, who convert to Judaism are required to immerse themselves and men can also use the mikvah on special occasions. It is so essential to religious life that in a new community the building of the mikvah takes precedence over the construction of the synagogue when there is a shortage of funds.

govern Jewish life are specifically for women: lighting of the Sabbath candles, consecrating the first piece of challah and observing the stringent Laws of Family Purity.

These laws require that for a minimum of 12 days every month married couples have no physical contact at all, not even that of holding hands. Abstinence begins with the onset of the woman's menstrual period. She is then considered *Niddah* or impure. The *Niddah* designation lasts until she has undergone the mikvah immersion seven days after menstruation. Relations are resumed once the mikvah has been completed.

Many people over the years have come to feel that the mikvah laws are demeaning to women because they imply that women are impure or unclean. This has caused many women to disregard the mikvah ritual.

"There are certain states of impurity in the Bible," Barbara Estrin of 497 Morris Avenue explained. "The English translation is very rough and incorrect. The word *tumah* means ritual impurity. One can be rendered ritually impure, for example, by having leprosy or coming into contact with the dead. When a woman is having her menstrual period what is considered impure is not the woman but the dead blood cells within her, because the fetus hasn't been born. So rather than looking at the woman as impure, it's just that she's a carrier of something associated with death."

When a woman goes to the mikvah is a

private concern between husband and wife. Use of the mikvah is strictly confidential. In Providence, women wishing to make arrangements to use the mikvah call Shelley Kutliroff of 60 Taft Avenue. She is the matron. She then relays the information to Joe Winkleman who, several hours before it is wanted, goes and turns on the water heater and lights.

Before going to the mikvah a woman must bathe for at least half an hour, remove all makeup and jewelry, cut her fingernails and brush her hair and teeth. She must be physically clean before entering the mikvah where she will become spiritually clean as well.

The mikvah is a deep square bathtub-like enclosure. It has steps leading into it and contains approximately 180 gallons of water, a portion of which must be pure rain water.

After undressing in the dressing room leading to the mikvah the woman descends into it, totally immerses herself three times and says the following blessing: "Blessed Art Thou, O Lord Our God, King of the Universe, who has sanctified us by His Commandments and has commanded us to observe the Ritual Immersion." She is then declared to be 'kosher' by the matron and departs.

Women who use the mikvah have described the experience as exhilarating, spiritually satisfying and a cathartic. Many feel it has made their married life infinitely more rewarding.

"People can assume that they're going to get married and have unlimited contact for the rest of their lives and the marriage will work out, but it's taking a chance," Mrs. Estrin said. "I think the chance is really lessened if people use the form of deferred gratification. If, for two weeks out of every month you can't touch each other your partner becomes forbidden fruit," she continued. "Before you go to the mikvah you can sort of date each other. It's something exciting. It's also hard, but who says marriage should be easy. There should be some kind of challenge to it."

Rabbi Emanuel Lazar, one of the Orthodox rabbis in Providence, feels that the Laws of Family Purity not only teach man self-discipline and self-control but also teach him to esteem and value his wife more. "The laws benefit the woman because they say, in effect, to the man, 'You do not possess her. She has absolute freedom, psychologically, physically and spiritually.' By refraining from having relations the man becomes lonesome for his wife and realizes how important she is to him. It makes a happier marriage."

More significantly, "the laws of God were intended to fashion self control and discipline within the human being which is essential in order for him to live a peaceful life. The Laws are not only guidelines to life but life itself," said Rabbi Lazar.

*Kiddushin* is the concept the Laws of Family Purity are founded upon. *Kiddushin* means sanctification and demands self-control and respect of men for their wives in all aspects of married life.

"The Jewish marriage, in contrast to the non-Jewish marriage, is symbolized by *Kid-*



## Donald Levine, Paraplegic, Enjoys Target Shooting, And Taking Photographs

By AMY BLOTCHER

Donald Levine of 348 Grotto Avenue, Providence, is a paraplegic. At the age of 15 he broke his neck in a diving accident. Six months ago, at the age of 40, he joined the Paraplegic Association of Rhode Island, an organization begun in 1971.

*dushin*," Mrs. Estrin explained. "Everything you do in the Jewish marriage is supposed to be for holiness and not just for the gratification of your desires. Pleasure is accepted and necessary but it's always in moderation and always with the understanding that it's for *Kiddushin*."

The mikvah ritual is one of the most important steps in maintaining *Kiddushin* because every month the marriage, in effect, begins again with the symbolic rebirth of the woman and with the renewed hope of creating life.

The Providence mikvah is the only one operating south of Boston. The Shaare Zedek mikvah is currently used on a regular basis by 15 members of the Jewish community, some of whom come from New Bedford and Fall River. From 25-30 people from Providence use a mikvah but do not go to the one housed in Shaare Zedek.

Mrs. Kutliroff is hopeful that the renovations will cause more members of the Providence community to use it.

"Women find the mikvah a warm, rewarding experience," she said. "The mikvah is kosher, i.e. rabbinically supervised and redecored."

A local group has been formed which is trying to relocate the mikvah to the East Side of Providence. This would place it in a safer neighborhood and make it more accessible to community members.

Women who would like more information about the mikvah or who would like to experience it themselves are invited to call Mrs. Kutliroff at 751-2158.

Under the auspices of the Association, Levine has launched a campaign to educate people who regularly come into contact with people in similar conditions, to reach other paraplegics and to solicit various state governments into instituting design changes in buildings and sidewalks so they will be accessible to the handicapped.

In November Levine spoke to a group of student nurses at the Cranston General Hospital and the result was so positive that he now plans to give similar lectures at several other hospitals in the area.

"I'm trying to educate hospital staffs as to what goes on in a disabled person's mind. The problem with institutions," Levine said, "is that doctors and nurses don't know how to handle someone like me."

Although nearly 100 per cent disabled Levine leads an active life. He has taught himself to write, to do Japanese brush painting, and to handle the telephone. He has travelled from Canada to Mexico and enjoys target shooting with a semi-automatic .22 caliber rifle.

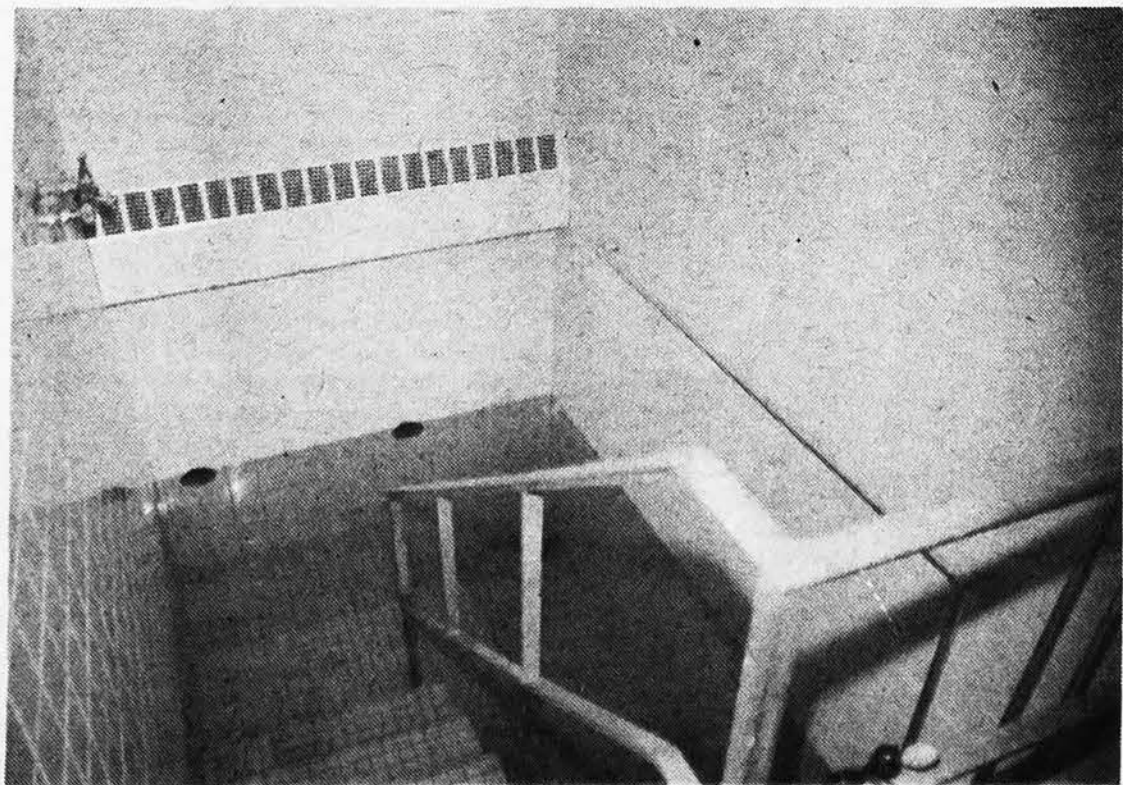
His favorite hobby, though, is photography. He has a 35 millimeter camera for which he has designed a mechanism which automatically snaps pictures.

One of his pictures was exhibited in National Photography Magazine.

He has also designed a number of labor-saving devices. A machine which ordinarily opens garage doors was installed into the front door of his house to allow him easy access.

"I think handicap is in the mind," he said. "What I can do, others can do."

Levine would eventually like to serve as a clearinghouse of information for handicapped people, their relatives, governmental agencies and institutional personnel. For more information call him at 272-2114.





# Egypt- Israeli Dialogue

(Continued from page 19)

for territories. On the other hand, the questions are: 'what is a peace?' 'how do you make a real peace work?' The territories are a very important factor in this. This has to be settled with the Palestinians also, but they don't want to be a part of it. So you see it is not a real issue so far, and this is the problem.

"You have two problems. One is a right to self-government and the other is a military problem. The PLO has their own arms. They're well-equipped and small warfare has improved a lot since 1948. If the PLO sits some 20 or 30 kilometers from Tel Aviv it can just paralyze the city. It's not a simple question. On the other hand, if the Palestinians are given self-determination, politically, then who can keep out the PLO? But, if the PLO wants to make peace with Israel are you going to give a kind of self-determination in a peace contract to people who want all the advantages of peace but who don't want to have peace itself? What they are trying to do now is figure out the combination by which they can let the Palestinians develop their own leadership and when this leadership is really ready to make peace with Israel give the parties involved a time to rethink the whole thing. Self-rule would provide a chance for the Palestinians to develop their own leadership which would be more realistic. It would give them time to develop a leadership which would not be a puppet government but would be a real political leadership. Then there would come a time for more independence. It should go stage by stage, because the Palestinians are not ready.

"The charter of the Palestinians Liberation Organization states that the liberation of Palestine entails the destruction of Israel. So far they continue to insist on this. Maybe they can change their mind. The hope of the Israeli left is that the Palestinians will not ruin their own chances. It's really like a kid. The parents can't do everything for him. They can help him but they cannot do it for him. It is a very sad story, the story of the Palestinians."

"I don't think Americans can understand some of the feelings which Israelis have. The United States, itself, has not been under threat for 200 years. So you really live here in peace. Americans do not know the meaning of constant war. They do not understand how badly an Israeli wants peace. I think this is very basic. There are many sad moments in Israeli life when we think about all the people gone as a result of the war. It comes to mind to everyone at one time or another. The people who fight are the best part; thinking about percentages it is a huge percentage of the population, the number of people who were killed or became invalids after the war has been in the thousands. I think the total of killed and disabled after the last war was 10,000 out of a population of 3.5 million. Everyone is touched by it; no one is immune. Everyone has a friend, or relative or someone close who didn't come back. So the quest for peace is really true. We have had too much. The only problems, the only fear, is how to get peace and not to risk too much. We have to take risks but we do not want to risk too much.

"The Arabs never seem to think in terms of their losses. Maybe it's because the Arab attitude toward life and death is different. There were some kinds of poetry about Egyptians mourning their soldiers dying and things like that, but I don't really know too much about it. In Israel, we really feel it, because life in Israel is considered very important. It is in Jewish tradition, also. There is a saying that the one who saves one soul of the Sons of Israel, it is as if he has saved the whole world. This is really the heart of the matter. The wars were very very bad. Israel wants peace, not territories.

"Maintaining an army is a very very costly business for Israel. The size of the armies on both sides is incredible. Hundreds of

# The Poor Rockefeller

(Continued from page 1)

archaeologist, James Leslie Starkey, had been murdered by Arabs near Hebron two days earlier as he drove up from his dig at Lachish to attend a preview opening of the museum. The killers had ordered him out of his car, told his Arab chauffeur to drive off, and then shot him.

The wide-scale Arab disturbances had begun two years earlier but Starkey apparently considered himself safe. Sir Flinders Petrie, one of the giants of archaeology, eulogized Starkey on the front page of *The Palestine Post* and attacked the senseless killing by Arab gunmen of their own best friends.

Harrison was not present at the opening. He had left the country a few days before on a trip. He had also managed to be out of the country at the opening of Government House and Jerusalem's main post office, both of which he designed.

The museum was acclaimed locally and in international architectural journals. "One of the most lovingly planned and aesthetically successful of modern large museums," wrote one critic.

Unlike some of the German-built institutions in the city, the British-built museum attempted to blend into the landscape. Its core was a rectangle of galleries around a cloister and open court containing a lily pond. Two-thirds of the building, however, served the Department of Antiquities, whose laboratories and storerooms filled the basement. The building's "colonial mannerisms," as one current occupant puts it, include fireplaces in offices of senior officials.

The circular board room, used today for meetings of the Archaeological Advisory Council, is one of the most beautiful rooms in the city. A Greek inscription around its walls contains the first known use of the

word archaeology — by Plato — to designate antiquity.

It was at the request of the British military that Harrison added the tower to the building, according to Shmuel Schweig, who worked at the museum as chief photographer for the Department of Antiquities for 12 years. Mindful of the Arab riots of the 1920's, they wanted a position from which they could keep an eye on the Jericho Road. The tower would indeed come to serve as a lookout and firing position, but not for the British.

Despite Harrison's diligent attention to detail, he left out one item for which employees at the Rockefeller do not forgive him to this day — central heating. The official explanation was that Palestine was such a primitive country when the building was being planned that it was thought better not to introduce complicated machinery. People working at the museum today believe the reason was more probably British asceticism than native primitiveness. (A contemporary British museum journal noted helpfully that Jerusalem has hardly more than three-and-a-half months of winter and that visitors could wear coats, as is done in European churches.)

THE ARCHAEOLOGISTS were somewhat less enthusiastic than the architectural critics about the building. "It was grand but not modern," says Ruth Amiran, who began working there in 1946. "It wasn't right for Palestinian archaeology, which produces small finds, not the great statues of Egypt or Assyria."

The items placed on exhibition included finds from all major excavations in the country since 1920. Among them were the Lachish Letters, inscribed shards found by Starkey that proved to be notes written to

(Continued on Page 24)

thousands of men, including the reserves. The Egyptian army is made up of millions of people, so it is very big on the economy. The weapons are very very sophisticated now so they cost lots and lots of money. In general, this is true for Israel and the Arab countries, also. Economically speaking, it is very wise to arrive at a peace.

"I think the United States can be a very helpful influence, but they cannot make peace for others. I believe that Carter is now understanding that. He can give everybody the feeling that, if they break the rules they will be punched in the head by the United States but he cannot make them play; he can just make them observe the rules. He cannot make them have peace. I think we should think about what is going on as a kind of very delicate bargaining between Israel and Egypt and all the other Arab countries. It is very delicate and everyone wants not to lose ground to the other.

"Have you heard the talk that Sadat gave in the Knesset? He said, straightforwardly, that he came for peace. So far the Israelis said it and it wasn't very much believed. Now Sadat says it also so it carries a little more weight.

"I'm afraid that Begin and Sadat are going to spoil everything. Both of them have stopped bargaining. Both of them look too much to the ideological. Sadat's demand for self-determination for the Palestinians and Begin's demand for self rule for the Palestinians are not parallel because there's a basic difference. You have two plans of reference. One plane is the practical. From the practical point of view maybe you cannot see a difference between self-rule and self-determination. The second plane is the ideological plane. From that point of view they are very remote. One says the Palestinians are a nation, they have a right to govern themselves. The others say no. This is crucial, ideological. Practically, politically for the time being, there may be no difference. The problem is that the people are speaking on an ideological plane and they should speak on a practical plane. Ideologically they are very remote. Practically they are not so far.

Asked about Carter's recent offer that the United States give arms to Israel, Egypt and Saudi Arabia, Prof. Spivak replied that, "I think the Americans may have a very positive business in the peace talks. Generally the selling of arms is not a sign of peace. It seems that Carter was under pressure to assure Sadat that he is on his side in some way. From that point of view maybe selling arms is helpful for the peace talks. On the other hand it is frightening. The possibility of war is part of the bargain-

ing, you see. You can say, 'we want peace but don't think we don't have any alternative. If the peace talks fail we could fight you.' Begin didn't talk about war, only Sadat did. Sadat was talking about war to put the other side and the world under pressure. The world doesn't want peace but surely it doesn't want war. No one wants war.

"I think Carter really wants peace. He would like to be the architect for peace.

"More and more it seems like the Middle East is an arsenal of weapons. The fact that you have more weapons has its own dynamics. It's the dynamics of war, not the dynamics of peace. This is part of it. On the other hand, maybe Carter was feeling he was too much on the side of Begin. Now he's going over to Sadat. It seems that Carter is not very consistent. That is unfortunate. The two sides should feel that there's no way out; they have to make peace. If you give arms unconditionally to Sadat, unconditionally of his efforts that means he has a way out. Carter should organize it so that both parties should not have a way out. From that point of view he's making a mistake.

"I think that Saudi Arabia is paying the bill for the aircraft. Aircraft is very expensive and the Saudis want to have good relations with everyone in the Arab world. So far they have given money to everyone in the Arab world: the PLO, to Egypt, to everyone. And they would like to be a kind of stabilizer in the area. The Saudis are the only silent ally of Egypt's peace initiative so they are very important.

"The fact that the United States is involved is not good because it means that the United States is not saying to the two sides: 'you have to get along together.' It's acting like a big daddy with two sons. Sometimes the best policy is to leave the two sons at each other and not to go complaining to the big father, 'he is taking my toys,' and then the father says, 'no, you have to give him back his toys.' That's no way to make a peace. The big father can say, 'if you don't get along together you will not get jello for lunch.' This would be much more effective, I would say. They would have to get along together in order to get foreign aid from the United States."

Professor Spivak concluded the interview by saying: "I think that everyone knows now that the business is even more difficult than we were thinking. I really hope that the chance for peace will not be missed. I think the Israelis really want peace and I suspect the Egyptians also want peace. If it was just between Egypt and Israel peace would come tomorrow."





# The Jews of Burma

Nearing the conclusion of their year long sabbatical trip to Southeast Asia, Professors Sidney and Alice Goldstein of Brown University's Sociology Department stopped for a three day visit in Burma.

Burma is an impoverished, isolated and backward country. During their recent visit to Rangoon, the country's capital, Professor and Mrs. Alice Goldstein discovered how extensive and terrible the squalor is and how the last remaining traces of British colonial rule are irrevocably crumbling away.

"Burma was colonized by the British; it was one of the main centers of British trade and settlement in the India area. Under British colonial rule Rangoon flourished. It was the pride and joy of Asia," Mrs. Goldstein related.

"It was a beautiful city. In fact it was considered the best city of the British Asian Colonial Empire."

The colonization of Burma was begun around 1850 and continued up until the Second World War. Before the British took it over "the Burmese were an independent tribal society. Buddhism is the religion there and before that Rangoon was a great centre of Buddhist culture. There are a couple of Burmese cities that have the most beautiful Buddhist temples of pure Buddhist architecture. It was a great cultural center and the Burmese have a rich culture of their own. They have their own language, and their own architecture," Mrs. Goldstein explained. "Ethnically, the people in Burma are related to some of the tribes of Southern China and there's a lot of crossing back and forth."

"During the War Burma was occupied by the Japanese. Since the Japanese were fighting the British they occupied Burma," she continued. "After the World War the British returned briefly but gave Burma its independence."

"At first the government was constituted along Democratic lines but it had a political coup and the military group took over. They were Communist oriented but primarily Burmese nationalists. They decided to develop Burma internally, from the inside out, so to speak. They wanted to cut off all outside influences."

"As a result of that the place has become very, very poor. It has essentially ceased to function as a country. They have no trade, so they have no foreign exchange. Because of that they can't buy things overseas and they don't have enough of their own resources to make modern equipment."

"Links with other countries outside Burma were cut off. Tourism was cut off for many years and there were no links to the outside world. There was no foreign exchange. On top of that, the military ruling group was a fairly corrupt one whose interests were primarily in developing their own personal bank rolls."

The centralization of all Burmese human services into Rangoon, a policy change made ostensibly in the interest of efficiency, increased the bureaucracy, incompetency and ineptitude of the distribution system and legitimized the government's neglect of the Burmese people.

"The government decided to centralize everything in Rangoon itself. Which meant that anything that had to go to various parts of the country such as food, all had to come into Rangoon and then be redistributed," Mrs. Goldstein said.

"Rangoon is in the eastern half of the country. If two places on the western half wanted to exchange food it all had to go to Rangoon and then out again. You can see how inefficient that is. It also means that produce is rotten by the time it reaches the market because they don't have appropriate refrigeration or harvesting methods and they don't have modern fertilizers for cultivation," she added.

"In Thailand, which is right next door to Burma, pineapples are twice as big as in Burma and the Burmese ones are rotten. Even the bananas. When we travel we like to eat as much native stuff as we can. The safest thing to eat are bananas or oranges because they are completely sealed and the food part isn't handled at all. We always buy bananas and oranges but we couldn't even buy any bananas there because they were so poor in quality." Life within the country's capital for most of the city's population is without the benefits usually attributable to cities.

"It's an incredibly depressing place," Mrs. Goldstein said. "It's the dirtiest and most ragged-looking place we've ever been to. Rangoon itself has been completely neglected. It used to be a beautiful city. You can see how the British had built typical European-style houses. They are very inappropriate for the country and climate and architecturally they don't fit in at all but they were very substantial and solid, well-decorated buildings. Now they are literally crumbling. You can't walk in the street at night, not because the people would attack you, but because the sidewalks are all broken up. Everything is potholes and many of the sidewalks are built over what used to be open sewers. If you fall through the sidewalk you fall into the sewer. There are rats running around everywhere because garbage isn't picked up. And this is a city that was the cleanest city in Asia under British rule."

The Goldsteins stayed at the best hotel in the city. "It was one of these British colonial hotels. If you've spent any time travelling at all in British colonial areas you know what to expect: high ceilings, ceiling fans, lots of rattan furniture, very nicely appointed. It's a lovely and suitable hotel for that climate," Mrs. Goldstein recalled. "Lots of air moving. It's tropical there and very hot. The temperature is in the 90's and the humidity is about the same. The hotel was just incredibly run down. The plumbing didn't work and the water wasn't running for two out of the three days we were there. To take a shower you had to ask the porter, the hall boy, to bring you pails of water to rinse yourself off with."

Conditions in Rangoon were so unsanitary that the Goldsteins could not buy any food sold in local shops. The hotel's dining room was the only place they found that was clean enough to eat in. "The dining room was the only vestige of colonialism that was really left. It was one of those beautiful huge rooms with ceiling fans, white linen on the table, a silver service and two waiters for every customer. Unfortunately the food was very poor quality. It was probably the worst food we ate anywhere in Asia. It was badly prepared, of bad quality, inadequate portions, very little choice and very expensive."

In Rangoon the most spectacular sightseeing attractions are the three Buddhist pagodas located in the middle of

the city.

"The most famous pagoda is Shwe Dagon, and all of them are covered in solid gold plate. To see that amidst the rubble of the city is incredible. They are beautiful and extensive. They're large and they're surrounded by smaller ones in various styles of Chinese-Buddhist architecture. They're very, very impressive. It's just so unbelievable that you see these gold things sitting in the middle of this decrepit city."

There has been a Jewish community in Rangoon ever since the British established it as a trade center.

"The Jews came in with the British as traders and most of them came from Baghdad. By the 1920's and 30's there were about 700-800 Jewish families living in Rangoon," Mrs. Goldstein narrated. "That's a lot of families for a community like that. They organized a synagogue about a 100 years ago in about 1870. The one that's there now is a somewhat newer one. It was built about 80 years ago. The Jews were mainly in commerce, there were some professionals but primarily they were involved in overseas trade."

With the advent of World War II and Japanese occupation many of the Jews left Burma and went to the Middle East. Some remained in Rangoon and a couple were actually placed in internment camps by the Japanese, allegedly for subversive activities.

"After the war about 200 families came back to take up life in Rangoon and they seemed to be going fairly well until the coup, and the government changed. The government that's there now is only pro-Burmese and they're not interested in having Westerners in any form whatsoever take any part in the economy of the country. So the Jews can't own businesses anymore. They have a terrible time getting supplies. The government limits the amount of foreign exchange you can get involved in at all. And since the Jews were all involved in this kind of foreign commerce it hit them very, very hard. Most of them left."

Today there are only six families left in the whole Jewish community of Rangoon. Before arriving in Rangoon Mrs. Goldstein had decided to contact the Jewish community there. By calling the Israeli Embassy she managed to obtain the name of the community's leader.

"I called up this man, Mr. Samuels," she said, "and he made an appointment for me to come to the synagogue the following day."

"The synagogue is located in the downtown area, in the heart of the city. It was once quite an impressive building. It's a fairly traditional looking synagogue. As is usual in almost all European countries that I've been to, there's a wall that goes all the way around the synagogue. It's there for protection and it also makes a very pleasant courtyard."

"The Jews were promised that as long as they have one Jew left in Rangoon the synagogue will be maintained. Two old men essentially maintain the synagogue and in order to earn some kind of money to do it with, the wall has been taken down and shops built that go right across the front of the synagogue. There's a few yards of courtyard space left but mostly there are shops there that are rented out to Burmese; a shoemaker, that kind of thing. So they get the rent money and that's what helps main-

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# The Jews of Burma

(Continued from page 22)

tain the synagogue," explained Mrs. Goldstein.

"Now there are only six families left out of the 200 that came back after World War II. They're almost all older, there are 4 or 5 young people among them. Most of them are just old, old people who feel that this is their home. They've been here for two or three generations, they have businesses, after a fashion and they have their savings which they wouldn't be allowed to take out. They have no family on the outside and so they just feel that this is where they have to stick it out. There's no hope that those young people will stay, in fact they want to send them off as soon as possible. They have no future in Rangoon at the moment."

She continued, "They've got absolutely no facilities. They've got no educational program at all, and they have no kosher foods. The Israelis help them to get matzah, or Pesach, but Mr. Samuels complained very bitterly that they don't have any kosher wine. They don't want to make Kiddish either on the holidays or on the Sabbath with wine that isn't kosher. They just have no way of getting kosher wine anywhere. It may be because the current government is very conservative and is trying to ban all alcoholic beverages and wine is one of them. Mr. Samuels said, 'all we have, the only thing left is matzah.' They have a minyan for the holidays because the Israelis join them. On Saturdays they usually only have about 4 or 5 men."

"It's the end of the community and it was a good community," Mrs. Goldstein asserted. "It was a very active one. Mr. Samuels took me into the sanctuary and opened the Ark for me. He showed me, the two Torah scrolls they had left. They are the traditional ones with the silver cases that have a piece of silk wrapped around the top and you just open the case and the scroll stays in it and you turn it within the case. He said they had had a dozen but that through the Israeli Embassy and through the Distribution Committee they have distributed the Torahs to synagogues in Israel and in the United States. They did this because they have no use for 12. Now they're down to two and eventually those two will go also. Their building will be taken over by the government as soon as it has a chance."

"So that's the end of the Jews in Burma. It was really a very depressing visit. They were very anxious to have me stay as long as possible because they said they seldom got a chance to speak to outsiders."

"The Jews of the community were very well-to-do at one time. One of them still has a rental business; he rents out chairs and tables and glassware and crockery. Sort of requisites for catering. Not so much anymore but there's still some demand for that for funerals and weddings among Burmese, of course. That keeps them going. The problem isn't so much that they don't have money as that they have nothing to spend it on. The food is of such poor quality now that no matter how much money you have it doesn't do you any good. You can't get anything decent for it."

There's a store in Rangoon that's designed for people with foreign exchange. You can only get things there if you have dollars, British pounds, French francs, or Swiss francs. There they have things like Nescafe or Nestle's hot chocolate mix, vitamins, all kinds of diet supplements. They asked me if I had any extra dollars that I could give them so that they could go there to buy some coffee and some vitamins. It was the only way they could have gotten that sort of thing. There's nothing available in the market. It's a very depressing place."

In spite of their difficult living situation, the Goldsteins found that people were extraordinarily friendly.

"We were sitting in the lobby one day talking to some other tourists when a Burmese woman came along," Mrs. Goldstein remarked. "She apparently worked for a newspaper and she knew the other Americans. We talked to her and she invited us to her home and gave us a tour of the city. It was just charming."

"We always do a lot of walking when we travel, because that's the best way to see things and once we heard music. We followed our ears and came across dance classes for children. Burmese dancing is very beautiful. It's very traditional and it's like Indonesian dancing. It's part of their culture and they take great pride in it. We went into that school and nobody could speak a word of English but somehow we communicated and someone took us around and we watched first a girl's class and then a boy's class practicing. It was

great and these kids were terrific; they were excellent dancers and very pleased to have us there," Mrs. Goldstein said.

"Dancing is just part of their whole cultural life and they look on it as part of the thing you do. They have a very different attitude towards it than Americans have. It's a very stiff and structured dancing. Every movement has meaning and it's very classical so that's always done exactly the same way. It's not interpretive the way, say, West Indies dancing would be. But it's very much a part of their life and it's learned as a matter of course as we would learn science in school. It's tied in with their religion, and in a culture that doesn't have a high degree of literacy as this one doesn't, it's a way of perpetrating folk legends and stories, the religion and the stories of the religion."

Many Burmese accept their low standard of living with a measure of equanimity. Today, the number of older people who grew up in the British environment before World War II is decreasing. The young people have never known a different, more prosperous way of life. Consequently, they are not unhappy with the little they do have.

"The people find outlets of various sorts. They make do with what they have. You don't see the kind of misery that you get in India, for example. But you also don't have too much of the contrast. Everybody is pretty much the same except for the small ruling class."

"We got to talking to one monk at one of the pagodas who had been there before the war. He spoke beautiful English and complained bitterly to us about the way things have degenerated, and how badly the government's running things and how negative the impact of being cut off from the world was. He said that when he was growing up English was spoken everywhere and it was taught well and it opened the front window to progress and that that was gone now," Mrs. Goldstein said. "It was a pretty sad state of affairs."

From Burma, the Goldsteins travelled to Kabul, the capital of Afghanistan.

"Afghanistan is worse than Burma but for different reasons. Afghanistan was never developed. Now, it's not that it's slipped back. It's just that it never came up. It was always very isolated, and it has incredible terrain. Did you ever see the movie, The Man Who Would Be King?" Mrs. Goldstein asked. "That was Afghanistan. It's just like that; it still is. We have slides where you could swear the man in the picture was Abraham. It's like going back into the Bible, the dress of the people, their ways of doing things and the streets are full of camels and goats. It's as if time had just passed the place by."

In Afghanistan," she continued, "you don't have the same sense of depression as you do in Burma because you know that it's on its way up and that the way the people are living is still a viable response to living. They're making a go of it as they always have. It's not worse than it ever was, it's a little better. The sanitation facilities are a little better."

From there they went on to Israel and Italy before returning home. "I just wanted to share these experiences and these kind of out of the way communities because they are not ones that you commonly hear about. If we're in a place that's out of the way, it's interesting to see if the Jews have actually been there and have made any kind of an impact. And it's amazing but you usually find they have."

## Protest Lack Of Medical Services

TEL AVIV (JTA): The 7,500 residents of Yeruham, a new development township in the Negev east of Beersheba, went on a general strike to protest the lack of medical services. Until recently the town, which has several large industrial enterprises, had no doctor. When an infant died for lack of medical treatment, the angered citizens closed down their shops, schools and factories to call attention to their plight.

The army sent a medic for one night but a call for civilian doctors drew no volunteers until a former army surgeon working at the Beersheba Hospital offered his services.

The doctor said he is familiar with the demographic structure of Yeruham's population and was prepared to serve the town as a general practitioner, although he is a qualified surgeon. He said he hoped other doctors would follow him to the desert settlement.

# Paints Grim Picture Of Israel's Prisons

JERUSALEM: A Likud Knesset member here painted a grim picture of what goes on inside Israel's prisons.

Dov Shilansky was presenting a motion for the agenda on "the deteriorating conditions in Israeli prisons," which was referred to the Interior Committee with the enthusiastic agreement of Interior Minister Yosef Burg.

Shilansky said it would save money in the long run — apart from what it could accomplish in the way of prisoner rehabilitation — to bring in teachers, social workers, psychologists and psychiatrists. He noted that it now costs IL43,000 a year to keep each prisoner in jail.

He suggested that the present rate of IL4.50 a day for prison labour be raised to the going market rate. Apart from the monetary incentive, he said, work in itself is a great healer.

Burg said in his reply that the overcrowding of the prisons is a post-1967 phenomenon. Two factors then began to work: the jump in the crime rate, and the large increase in the number of security prisoners. As a result, he said, many areas designated as "public space" (athletic fields, walks, game rooms) are being used to house prisoners.

The prison population explosion has reduced the average space per prisoner to well below the 2.4 square metres allotted when the prisons were built — and many times less than the six sq. m. allotted in the more progressive western countries, Burg said.

The ministry's development plans would alleviate the overcrowding within the next

few months, Burg said; but he feared that new construction would fail to keep pace with the "supply" of prisoners by society.

Burg said that construction of a central hospital for prisoners was nearing completion. It will accommodate more than twice the present number and thus improve the conditions of sick prisoners.

The minister agreed with Shilansky that prisoners need motivation for doing work while in prison. A production council for prison employment enterprises, headed by former MK Benzion Keshet, began work two months ago.

Burg said he had asked Erwin Shimron, chairman of the crime study committee, to include something in the committee's report on the link between prison conditions and organized crime, "whose long arm reaches even there."

Reprinted from Jerusalem Post

## CHANGE RULES

NEW YORK: Newly-arrived Soviet Jews may be circumcized at government expense as a result of a change in Medicaid rules for New York State. Medicaid will now pay for circumcisions undertaken for religious as well as health reasons.



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## To Coincide

LONDON: A week of solidarity with Soviet Jewry will be observed in 20 countries next month to coincide with Hanuka. It will start in London on Dec. 4 with the kindling of the first Hanuka light. This will be the signal for the kindling of lights in Paris, New York and Sydney, spreading to hundreds of towns and cities in four continents. In Britain the solidarity week is being sponsored by the National Council for Soviet Jewry.

JRF, RRC APPOINT  
PHILADELPHIA: Dr. Ira Eisenstein, President of the Jewish Reconstructionist Foundation and the Reconstructionist Rabbinical College, has announced the appointment of Dr. Ronald A. Brauner as Chairman of the Faculty of the Reconstructionist Rabbinical College by the Board of Governors of that institution.

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# The Poor Rockefeller

(Continued from page 21)

the Jewish captain of the guard at Lachish by an officer on outpost duty reporting on the approach of Nebuchadnezzar's army. Prof. Harry Torczyner of the Hebrew University, to whom Starkey had brought the shards for deciphering, termed them "the most valuable find that has yet been made in connection with the Bible."

A stone with an incomplete Greek inscription was brought one day to the new museum's curator, J. H. Iliffe. It had been found by workmen digging for a drainage pipe near the Temple Mount. Edwin Samuel, to whom Iliffe related the story, says that the archaeologist was troubled by the fact that the inscription ended with the word "death" (*thanatos*), which is never

used at the end of Greek funerary inscriptions.

In the middle of the night, Iliffe was jarred awake by the memory of a similar inscription he had read of in a museum catalogue. He dressed and hurried to the Rockefeller. He let himself into the massive building and in the library found what he was looking for — an entry in the Louvre catalogue showing a similar inscription that had found its way to Paris. It was now clear that the inscription was one of those placed at the approaches to the Second Temple warning *goyim* in their own language to keep out of the holy precinct on pain of death.

(Iliffe was also to be shot by an Arab

Ruth Amiran recalls that she used to travel by local bus from the Mamilla area. Following the UN partition decision on November 29, 1947, she and the others made their way by taxi. A few days later, it was decided to shift the Jewish staff to West Jerusalem for their own safety. Accommodation was found in the Schocken Library in Talbieh, which was within one of the British-protected zones ringed by barbed wire. The British would bring archaeological items there for cataloguing, then return them to the museum. With the departure of the British and the outbreak of open warfare, most of Israel's archaeologists abandoned the remains of old wars to participate in their own. (The most prominent was Yigael Yadin, who became chief of operations for the Israel Defence Forces.)

THE WAR ENDED with the museum in the Arab half of the divided city.

Yusuf Sa'ad, who had been a clerk in the Antiquities Department, became curator under Jordanian rule. As the Dead Sea Scrolls began to make their appearance, he initiated an expedition to Qumran to recover those still in the caves there and acquired funds from John D. Rockefeller Jr. for the project. A number of scrolls had meanwhile been acquired by Israeli scholars, later to be displayed in the Shrine of the Book at the Israel Museum. (Sa'ad, a Christian, was dropped from his job by the Jordanian government in 1966. He is today employed at the Ecumenical Institute, and declined to be interviewed.)

From 1951 to 1960, a team of international scholars worked at the Rockefeller, assembling fragments from more than 600 manuscripts found in the Qumran caves. Infra-red photography and other modern techniques were employed in the museum's laboratories.

Scholarship gave way to war again in 1967. Following Jordanian shelling of Israeli Jerusalem in the opening hours of the Six Day War, a paratroop brigade under Motta Gur pierced the Arab lines in northern Jerusalem. One battalion was ordered to take the museum as a possible springboard for an attack on the Old City gunman outside his home, and seriously wounded.)

Less than two years after its opening, the museum's treasures were cut off from the outside world by the Second World War.

The end of that conflict, however, brought only a brief respite. As tension between Jews and Arabs grew, it became increasingly uncomfortable for the Jewish staff to get to the museum in the heart of the Arab area.

through Herod's Gate.

(The Crusader commander, Godfrey de Bouillon, had set up the siege ramps which breached Jerusalem's walls in July, 1099, on the same site as the museum. Fighting alongside each other on the ramparts were the city's Arab and Jewish inhabitants.)

The first Israeli troops approached the museum from the rear shortly after dawn on June 6. They sprinted into the grounds under fire from Jordanian troops in surrounding buildings. Zig-zagging through the garden, Capt. Amnon, a wiry platoon leader from Kibbutz Beit Alpha, reached the great bronze doors at the entrance but discovered they were shut tight.

While some troops exchanged rifle fire and grenades with Jordanians on the city ramparts, others shot off the chain on a side gateway and made their way into the building. Five Arab museum guards were found and locked up in a basement room. (Some of them are today employed at the same job.)

Amnon and another man raced up the stairway of the octagonal tower to a room at the top. Harrison had envisioned this as an observation point from which tourists could relate the view to a large map or model of Jerusalem. The two soldiers found no map but the view was splendid.

They opened fire on the ramparts in order to permit the Israeli troops entering the museum compound to reach the side entrance. (All made it safely except for one man who was shot dead.) They would keep up their fire all day, periodically hauling up ammunition boxes, despite a drumbeat of Arab bullet and shellfire that left Harrison's beautifully executed tower a battered hulk.

Meanwhile, the museum was filling up with troops making their way in through a rear entrance sheltered from the city wall. Gur reached it late in the day and made it his command post.

On the morning of June 7, as the troops prepared for the assault on the Old City, an artillery officer mounted the tower to call down fire inside the walls behind the chosen break-in point, St. Stephen's Gate. However, in order to avoid the Temple Mount, he over-compensated. A number of the shells lofted by heavy mortar batteries in the Valley of the Cross struck the museum and the open space around it. Nine paratroopers were killed and others wounded.

(To be continued next week)

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### THE PROBLEM

WASHINGTON: Robert Lipshutz, Counsel to President Carter, asserted in talks to Jewish audiences in Baltimore and Westfield, N.J. that true peace for Israel depends on solution of the "Palestinian problem."

### BUST OF WEIZMANN MISSING IN RIO

RIO DE JANEIRO: A bust of Chaim Weizmann, Israel's first President, that has stood in the square across from the Governor's Palace here for 15 years, has disappeared.

### PROMISES HELP

TEL AVIV: Jehan Sadat, the wife of President Anwar Sadat has promised that she will help the Egyptian Jewish community transfer prayer books from synagogues that have closed in Egypt to Israel. She made her promise in an interview with Israel television. Mrs. Sadat said the Egyptian Jewish community has asked for help. "Let them not worry," she said. "I will definitely help them."

In an interview with Yediot Achronto, Mrs. Sadat urged Israel women to convince their men to make peace with the Arabs.

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