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## Scholar Discovers 15th Century Spanish Talmud

An important work of fifteenth century scholarship will become available for the first time this spring. Almost 500 years after the compilation of the material, The Jewish Theological Seminary of America will publish an edition of the Babylonian Talmud long thought to have been lost.

Through detective work and almost incredible feats of scholarship, Dr. Dimitrovsky, a noted Talmud scholar who holds the Judge Abraham Lieberman Chair in Talmudic Exegesis in the Seminary faculty, has located 550 pages of the lost volumes — and continues to identify additional leaves each week. His search takes him far afield, and brings him photographs of single pages or fragments of pages of unidentified Hebrew works from all corners of the world.

The Talmud in which Dr. Dimitrovsky is interested is a project started in Guadalajara in 1482. When the Jews were expelled from Spain ten years later, the printers continued their work in Faro, Portugal. In 1497, when the Inquisition became effective in that country too, the Jews were driven into exile. Under these circumstances, it is not surprising that their proposed edition of the Babylonian Talmud completely disappeared.

A careful scholar, Dr. Dimitrovsky em-

barked upon a hunt which took him to other repositories of Hebrew manuscripts. He searched through the collections of materials from the Cairo Genizah housed at the Vatican, Cambridge University, and the Bodleian at Oxford. He examined odd pages and fragments in Israel and in private collections. While examining a 16th century book in the Seminary Library he noticed, through a tear in the cover, that the binding had been stiffened with a dozen or so printed pages, glued together and covered with cloth. Carefully removing the pages, he found them to be leaves from the Spanish Talmud, and contemporary bindings became a new and fruitful place to search.

Dr. Dimitrovsky deduced that Jewish printers, expelled from Portugal, had taken

(Continued on page 8)

## New Law Review on Soviet Jewry

Robert D. Postar of Cranston is editor-in-chief of the first law review to exclusively focus on the problems of Soviet Jews.

The *Soviet Jewry Law Review* is published under the sponsorship of the Northern California Lawyers Committee, which is headed by Alan J. Gould, a prominent San Francisco attorney, and circulated nationally.

In a statement of purpose in the first issue, Postar, a second-year student at the University of California's Hastings College of Law at San Francisco, said the law review will provide the legal profession with an "increasing understanding of critical law-related problems facing Soviet Jews."

Postar said the *Soviet Jewry Law Review* is unique to the legal profession and to the publishing world. His statement added, "It is hoped the *Soviet Jewry Law Review* will serve as a vehicle exerting the weight of the world's legal profession so that it may favorably impact upon Soviet legal institutions, particularly as they affect the rights of Jews in the Soviet Union."

## Blum Says Israel Isolated

NEW YORK (JTA) — Yehuda Blum, Israel's Ambassador to the United Nations, told some 600 participants at the mid-winter conference of the National Committee for Labor Israel here that during the past few weeks Israel has felt intensely isolated among the family of nations. He cited as examples the anti-Israel resolution adopted by the UN Security Council on March 1 and the European Economic Community accommodating itself to the Palestine Liberation Organization.

Blum told the conference, which was dedicated to the 60th anniversary year of Histadrut in Israel and which also honored attorney and civic leader Aaron Solomon, that the UN resolution, for which the U.S. voted along with the other 14 Security Council members, denies Israel its basic right to security and survival and opposes the Camp David accords. "For the first time in the history of a Security Council resolution, PLO terminology aimed at the destruction of Israel has been adopted," Blum declared.

The Ambassador added: "The acceptance by the Security Council of this PLO terminology is another step in accommodating the PLO, a trend which has become obvious in the past two or three weeks, particularly within the European countries."

## Gelineau Honored by National Conference of Christians and Jews

The National Conference of Christians and Jews will honor the Most Reverend Louis E. Gelineau, Bishop of the Diocese of Providence, at the 28th Annual Brotherhood Award Dinner on Thursday, April 24, at the Chateau de Villc in Warwick.

Bishop Gelineau was ordained as Bishop of the Diocese of Providence in 1972. A member of numerous national and local ecumenical groups, he has been responsible for the publication of a booklet on ecumenical guidelines for use within the diocese.

In 1977, he led a pilgrimage to Israel which included members of the NCCJ Interreligious Committee. A more recent example of his spirit of ecumenism was his invitation to Bishop-elect, George N. Hunt 3rd of the Diocese of Rhode Island to hold his consecration at the Cathedral of Sts. Peter and Paul.



## Entebbe Rescue Commander Views Teheran Situation

TEL AVIV (JTA) — Gen. Dan Shomron, who commanded the spectacular Entebbe rescue mission in July, 1976, implied that the American hostages, nearly 150 days into their captivity at the U.S. Embassy in Teheran, might have been rescued by a similar operation.

Shomron, who spoke to reporters in Cairo where he is visiting as a member of an Israeli military delegation, said in reply to questions that there is virtually no hostage situation for which a solution cannot be found. He said this was true for the Teheran hostages but there were political considerations which ruled out a military operation in their case.

Shomron, commander of Israel's southern front, was accompanied in Cairo by Gen. Yehoshua Sagy, chief of military intelligence, Gen. Moshe Nativ, head of the army's manpower branch and Michael Shur, director general of military industries. The delegation, headed by Deputy Defense Minister Mordechai Zipori, is in Egypt to foster friendship between the military establishments of the two countries.

## Gesher Speaker Visits Providence

A representative of Gesher Educational Affiliates spent the past weekend (March 21-24) in the Providence Jewish Community, talking about the work of Gesher in Jewish-Zionist Education in Israel. Rabbi Ronald Kronish, who made aliyah to Israel last June, currently works on program evaluation for Gesher in Israel.



Rabbi Ronald Kronish

Gesher, Hebrew for bridge, is an apolitical, non-affiliated movement trying to bridge the gap between antagonistic elements of Israeli society. Since its inception in 1969, Gesher has developed a wide range of programs and educational materials designed to create the unity that Israel needs in order to face its external crisis.

Rabbi Kronish spoke about Gesher's attempts to strengthen Jewish identity in Israel. "We are trying to combat a severe loss of Jewish identity among high school youth in Israel, both secular and developed in America and Israel to motivate students to ask basic questions about their Jewishness." Rabbi Kronish spoke to students and faculty at Brown University over the weekend, where his sister, Maxine Kronish, is the Associate Director of Hillel. In addition, he spoke at Congregation Beth Shalom on Monday night, March 24, as part of their adult education program.

## New York Group Rallies for Ordination of Women Rabbis

NEW YORK (JTA) — An estimated 200 men and women met in front of the Jewish Theological Seminary of America in the first lobbying effort of a new organization which seeks to induce the faculty of the Conservative school to accept women as candidates for ordination.

The sponsoring organization, the Group for the Rabbinic Ordination of Women (GROW), called the meeting to demonstrate to the Conservative seminary "and to the public, widespread dissatisfaction" with the decision of the JTS faculty senate "to table the issue of women's rabbinic ordination." Simha Rosenberg, a spokesperson for GROW, declared. She said another objective was "to voice strong support for the immediate acceptance of women" by the JTS as candidates for ordination.

Ms. Rosenberg told the Jewish Telegraphic Agency, before the meeting was held, that GROW had been started in February, 1979 but had been revamped recently to be more active in advocating women's ordination and in educating Conservative Jews in Jewish Law and practice. She said GROW had switched to the more vigorous policy after the JTS faculty postponed last Dec. 20 by a 25-19 vote, any action on ordination of women.

Rabbi Seymour Siegel, professor of theology and ethics, and chairman of the Com-

mittee on Law and Standards of the Rabbinical Assembly (RA), the association of Conservative rabbis, told the gathering that "the ordination of women is mandated and desirable according to Jewish Law, ethics and needs."

### Urges All Deliberate Speed

Dr. David Silverman professor of philosophy at the JTS, read to the assembled group the message he said he would present to the JTS Faculty Senate: "We urgently request that the Senate of the Jewish Theological Seminary promptly reconsider the question of ordination for women. More importantly, we urge them" to vote to "grant women the right to serve as rabbis with all deliberate speed."

A resolution to admit women was approved by delegates to the 1979 convention of the RA. The delegates withdrew the resolution on a pledge by Dr. Gerson Cohen, JTS chancellor, to name a commission of 14 members, representing the entire range of Conservative opinion, with himself as chairman, to study the issue and make recommendations.

Francine Klagsbrun, a member of the commission, told the protest meeting that the movement to ordain women as rabbis was not a "fad. It is a major social revolution, we cannot afford to sit it out."

# Obituaries

## JACK PRESSMAN

NEW YORK — Jack Pressman of 1834 48th Street, Brooklyn, husband of Ruth (Schwartz) Pressman, died on March 14, 1980.

He was an upholsterer formerly for the Biltmore Furniture Company. He lived in New York City for 25 years, previously living in Providence.

He was a member of Agudath Israel and Anschvard Synagogue.

Born in Russia on September 15, 1911, he was the son of the late Max and Annie (Ripsman) Pressman.

Besides his wife, he is survived by two sons, Dr. Israel Pressman and Rabbi Gerald Pressman, both of Brooklyn; a brother, Joel Pressman of Cranston, R.I., a sister, Mrs. Sara Girshoff of Long Island, and nine grandchildren.

Funeral services were held in New York. Arrangements were made by the Max Sugarman Memorial Chapel.

## Arthur M. Okun; Was U.S. Economist

WASHINGTON — Economist Arthur M. Okun, an expert on "stagflation" and once the youngest chief economic adviser to a president, died suddenly of a heart attack at the age of 51.

Okun was just 39 when President Lyndon B. Johnson named him chairman of the Council of Economic Advisers in 1968.

He was stricken at his Washington home and rushed to Georgetown University Hospital where he died in the emergency room.

Memorial services were held at Temple Sinai in Washington this past Tuesday.

## SALLY ZISSERSON

CRANSTON — Mrs. Sally Zisseron, of 240 Grace St., wife of Theodore Zisseron, died in Miriam Hospital after an illness of three months.

Born in Hartford, Conn., she was the daughter of the late Samuel and Fanny (Haverbach) Kaprove and had lived in Providence for 28 years before moving to Cranston 14 years ago.

Mrs. Zisseron was a charter member of the Hope Link No. 46 and a member of the Cranston Chapter of Hadassah, the Heart Surgery of Providence, Mended Heart Surgery Club of Boston, the Jewish Home for the Aged and its Ladies Association, the Miriam Hospital Women's Association, and the Sisterhood of Temple Beth-Israel.

Besides her husband, she leaves a daughter, Mrs. Ann Hochman of Cranston; a son, Howard D. Zisseron of Seekonk; two brothers, Louis Kaprove of Attleboro and Samuel Kaprove of West Hartford; three sisters, Rose Kaprove and Mrs. Marion Shulman, both of West Hartford, and Mrs. Lillian Newman of Israel, and four grandchildren.

Services were held at the Mount Sinai Memorial Chapel, 825 Hope Street, Providence. Burial was in Lincoln Park Cemetery, Warwick.

## HARRY FELDERMAN

PROVIDENCE — Harry Felderman, 74, of 236 Gallatin Street, died at Roger Williams General Hospital.

He was employed as a salesman and retired a few years ago. He was a member of the Providence Royal Arch Chapter 1.

Mr. Felderman was born in Providence, a son of the late Joseph and Anna (Abrams) Felderman.

He is survived by a brother, Dr. Jacob Felderman, and a sister, Elizabeth Arbitman, both of Providence.

The funeral was held at the Max Sugarman Memorial Chapel, 458 Hope Street, Providence. Burial was in Rhode Island Veterans Cemetery, Exeter.

## ROSE JAGOLINZER

PROVIDENCE — Rose Jagoliner, 80, of Charlesgate East, 50 Randall St., died at Miriam Hospital. She was the wife of Dr. Carl Jagoliner.

She was a member of Temple Beth-El, the Chaminade Club, the National Council of Jewish Women and the local chapter of Hadassah.

During World War II, she was a Gray Lady for the American Red Cross.

Her first husband, Charles Kestenman, died in 1943.

A lifelong Providence resident, she was a daughter of the late Mr. and Mrs. Joseph Gorman.

Besides her husband, she leaves two daughters, Mrs. Marion Goldsmith and Mrs. Lois Fain, both of Providence, and five grandchildren.

The funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope Street. Burial was in Lincoln Park Cemetery, Warwick.

## SIDNEY G. FISHER

PROVIDENCE — Sidney G. Fisher, 72, of 543 Lloyd Ave., a retired real estate broker, died at Miriam Hospital.

Mr. Fisher was a member of Temple Emanu-El, the Jewish Home for the Aged, the Hebrew Free Loan Association, Miriam Hospital, and the Jewish Community Center. He was a life member of the Fall River Jewish Home for the Aged, and an avid supporter of the Jimmy Fund.

He was a 1929 graduate of Brown University, and an Army lieutenant during World War II.

Born in Providence, he was a son of the late Harry and Ida (Zurier) Fisher.

Mr. Fisher leaves two sisters, Mrs. Natalie Perceval of Providence and Mrs. Zeldia Course of Fall River.

Funeral service and burial was private. Arrangements were made by the Max Sugarman Memorial Chapel.

## LOTTIE ECKOFF

MIAMI, Fla. — Lottie Eckoff, 72, of 9066 N.W. 8th St., formerly of Providence, died at Baptist Hospital. She was the wife of Joseph Eckoff.

Born in Russia, and a Providence resident most of her life, she moved to Miami in 1973. Her parents were the late Isaac and Brindle Rohntman.

Besides her husband, she leaves two sons, Eugene Eckoff of Andover, Mass., and Burton Eckoff of New York City, and two grandchildren.

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

## GEORGE COURLANG

NORTH MIAMI, Fla. — George Courlang, 74, of 13215 N.E. Sixth Ave., husband of Fannie (Bloomberg) Courlang, died Monday, March 24 at North Miami Hospital.

He was born in Paris, France, a son of the late Abraham and Marguerite Courlang and he lived in Dorchester, Mass., before moving to Florida 11 years ago.

Besides his wife, he leaves a daughter, Mrs. Elaine Benharris of East Providence; a son Bertram Courlang of Saratoga, Calif.; a sister, Mrs. Bertha Shames of Brighton, Mass.; and five grandchildren.

Funeral services were held Thursday in the Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Sharon Memorial Park, Sharon, Mass.

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# Notices

## AGING SEMINAR

"You in an Aging World" is the title of the Third Annual Symposium of the Ladies' Association of the Jewish Home for the Aged of Rhode Island. It will be held on Wednesday, April 16, at the Home, 99 Hillside Ave., Providence.

The keynote speaker will be Dr. Sylvia Sherwoods, Director of Social Gerontological Research at the Hebrew Rehabilitation Center for the Aged in Roslindale, Mass., who will discuss "Housing in the Context of Long Term Care." She will be followed by three panel speakers.

The morning session will begin at 9:00 a.m. with registration and coffee. Following the panel discussion luncheon will be served. At 1:00 p.m., four Workshops will begin under the title of "Management of Stress." Reservations are limited. Those seeking more information must contact the Jewish Home for the Aged before April 11.

## TOURO DINNER

The Touro Fraternal Association of Cranston will be holding a "Half Price Dinner Meeting" for all members at the Ramada Inn, Seekonk, on Wednesday, April 16. The meeting will feature nomination of officers and initiation of new members. Reservations for the dinner are required and must be received no later than April 11. The dinner is not mandatory.

## FAMILY LIFE EDUCATION

Jewish Family and Children's Service is offering a Family Life Education Institute for parents of adolescents and young adults. The series of four meetings is entitled "Preparing for the 80's: Exploring the Change in Lifestyles."

"How can parents deal with children's sexual attitudes and values," "Who are the role models of our teenagers," and "How can parents best guide their children through these confusing times" are some of the questions the Jewish Family and Children's Service will try to answer. They will meet on four consecutive Mondays: April 14, 21, 28, and May 5, from 7:30 to 9:00 p.m. at the United Way building, second floor, 229 Waterman St., Providence. Call 331-1244 for further information.

## ART AUCTION

In Brown University's Hillel House, Providence, on March 29, Women's American ORT will sponsor an Art Auction at 8:45 p.m. There will be a champagne preview at 7:45. Call 884-0157 or 821-4079 for more information.

## Providence Hadassah Donor Event

On March 10, with a petite luncheon at the Jewish Community Center, Providence Chapter of Hadassah launched its Annual Donor Luncheon kick-off. It will be held this year on May 19 at the Chateau de Ville, Warwick, R.I. at noon. The proceeds of this fund-raising affair will support the many projects and activities of Hadassah in Israel.

Among the speakers addressing the workers was Mrs. Rae Ginsburg, from Boston, Mass., a member of the National Board of Hadassah who, in capsule form, outlined the service in medical care, research, and education Hadassah is rendering in Israel today.

## B'NAI B'RITH BANQUET

The First Annual New England Regional Conference of B'nai B'rith Women, which will have speakers and workshops on most of the myriad of issues with which B'nai B'rith Women concerns itself, will take place at the Viking Hotel in Newport, April 27-29. Entertainment will be provided by members, and a speech will be made by Beverly Davis, International Vice-President.

Reservations are still available for those interested in attending, including limited seating for the banquet at Mrs. Astor's Beechwood. For more information, contact the B'nai B'rith Women Regional Office in Andover, Mass. (617-944-8978), or a local chapter president.

## CRESTWOOD OPENING

Crestwood Country Club's opening Dinner-Dance will be held on Saturday, March 29. The first Golf Tournament of the season will be an A B C D Scramble, April 27. Pool and Tennis areas will open as soon as weather permits.

President Sid Schenker has appointed the following committee heads: Executive — Nat Lipson; Finance — Hy Zaleznick; House — Harold Berman; Membership — Dave Linder; Social — Bernie Gergel; House Properties — Joe Gladstone; Greens — Dick Ruggiero; Tournament — Lou Glaser; Tennis — Jerry Tesler; Pool — Sid Granoff and Manis Shapiro.

UNITED NATIONS (JTA) — Yehuda Blum, Israel's Ambassador to the United Nations, told United States Ambassador Donald McHenry that the government of Israel and the Israel Mission here are not involved in any form of campaign against him following the U.S. vote against Israel in the Security Council March 1.



FRONT ROW: Meedames Esher Share, Lillian Ludman, Ruth Goldstein, Kay Abrams, Mildred Tarlow, Nettie Silverman, Claire Seiden. BACK ROW: Shirley Chernick, Sarah Kouffman, Muriel Leach, Doris McGarry, Estelle Klemer, Harriet Sutton.

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## Your Money's Worth

Tapping Your Home's Value

by Sylvia Porter

Even in the face of soaring interest rates and shockingly high mortgage rates, record numbers of you have been taking on a second mortgage (if you could get one!) and thereby tapping one of your most precious assets for money to finance college costs, home improvements, a business of your own, etc. And in such sunbelt states as Florida and California, where home prices have skyrocketed, second mortgage loans have been reported growing at an estimated 15 percent a year.

It doesn't sound reasonable — pulling \$15,000 or \$25,000 in equity out of your home with interest rates at these destructively steep levels. But the tax deduction that you pick up on the mortgage interest is climbing along with the cost of the mortgage — and has been a vital factor in your decision to tap your home's equity.

If your family has a taxable household income of \$30,000 or more, the deduction is heavily weighted in your favor. If, despite credit curbs, you're still thinking about this, check the size of the break for which you would be eligible if you refinanced.

Lenders will almost surely be increasingly reluctant to accept your application; that's a factor that will depend on your relationship with the institution as well as the lender's ability to get funds.

Here's how the program might work. Let's say you bought a new home 10 years ago for \$30,000 or so. You took out a \$25,000 mortgage for 25 years at 7.5 or 8 percent. Today, your unpaid balance on the principal of your mortgage is around \$20,000.

Meanwhile, the market value of your home has jumped to \$60,000, and you want to borrow \$20,000 on the increased value to finance some badly needed home improvements, your child's tuition, whatever.

You keep the original relatively cheap 7.5 to 8 percent mortgage and take out a second mortgage of \$20,000 for 10 years at a rate that could scale way up from 18 percent. The rate depends on your area, your available sources of funds, monetary policy at the time you make the decision on the tapping of your equity.

The loans are frequently advertised as "home equity loans" or "homeowners'

loans." You are giving a second mortgage as your security for your loan.

Should you default and should your home be sold, you would first pay off the original mortgage — with the balance of your proceeds being used to repay the second mortgage. The increase in your equity due to the higher value of your home in the marketplace is the collateral for your second mortgage loan.

**BUT BEWARE!** There are pitfalls in this area and now, more than ever, you must not dismiss them without careful study.

(1) You are violating the basic concept of sensible borrowing and well may be getting dangerously close to being over your head in debt. Repossessions have been running at a remarkably low percentage — less than 1 percent, commercial banks and savings institutions estimate — but you are undeniably adding to your risks involving the very roof over your head at a critical time in our economy.

(2) A second mortgage will boost your monthly payments for the duration of this mortgage and at today's interest rates, this burden may be simply too much for you to assume.

(3) You cannot raise money by this mortgage route to buy tax-exempt bonds. The Internal Revenue Service will disallow the deduction of the interest on your loan.

(4) Under no circumstances, take on debt loads of this nature if your company is likely to transfer you to another location in the near future and you expect this transfer.

(5) If you're living on a fixed income, it would be dangerous to cash in on the inflated value of your home in this way.

(6) If you have life insurance that has accumulated substantial cash value, this would be a far, far cheaper way to borrow. This assumes you'll repay the borrowing and restore the insurance protection you're providing for your dependents.

(7) You could be in deep distress with your payments in the event of a severe business downturn.

(8) You must choose your lender cautiously. While most are subject to regulation, some lenders could charge excessive rates and this factor alone could result in a major difference in your long-term costs.

## Letter to The Editor

The first week of March 1980 began with what I call the dirty diplomacy that has confronted the land of Israel for so long. The French president began a tour of most of the Arab states and as I learned from the Voice of America he is on an arms industry mission. He is selling guns, planes, military hardware of all kinds — and for a price he will build factories to produce arms as well. This is not so unusual for France, Britain, Germany, Italy or even for the United States to be doing. What makes it all a game of oil and money is that all the time, when Israel was asked to make so many concessions, for peace, to Egypt — and to let so many terrorists out of Israel jails — the world has been arming the Arabs, for what? Diplomacy has never been cloaked in satin and silk. It is the dirtiest game and you had better believe it. All the moves, so far, have been to shrink the size of Israel down to a target that can't be missed — while preparing the Arabs with whatever they will need to destroy Israel.

It is a long while since I warned Prime Minister Begin that his giveaway program to Sadat would prove to be a disaster. I also warned him that President Jimmy Carter would play dirty poker, so to speak, at some later date. Mr. Begin could have done just as well by giving half the Sinai away — and leaving Israel with a safe border area facing Egypt. In two years, with a change of heart about everlasting peace, it would only be a matter of hours for an Egyptian armed force to be in Ashdod — with the borders that we will have by then. As for President Carter, I am truly fearful of this man and his policy toward Israel. I honestly think his attitude and action was and is fraudulent — no matter if it be what happened at the U.N. or Camp David. I think Prime Minister Begin was "taken." Now, Sadat and the United States State Department are telling Israel that they do not interpret the things that were written down at Camp David the way Israel does. Now that Egypt has the oil fields and most of the Sinai, the pressure is on for

the final play. Yes, there will be a change in 242 — Europe needs Arab oil and Israel will be sold out. This shouldn't surprise you — we as a nation and as a people have always been a pawn in the international game. Why should the situation be any different today?

I must tell you that people in Israel are beginning to show concern regarding the mistakes of Begin and his government as well as what the labor party is saying today about Gaza being the logical next giveaway. One man, Professor Yuval Neeman, the former president of Tel Aviv University and a distinguished physicist and one-time chief scientist of the Ministry of Defense together with a group of other worried citizens, have formed a new party called Hateiya. They hope to capture at least twenty seats in the Knesset and to put a stop to the madness that has been going on — concessions and more concessions — shrunken borders — pressures from outside that Begin has refused to admit to — and much more that will put the state of Israel on a course that can only mean suicide.

My hope for this Passover is that you people who are six thousand miles away will take an interest in what goes on in Israel and will give your support to those of us (who will be the first to fall) who refuse to give up our security to anyone — because of anyone.

A very happy Passover to you all.

Cordially,  
Charles Garber

## Governor Garrahy's Passover Message

On April 1, Jewish citizens of our State will observe Passover. This spring festival commemorates the Jewish passing from the darkness of bondage to a new life under a law that was to inspire the architects of American liberty. Passover comes as a yearly reminder of the freedom that all of us take for granted.

Passover recalls Israel's humble beginnings as an enslaved people which miraculously threw off shackles to become the instrument for bringing the revealed work of God to mankind. As such, Passover

## From Friday to Friday

Reb Lieber and Elijah the Prophet

by Beryl Segal



My grandfather Reb Yehiel Liberson was an old man when he died. An old man by the standards of a ten-year-old boy. I remember him sitting at his table strewn with books and chanting to himself the same melody. When he noticed me standing at the door, he beckoned to me and I sat on his knee. He seldom left the house except on Sabbath Eve and Sabbath morning when he took one of his grandchildren with him to lean on him, not too heavily, while he crossed the market place and the two or three blocks to his Klois, a small house of worship where no women were allowed to enter and no children were welcome, lest they disturb the prayers. Women and children went to the Old Beth Midrash or the Shul next door.

On afternoons we were met by mother who motioned to us not to make any commotion. Grandfather is sleeping.

But on Sabbath nights he was as spry as a youngster. On these nights his friends would come and drink tea, eat herring and potatoes, the staple of the Ukraine, and then they began to tell stories.

My grandfather would tell stories of his great-great-grandfather, Reb Lieber the Rov of Bardichev whom they called Reb Lieber the Great. That was about two hundred and fifty years ago.

Reb Lieber the Great had an agreement with the Shamosh the sexton of the shul to send to him every poor man who came to town on Friday, to be his guest for Sabbath. A Sabbath meal without an Orah, a stranger, was not a meal. Since Reb Lieber was not a poor man, he built a special guest room where the Orah, the stranger, could eat and sleep over the Sabbath.

Once Reb Lieber said to his friends that he is as favored as Abraham our Father by giving food and resting places and some money to take on the way, to as many strangers as came to Abraham. Abraham our Father only had three strangers and he ran to meet them while he, Reb Lieber, had as many as four and five at a time. And he did not have to run after them. They came on their own knowing that they would have food and lodging.

Immediately there was a commotion in heaven: How dare Reb Lieber compare himself to Abraham? He must be punished for such audacity. How can anyone compare himself to Father Abraham?

Then stood up Elijah the Prophet and said:

"Before we judge somebody we must find

## Reagan Airs Views on Jewish Issues

Presidential candidate Ronald Reagan met privately with a group of influential Jewish businessmen in New York last week. According to John Loeb, a New York investment banker who was present for the meeting, Reagan characterized the talk as the beginning of a dialogue he intends to continue with the Jewish community during the remainder of his campaign. The meeting was closed to the press.

Loeb said that Reagan was unequivocally opposed to the UN Security Council's anti-Israel resolution of March 8. Reagan supports the Camp David agreement but feels that the terms should be implemented by Israel and Egypt, with "minimal interference" from the United States.

While Reagan stated that he favors a united Jerusalem under Israeli sovereignty, he was not clear cut as to whether he would favor moving the U.S. Embassy in Israel from Tel Aviv to Jerusalem.

Concerning the matter of "affirmative action," Reagan said he favored helping minorities, but not the way it has been "distorted." He is firmly opposed to any form of quota systems.

is a festival whose central message is one of hope and optimism not for the Jewish people alone, but for all people who suffer under tyranny and oppression.

With the celebration of the Passover may we come a step closer to the realization of a universal Passover celebrating the redemption of all humanity from hatred, tyranny, brute force and bloodshed.

Mrs. Garrahy and I join in hearty greetings of the Passover season to all Jewish families in Rhode Island.

out how far his boasting goes. Let me go down to earth and taste of Reb Lieber's generosity."

And Elijah the Prophet donned rags and torn shoes and appeared at the synagogue on the next Friday. The shamosh immediately told the poor stranger to follow Reb Lieber to his house where he would have a good meal.

When they came to the house of Reb Lieber, the Orah asked when they were going to eat because he was very hungry. Reb Lieber brought to him baked goods and fruit to still his hunger. The Orah grabbed what was put before him, and without even washing his hands he began to eat, and in no time the food disappeared from his plate. The Orah complained: Do you call this food? I want something filling. Is that any way to treat a hungry man?

Reb Lieber said to his wife to give the Orah a full meal. But before it was brought to him he went at it with both hands, and wanted more. The stranger asked for some more food saying that he still was hungry. The stranger made himself very disagreeable and offensive. But Reb Lieber fulfilled all his whims since the stranger was his guest. The Orah ate and drank and did not even say thank you.

Then the Orah said that he was sleepy. Before Reb Lieber could bring him to the guest room, the stranger flopped on Reb Lieber's bed with his clothes and shoes on, and he was sleeping like a child.

Reb Lieber looked at the stranger and a glimmer of recognition spread over his face. He quietly covered him with the best coverlet he could find and went to bed in the guest room.

On Sabbath morning the Orah was up early and demanded food. Reb Lieber reminded him that this is the Sabbath and that it is customary to go the synagogue before the repeat. But the Orah said angrily that he did not sleep well all night and that he could not go to the synagogue. Reb Lieber went by himself and on the way he tried to figure out why the stranger acts so uncivilly.

When Reb Lieber came home from synagogue his wife complained to him that the Orah did not stop eating and drinking and vomiting. But Reb Lieber asked her to be patient with the stranger. Who knows what troubles him?

When the first stars appeared in the sky Reb Lieber gave the Orah a goodly sum of money and took him on the road leading out of the Bardichev.

Only then did the stranger tell Reb Lieber who he is and why he behaved so rudely. It was to try him that he came down to earth. "Now I know why the people call you Reb Lieber the Great," said the stranger and he disappeared.

When Reb Yisroel Baal Shem Tov, the founder of Hasidism, heard this story he said:

"We are looking for Elijah the Prophet and cannot find him, but Elijah found Reb Lieber."

The gathering shook their heads and smacked their lips and one of them said:

"Ah, if only we had a Reb Lieber alive in our midst today. Happy is the generation who lived in his days. We are like Pygmies in his sight."

And grandfather concluded: "There is a moral to this story. Never underestimate a poor man who comes from afar to your doorsteps. Who knows who he is in real life?"

**Candlelighting Time** Passover  
Friday, March 28 Monday, March 31  
5:45 p.m. 5:49 p.m.

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THURSDAY, MARCH 27, 1980

# SOCIETY NEWS

## Cheryl Kune to Wed Dr. Marshall Lukoff

Judge and Mrs. Bernard J. Kune of Cranston, R.I., announce the engagement of their daughter Cheryl Marcia Kune to Dr. Marshall L. Lukoff, son of Mr. and Mrs. Bernard Lukoff of New Bedford, Mass.

The future bride attended Boston University and graduated Summa Cum Laude from the University of Massachusetts. She will receive a Juris Doctor degree in May from Boston College Law School.

Dr. Lukoff is a graduate of Ohio Wesleyan University and the Ohio College of Podiatric Medicine. He completed surgical residency training at Cambridge City Hospital and Central Hospital, Boston. Dr. Lukoff practices podiatric medicine and surgery in Quincy, Mass.

The marriage will take place at Temple Emanu-El in Providence, R.I. on August 31.

## Leeman Baby

Mr. and Mrs. David Eli Leeman announce the birth of their daughter, Rebecca Judith, on March 15, 1980. She is the first grandchild of Rabbi and Mrs. Saul Leeman of Providence and of Rabbi and Mrs. Alvin I. Lieberman of Chestnut Hill, Mass.

The parents of the newborn reside in New York City where Mr. Leeman is a third year student at NYU Medical School and Mrs. Ramona Leeman is in her third year at Columbia Dental School.

## Bar Mitzvah

James Spitzer, son of Mr. and Mrs. Eric Spitzer, will become Bar Mitzvah at the Shabbat morning service of Temple Sinai in Cranston, March 29, 1980.

## Iris Kleinman Engaged to Wed Steven Libenson

Mr. and Mrs. Arnold J. Kleinman of 214 Deerfield Rd., Cranston, announce the engagement of their daughter, Miss Iris Renee Kleinman, to Mr. Steven B. Libenson of Kingston, Pa. He is the son of Mr. and Mrs. Robert Libenson of Kingston, Pa.

Miss Kleinman, a member of Phi Kappa Phi Honor Society, graduated from the University of Rhode Island and attended Syracuse University.

Mr. Libenson, an Ithaca College graduate, is now associated with Union Paper and Supply Company of Wilkes-Barre, Pa.

The couple plan an August 31, 1980 wedding.



## Pre-Passover Seder Held at JCC

PROVIDENCE — More than 150 senior adults were present for the Annual Pre-Passover Seder held at the Jewish Community Center on Tuesday afternoon, March 25.

Benedictions were made for Matzoh and Bitter Herbs, and freedom songs were sung by participants of the model Seder, singing together with members of the audience. Cantor Charles Ross directed the Senior Adult Chorus, who conducted the Pre-Passover Seder. Mary Cherlin accompanied the group on the piano.

The four questions were asked by five immigrant children from the Soviet Union who

have been here less than a year, and now attend the Providence Hebrew Day School: Igor Mamaysky, Lana Maksimov, Natasha Baskin, Eddy Shkolnikov, and Vladimir Suslovich.

Rose Shocket blessed the festive candles and Rebbitzen Diane Silk spoke on the meaning of Passover.

Participants were: Rose Shocket, Saul Siegel, Alice Blaivise, Ben Klehr, Jean Sloane, Cantor Charles Ross, Anna Ross, Ruth Meyer, Ida Wittner, Esther Kramer, and the Seder was supervised by Joel Braude, Senior Adult worker.

WASHINGTON (JTA) — The State Department cautioned Syria to adhere to its 1974 agreement with Israel on disengagement on the Golan Heights. The caution came after it was reported that the Syrian government has agreed to allow the Palestine Liberation Organization to use the Golan Heights as a springboard for attacks on Israel. A Department spokesman said that raids across the disengagement area by armed groups or individuals would violate the agreement.

PARIS (JTA) — A French jury here on March 7 sentenced two Palestinian students to 15 years imprisonment for the murder of Palestine Liberation Organization representative in Paris, Ezzedine Kalak, and one of his aides on August 3, 1978. Abdul Kadir Hatam, 27, and Hassan Kayed, 23, told the court they had been entrusted with a mission "to execute the traitor Kalak" by a pro-Iraqi Palestinian organization known as the "Abu Nidal Group."

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# Theater Review

## The Night of the Iguana

By Lois D. Atwood

*The Night of the Iguana*, by Tennessee Williams; directed by Adrian Hall. Scenery design by Robert D. Soule; lighting, by John F. Custer; costumes, by William Lane. The cast: Maxine Faulk, Barbara Orson; The Rev. T. Lawrence Shannon, Richard Kneeland; Hank, David Kennett; Miss Judith Fellowes, Melanie Jones; Hannah Jelkes, Margo Skinner; Charlotte Goodall, Monique Fowler; Nonno, David C. Jones; Jake Latta, Tom Griffin; the Germans, Brad Gottlin, Anne W. Scurria, Barbara Blossom, Norman Smith; the Mexicans, Henri Francis Amigo, Michael Corrente.

Trinity Square's production of *The Night of the Iguana* is vigorous and interesting. The set is one of those magnificent indoor-outdoor two-story attractions that Trinity delights in building. The play is laid in Mexico in 1940, and begins with Murrow broadcasting from London during an air raid. But it is a period piece only insofar as its temporal and spatial setting is fixed; within those confines, its characters are universal in their humanity, appealing or otherwise.

The three primary roles are those of Shannon, a priest defrocked for sexual transgressions with his flock; Maxine, recently

widowed and proprietor of a rundown hotel; and Hannah, a cool, proper New England spinster who travels with her aged grandfather from one place to another. Shannon barely supports himself running tours from the States; it becomes clear that he has probably just run his last, as he staggers up the steep hill in the tropical heat, collapses on the veranda, and prepares to outwait the ladies seminary group in the bus (he has the ignition key, but this is not the hotel they opted for). Maxine is only too glad to have him turn up, as she needs a companion for drinking and for bed. Into this uneasy situation — Shannon is burning with fever, is trying not to drink, and is wary of Maxine's encircling tentacles — Hannah intrudes. She and her grandfather need a home, at least for the night. Nonno is a still-practicing poet, Hannah a quick-sketch artist, but at Maxine's they cannot pay their way with art. Shannon's easy sympathy gets them into the hotel, but he is caught between the two women.

It is good theater — the prim spinster and the sex-starved widow alternating like good and bad angels as Shannon's life keeps on unraveling. The steaming rain-forest atmosphere is so effective that the audience begins to shrug off coats and sweaters as Maxine, dripping with sweat, towels herself down. It is probably better theater now than when I saw it last week, as Kneeland was ill with flu and not equal to the kind of performance one expects of him. His Shannon was indeed feverish and impassioned, but he was (that night) almost two-dimensional. What illness made difficult, the costumer made

more difficult: Shannon wore what looked like wrinkled polyester, a material not invented at the time of the play, rather than the expected linen or tropical-weight suit that might have served as a reinforcement of the dignity he so pathetically clings to.

It is unmistakably Hannah's play, one of the best things Margo Skinner has done here in Providence. As Hannah she is superb, as a gently assertive, compassionate woman rather than the brasher character she often plays. When she was onstage, everything moved surely at a good pace. Her scenes with Maxine and with Shannon were so good that it is hard now to remember how others have played her role. Barbara Orson's Maxine was excellent, and a good contrast to Skinner. The relationships of the three are heightened by the presence of an annoyed schoolteacher, played by Melanie Jones in a candy-striped dress straight out of the early forties; of German tourists who move amusingly if unsympathetically in and out of the scene; of ancient Nonno, who recites fugitive lines of verse from time to time (good job by David Jones); and of the Mexican boys.

The tremendous loneliness of Maxine, the irresolution of Shannon, and the trusting openness of Hannah are not easily forgotten after one leaves the theater. There are tensions in plays directed by Adrian Hall that bring relationships into focus; that is true in this production of Williams' *Iguana*. The play is entertaining, often, and moving; and there are depths in it, as in almost all of Williams, that yield only to probing over a period of time. It is playing in the upstairs theater, and recommended.

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Background, Margo Skinner; Foreground, Richard Kneeland in Trinity Square Repertory Company's production of *The Night of the Iguana* by Tennessee Williams and directed by Adrian Hall. Set design by Robert D. Soule, lighting by John F. Custer and costumes by William Lane. Performances will continue through April 13 at 8 p.m. Tuesdays through Sundays with selected 2 p.m. matinees.

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# Most Women Suffer Severe Fatigue Following Childbirth

by Elissa Allerhand  
The Jewish Floridian

Fully 59.8 percent of women during the first year after childbirth suffer extreme fatigue, regardless of whether they remain at home or also work outside the home, establishes a research project undertaken by a team of Tel Aviv University researchers.

The Tel Aviv University team, including Prof. Rebecca Bergman, Dr. Rebecca Adams, Dr. Nelo Shavit and coordinated by Dalia Feinberg of the Sackler School of Medicine's Department of Nursing, studied the factors which influence the return of women to the work force after childbirth, examining the problems encountered by working mothers and the extent to which the help and services available meet their needs.

The research report, undertaken in cooperation with the Ministry of Labor and Welfare and with the National Insurance Institute which today pays new working mothers 75 percent of their salary for 12 weeks, spanned five major categories of working women: academics, including doctors, lawyers, scientists, and other professionals; nurses; teachers; clerical services; and blue collar laborers.

Within six months of childbirth, half of the Israeli mothers returned to their jobs, generally to the same positions they held before they gave birth, some of them working less hours than they did prior to childbirth. By one year after childbirth, 65 percent of the mothers return to their jobs. Only five percent of the mothers reported that they did not intend to return to the work force at all.

Why do they choose to return to work? According to the Tel Aviv University research team, the three main factors which motivated women to return to work, in the order of priorities, were financial need, desire to get out of the house, and interest in the work they were doing.

Fifty percent of the husbands were in favor of their wives returning to work, while 25 percent opposed, and the rest were non-committed. The husband's position was not found to be a decisive factor in the woman's returning to work.

Of the mothers who had not yet returned to work by eight months after birth, the

mother's main reason for not returning was the decision to care for the child herself. Non-return was most frequent in blue collar laborers.

The expense of household help was found to take a substantial bite out of the working woman's salary, since approximately 78.6 percent of the mothers of small children employed baby-care services. On the average, some 40 percent of the salary goes towards paying the helper, and those who hire both helpers for baby-care and cleaning women pay an average of 56 percent of their salary for this help.

What are the primary problems of mothers of small children? The most problematic areas according to their severity were extreme physical fatigue, reported by 59.8 percent of the women; financial difficulties, 45 percent; lack of recreation, 36.4 percent; finding suitable baby-care arrangements, 32.3 percent; anxiety and tension, 30 percent; housing 23.4 percent; and conflicts between older children and their relationship to the newborn, 20 percent.

Eighty-seven percent of the women interviewed said they had problems, and while they were described as relatively severe, only one third of the women turned to anyone for help.

# Lord Carrington Clarifies Britain's Stand on Middle East

LONDON (JTA) — Foreign Secretary Lord Carrington told Jewish leaders that in a Middle East settlement, Palestinian recognition of Israel's right to exist should be balanced by Israeli acceptance of Palestinian political rights. At the same time, he assured them that there had been no change in British policy towards the Palestine Liberation Organization or over Palestinian rights since his address to the UN General Assembly last September.

According to a Foreign Office spokesman, he also stressed British support for Israel's security, reaffirmed backing for the Camp David agreement and hoped that the negotiations on autonomy would be successful.

Lord Carrington gave his assurances during an hour-long meeting with five leaders of the Jewish community who had asked to

meet him following signs of a pro-Palestinian shift in British and European Economic Community (EEC) policy.

The delegation was headed by MP Greville Janner, president of the Board of Deputies of British Jews. It included Lord Janner, his father, who is the president of the British Zionist Federation, Arye Handler, chairman of the Board of Deputies' Israel Committee, Eric Moonman, chairman of the Zionist Federation, and Michael Fidler, director of the Conservative Friends of Israel.

Greville Janner later said that he felt "reassured" that Lord Carrington had stated categorically and publicly that there

To place a Herald Classified, call 724-0200.

# Jewish Migration Up in 1979

NEW YORK (JTA) — Gaynor Jacobson, executive vice president of HIAS, reported that during 1979 the worldwide Jewish migration agency assisted 31,928 Soviet Jews of whom 28,791 decided to come to the United States. In his report to the membership of HIAS, Jacobson said an additional 3137 were aided by HIAS last year in migrating to North and South America, Australia and Europe. The 1979 total, he stated, shows a marked increase compared with the overall figure of 14,001 resettled in 1978.

Jacobson also stated that, in cooperation with the United States government, HIAS will resettle 6000 Indochinese refugees in 1980. During 1979, HIAS was instrumental in assisting 3889 of these stateless wanderers in their search for new homes, he said.

Jacobson, looking to the future, said: "Many thousands of Jews are still living in areas of threat, peril and oppression. Therefore the mission of HIAS to assist in rescue, reunion of families, and resettlement must continue. We must push on in fulfilling our responsibilities on behalf of the organized American Jewish community in assisting Jews in peril throughout the world."

Edwin Shapiro, president of HIAS, said "It is my strong conviction that, more and more, as time goes on, HIAS increases its posture as a strong and vital integrated member of the world community of charitable Jewish organizations." The meeting passed resolutions urging the Soviet Union and Syria to allow emigration of Jews and expressing appreciation to all who made the HIAS program possible.

was no change in British policy. The delegation also achieved its other aim of showing the united opposition of British and European Jewries to the PLO and to a Palestinian state.

# Reform Marriages Set Back in Israel

JERUSALEM — Reform Judaism met a legal blockade recently in its effort to gain acceptance in performing marriages in Israel. The Parliament passed a bill giving the Chief Rabbinate, an Orthodox group, sole power to decide who shall register Jewish weddings.

The Ministry of Religion held the authority previously, and delegated it to the Rabbinate as a matter of practice. Several weeks ago, however, the Reform movement asked the minister to designate Reform rabbis as well.

The minister had been expected to reject the request, thereby setting up a court case. The Parliament's action may now remove the possibility of going to court, since the law is explicit on the Rabbinate's authority.

# Jewish Teachers

Saturday and Sunday Music specialists, Youth leaders, needed for Jewish Schools in Rhode Island for the 1980-1981 academic year. Please contact the Bureau of Jewish Education for details at 331-0956.

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# ★ Spanish Talmud

Continued from Page 1

all their possessions—including the unbound pages of the new Talmud — to their havens of refuge in Italy, Turkey, North Africa, and even Holland and Palestine. Despairing of ever producing the Talmud on

which they had been working for more than 15 years, the printers had used the precious paper on which it had been printed for stiffening the bindings of other volumes. Working on this hypothesis, the professor asked colleagues all over the world to examine the bindings of Hebrew books printed in the early 17th century, and this proved a rich source for the pages he was seeking. These,

added to other fragments, enabled him to identify pages from many sources as belonging to the "lost" Spanish edition.

As the collection of fragments grew, Dr. Dimitrovsky began to discover distinguishing marks. The forms of the final letters, the special ways of printing the name of God without spelling out the holy tetragrammaton, even such physical characteristics as the width of the margins, the number of lines per page, and the watermarks on the paper enabled him not only to identify many of them as having been printed in Spain or Portugal, but even to distinguish the work of several different printers. In a foreword to the new publication, he presents his typographical evidence, and in the process provides a brief history of Hebrew printing in pre-expulsion Spain and Portugal.

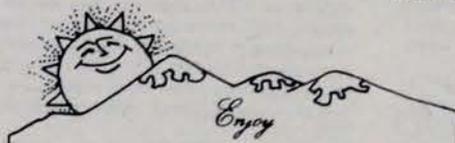
Dr. Dimitrovsky has been able to draw several conclusions about the "lost" Talmud. He believes that his edition will enable scholars to make giant strides in the understanding of the Babylonian Talmud.

Variant readings themselves help us understand the development of Jewish law. Especially significant are differences in the presentation of the arguments, and in the Aggadic material introduced for illustrative purposes.

## Passover Price Fixing

NEW YORK (JTA) — The Rabbinical Alliance of America, an Orthodox group, declared that "unscrupulous storekeepers" were charging "exorbitant prices" for Passover foods and urged Jewish housewives to warn such food merchants they would stop patronizing them both for Passover and year-around products if they continued "these unJewish and unkosher practices."

The Rabbinical Alliance statement was made by its president, Rabbi Abraham Hecht, who issued "a stern warning" to food merchants selling Passover products to "desist" from the practice "of raising the prices" of such products to "exaggerated" levels.



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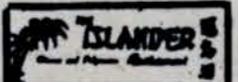
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# SOCIETY NEWS



Robert A. Riesman has been named President of the Prime Minister's Club in Rhode Island for State of Israel Bonds in 1980. The announcement was made by Mr. Jack D. Weiler, national president of the Prime Minister's Club and Sidney and Yvonne Dressler, Rhode Island Co-chairmen of State of Israel Bonds.

## Howitt Appointed Contract Negotiator

Rachel S. Howitt of Los Angeles, CA., daughter of Mr. and Mrs. Julius H. Howitt of Seekonk, MA has graduated from UCLA Graduate School of Management, Executive Program. Miss Howitt, recipient of an academic scholarship, was elected class president and was appointed to serve on the Executive Committee of the Alumni Association of the Graduate School of Management.

Presently, she is a Contract Negotiator at the Jet Propulsion Laboratory, in Pasadena, CA., NASA'S facility for executing projects and systems designed for lunar and planetary exploration using unmanned spacecraft.

## Scholarships Available

The Providence Section, National Council of Jewish Women will receive requests for Scholarship Applications from seniors in high school and also renewal requests from those already in college who have previously received grants.

Students must be of good character, highly motivated, and in need of financial aid.

To receive an application, write Mrs. Walter Adler, Providence Section, National Council of Jewish Women, 33 Stadium Road, Providence, R.I. 02906.



**Appointed to Kodak's Corporate Communications:** Engel started with Kodak in 1967 and was named to his most recent post in 1972. A native of Providence, R.I., Engel holds an AB degree in political science from Providence College and an MA degree in public relations and communications management from Syracuse University School of Journalism. He is a member of the Rochester Chapter of Sigma Delta Chi, professional journalism society, the Rochester Press Radio Club and Rochester Chapter president, and an accredited member of the Public Relations Society of America. His parents, Mr. and Mrs. Bernard Engel, reside on Sixth Street in Providence.

## Passover Schedules

For week ending Saturday April 5.

### SONS OF JACOB

Congregation Sons of Jacob in Providence announces its schedule for Passover for the upcoming week:

On Monday, March 31, services will be held at 6:30 a.m., to be followed by a Siyum for the first born males. Light candles at 5:49 p.m. Services at 6:00 p.m. The deadline for eating chometz on Monday is 8:50 a.m. Monday evening is the first Seder.

On the first two days of Passover, April 1 and 2, services will be at 8:30 a.m. Minchah at 6:00 p.m. On Tuesday, April 2, light candles at 6:58 p.m. On April 3, Yom Tov is over at 7:00 p.m.

For Chol Hamoed and the last days of Passover, April 3 and 4, morning services will be at 6:30 a.m.; Minchah services at 6:00 p.m. On Friday, light candles at 5:53 p.m.

### TEMPLE BETH AM

Temple Beth Am of Warwick announces its upcoming Passover schedule:

On Monday, March 31, a Morning Service will be held at 6:30 a.m.. There will be a Siyum for all First-Born Sons, and a Father and Son Breakfast. Mincha and Evening Service will be at 5:45 p.m. First Seder.

On Tuesday, April 1, Morning Service will be at 9:30 a.m., a Jr. Congregation at 10:00 a.m., and an Evening Service at 6:00 p.m. Second Seder.

On Wednesday, April 2, a Morning Service will be at 9:30 a.m. and an Evening Service at 6:15 p.m. On April 3, the Morning Service will be at 6:30 a.m., and on Friday, April 4, there will be an Evening Service at 6:15 p.m. No late Friday Service.

### MISHKON TFILOH

The Passover Festival Services at Congregation Mishkon Tfiloh will begin Monday, March 31 at 6:00 in the evening. Morn-

ing services on the first day of Passover, Tuesday, April 1 will begin at 9:00 a.m.; Torah Reading at 10:00 a.m.; Musaf Service with special Tal Prayer at 10:30 a.m.; Evening Service at 6:00 p.m.

Services on the second day of Passover, Wednesday, April 2 will begin at 9:00 in the morning; Torah reading at 10:00 a.m.; and Musaf Service at 10:30. Evening Services at 6:00 p.m.

Services will be conducted by Abraham Linder and Edward C. Spencer, President of the Congregation.

### TEMPLE BETH TORAH

Monday morning, March 31, at 6:30 a.m., the annual Pre-Passover Siyyum discussion and service led by Rabbi Zelermyer, especially intended for first-born, the spiritual heirs of those spared by the tenth plague in Egypt, will be held. Breakfast follows.

Early pre-Seder Services will take place on the evenings of March 31 and April 1 at 5:30 p.m. Yom Tov morning services on April 1 and April 2 are slated for 9:30 a.m.

For the Shabbat during Pesah, on Friday evening, April 4, services are at 6:30 p.m. and on Saturday morning, April 5th, at 9:30 a.m.

### TEMPLE BETH-ISRAEL

Temple Beth Israel announces that the following schedule of Passover Services will be conducted by Rabbi Jacob Handler, Ph.D.:

Thursday and Friday, March 27 and 28, Yahrzeit Minyon is at 7:00 a.m. Saturday, March 29, Shabbat Hagadol is at 9:00 a.m. Monday, March 31, The Fast of the First Born is at 7:00 a.m., followed with Selling the Chometz.

Tuesday and Wednesday, April 1 and 2, Pesach Services are at 7:00 a.m. Saturday, April 5, Shabbat Chol Hamoed Pesach is at 9:00 a.m.

## N.E. B'nai B'rith Women To Meet in Newport

The first New England Regional Conference B'nai B'rith Women will be held at the Viking Hotel, Newport, R.I., April 27 through the 29th. Noted Authors of the book *Beyond Sugar and Spice* Drs. Rosalind Barnett and Grace Baruch will be keynoting the Monday morning session.

Formerly Research Associates at the Radcliffe Institute, Harvard University, both women presently hold research positions at Brandeis University and at the Wellesley Center for Research on Women.

An afternoon of speakers and workshop on the Anti-Defamation League will be taking place on Sunday; and, speakers and workshops on leadership will highlight Monday afternoon. In addition, there will

be a private tour and history of Touro Synagogue, a cocktail party and banquet at Mrs. Astor's Beechwood Mansion, the premier of a multi-media presentation on B'nai B'rith Women in New England, a midnight splash party, and the opportunity to meet with members of BBW from all over New England.

Reservations are still available. Contact the New England Regional Office in Andover, Mass., or a local chapter representative.

### MARKS AWARDED M.S.

David A. Marks, son of Mr. and Mrs. Reuben Marks of Paine Avenue, Cranston, was awarded the Master of Science degree in Clinical Psychology at Washington State University in Pullman, Washington, February, 1980. He will remain in the graduate program and work toward his PhD degree in Clinical Psychology.

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# Successful Investing

by David R. Sargent



**Q:** We are retired with assets in American Tel. & Tel., Wellington Fund, certificates of deposit, passbook savings, and Series H Savings Bonds. We also receive Social Security and pension income. Do you recommend any changes? F.H. Florida

**A:** You appear to be in a fairly sound position. However, about 70% of your assets are

in CDs, passbook savings, and H Bonds, where yields are quite low vs. those available on alternative investments. Wellington, too, only yields about 6.7%.

Selective pruning is indicated to increase immediate income and add some growth potential. First, I suggest redeeming your Series H Bonds. Early redemption won't in-

volve any special penalty (since you note that they were purchased with Series E Bond proceeds), but you will have to pay tax on the accrued E Bond interest. However, this cost is more than offset, in my opinion, by the appeal of much higher yields available elsewhere. Also, the "blow" would be cushioned by your relatively low retirement tax bracket.

To the H Bond proceeds, I would add money from redeeming your Wellington Fund shares, the 7.79% CD when it matures in August, and the smaller of your passbook savings accounts. The larger one seems adequate for emergencies in the light of your other assets.

I suggest investing these funds in four high-yielding electric utility stocks listed on the NYSE, namely Public Service of New Mexico, Carolina Power & Light, New England Electric, and Public Service of New Hampshire.

The average yield of the four is 12.5% and switching to them will increase your return on the money involved by about 70%. The switch will also hike your overall income (allowing for this summer's Social Security boost) by approximately 12%. You can continue to shift funds from maturing CDs to utility common stocks in the future, assuming the wide yield differential continues to exist.

**Q:** Your recommendation of Barry Wright (NYSE) about a year-and-a-half ago was sure a good one for me. I bought at 21, it split two-for-one and is now around 23. Do you have another stock selling in the same price range that you would recommend? J.W. New Jersey

**A:** I still consider Barry Wright attractive for purchase. But for the purpose of diversification, another interesting buy is TRE Corp. (NYSE), selling below 25. About half of earnings come from aerospace and electronics and the other half from home products. In the electronics area, TRE has an exciting product which allows manufacturers of semiconductors — demand for these exceeds supply — to speed up their production. Because its home products are concentrated in the do-it-yourself market, the slump in building will not affect TRE seriously.

In the 1969-1979 decade, earnings per share grew at a compound annual rate of 18%. Profits for the first half of fiscal 1980 through January were \$1.31 a share, up from 76¢. The increase stemmed largely from gains on the sale of stock bought in an unsuccessful merger bid.

TRE maintains a securities portfolio worth \$29 million (25% of assets). Positions are held in five major oil companies. For the year to end in July, net should be around \$2.25 a share vs. \$1.33 last year. A buy for aggressive investors.

**Q:** Can you advise me whom to contact regarding old stock certificates? I have some that are 40 years old. M.D. Nebraska

**A:** A well-recognized source for verifying the value of questionable securities is R. M. Smythe & Company, located at 170 Broadway, New York, NY 10038. This firm, which specializes in tracing and evaluating obsolete stock certificates, charges a small fee for each stock traced.

Effective April 15 New Senior Citizen's Round Trip fare where 2 individuals 60 years of age or more, travelling together, may travel Tuesday, Wednesday or Thursday, to or from any point in Florida for the price of 1

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## Yadin and Thatcher Meet On Middle East Issues

LONDON (JTA) — Yigael Yadin, Deputy Premier of Israel, warned Prime Minister Margaret Thatcher that any outside interference in the Arab-Israeli peace process would have "very crucial effects."

The two leaders met for nearly 45 minutes at 10 Downing Street against the background of growing British and European calls for a new initiative to spur the flagging talks on Palestinian autonomy, and to involve the Palestine Liberation Organization in the peace talks and in the "self-determination" of the Palestinian people. Yadin, who was accompanied by Ambassador Shlomo Argov, forcefully declared Israel's opposition to any new moves by the European Economic Community (EEC) and urged that the current peace process should be "allowed to exhaust itself."

He also complained about the arguments of Lord Carrington, Britain's Foreign Secretary, who is out of the country, that the crisis in Afghanistan has made it all the more necessary to mollify the Arab and Moslem worlds over the "Palestinian issue." According to Israeli sources, Yadin told Mrs. Thatcher that her Foreign Secretary's arguments were "totally unacceptable" to Israel, which viewed the Afghanistan and Palestinian conflicts as completely different and separate.

Despite Yadin's straight talking — something in which Mrs Thatcher herself specializes — officials described the meeting as

"very friendly." Mrs. Thatcher's expressed special interest in the Israeli government's new package of economic measures, including the public spending cuts which resemble those adopted by her own government.

### Gloomy Prospects About Britain's Initiative

Yadin is expected to refer publicly to his impression of Britain's Middle East policy. However, Israeli diplomats stationed here remain gloomy about the prospects of restraining for long Britain's drive for a new initiative which favors the PLO. Mrs. Thatcher gave Israelis some slight satisfaction when she was interviewed on French television. She said she supported France's call for Palestinian self-determination, but also stressed the need for the Palestinians to recognize Israel "within secure borders."

Meanwhile, Yadin predicted that the leaders of Israel, Egypt and the U.S. will meet again at Camp David in June or July. His comment, to Jewish journalists, was intended to show that the peace process would, if necessary, continue after May 26, the Camp David accords deadline for completing the negotiations on autonomy. The need to keep pressing for an agreement after that date was also given by Yadin as a reason for not calling early general elections in Israel. Premier Menachem Begin had a chance to implement Camp David and should be given a full chance to do so, he said. Yadin is visiting Britain as the guest of the Joint Israel Appeal.

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TEL AVIV (JTA) — More than 100 original letters by the late Nobel Peace Prize winner, Dr. Albert Schweitzer, were donated to the Tel Aviv University here by Mrs. Clara Urquhart of London. Urquhart was a close friend of Schweitzer as well as his assistant.

*The R. I. Jewish Herald*

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## U.S. Jewish Groups Plan New West Bank Settlements

NEW YORK (JTA) — In a sharp rebuke to the Carter Administration's affirmative vote for the anti-Israel resolution in the United Nations Security Council on March 1, representatives of seven American Jewish groups have announced plans to establish new immigrant communities in Judaea and Samaria.

At a joint press conference here several days ago, the representatives of the groups — comprising 608 families totaling some 2307 persons — declared:

"We are determined to go to Eretz Israel, build our homes and raise our children as proud Jews in the homeland of our ancestors who lived in the very same places where we're going to settle."

The representatives stated that in accordance with Israeli government decisions to rapidly increase the Jewish population on the West Bank, the American immigrants are participating in the planning, design and construction of the new communities. Some of the families are already in Israel, with the bulk slated to immigrate in 1981 as their housing is completed.

The locations are Maale Adumim, six miles east of Jerusalem; Matityahu in the western foothills of Samaria; Efrat, Tekoa and Rosh Tzurim, all in the Etzion Bloc 10 miles south of Jerusalem; and in Kiryat Arba, adjacent to Hebron.

### Area Rooted In Jewish Tradition

"Our response to President Carter's sellout of Israel is not mere words of protest, but concrete, positive action to strengthen Israel's presence in Judaea and Samaria," stated one of the spokesmen, Rabbi Shlomo Riskin, of Manhattan's Lincoln Square Synagogue.

"Judaea and Samaria are rooted in Jewish tradition. Abraham, the first Jew, walked in Hebron," he said. "This is the land where the sacrifice of Isaac his only son was to take place; the land where David, King of Israel,

tended his sheep; where the Matriarch Rachel is buried. Jews have constantly lived in Judaea and Samaria and have yearned for Jewish national sovereignty . . . The settlements were bought with Jewish money; built with Jewish sweat; protected by Jewish blood."

Riskin's group, which has registered 230 families to immigrate to the new town of Efrat, will join 110 families from South Africa and 750 Israeli families in settling together. Israel government plans call for an eventual 5000 families on the site, not far from Bethlehem.

Another of the leaders, Sarah Cramer, of the American Mizrahi-affiliated group of 85 families headed for Maale Adumim, stated that the new town "will help maintain Jerusalem as a united city with a large Jewish majority — the eternal capital of Israel. Our homes will literally form the eastern bulwark of the city, a link in the continuous chain of new neighborhoods and satellite towns which is rapidly being built around the north, east and south sides of Jerusalem."

Jim Bennett, a spokesman for the Israel Aliya Center which organizes the immigration of American and Canadian Jews, commented that the aliya centers "are giving full assistance to the settlement groups recruiting efforts."

"We are encouraging 'group aliya' by American Jews to all parts of Israel, including sites in Judaea and Samaria which our government has approved for settlement," said Bennett, a former American who resides in Israel.

Sidney Greenwald, chairman of the Or Hashalom (Light of Peace) group, which is also settling in Maale Adumim, stated on behalf of his 253-family organization that "I am convinced that there are literally thousands more across the country who are interested in settling in Judaea and Samaria."

## Providence Chabad Lubavitch Distributes Shmurah Matzos

At Pesach time, much emphasis is put on the holiday customs, traditions and family togetherness. One of the most important aspects of Pesach is the Mitzvah of eating Matzoh, especially on the first two nights of Pesach.

Matzoh is called the Food of Faith. Our ancestors although having only the Matzoh they had baked to sustain them, put their complete faith in G-d as they left Egypt for the desert of Sinai. Today as we observe the Mitzvah of Matzoh we are thus reminded of this faith and inspired with similar trust in G-d.

For the Seder one should try to have "Shmurah Matzos." "Shmurah" which means *guarded*, describes these special Matzos because the wheat used in their baking is carefully protected against any contact with water from the instant it is reaped. Water could cause leavening and thereby disqualify its use on Passover.

These Matzos are round in form and are handmade under

scrutinizing supervision to avoid any possibility of leavening during the kneading and baking process.

Hundreds of these Passover packages of Shmurah Matzos were distributed in Providence and throughout southeastern New England to groups and individuals.

The Shmurah Matzos are to be used for the Passover Seders which are held this year Monday and Tuesday evening, March 31 and April 1st. The use of the hand-baked Matzah follows the tradition which began upon the Hebrew liberation from Egypt, more than 3,000 years ago.

Rabbi Laufer of Chabad Lubavitch of southeastern New England also stressed that the prohibition of eating "Chometz" meaning products made from leavened or fermented grain, such as bread, baked goods, beer and whiskey, is to be carefully observed throughout the entire eight days of Passover ending Tuesday evening April 8 at 7:10 p.m.

The seven groups represent a new trend in immigration to Israel, the spokespersons noted. They said they are convinced that large groups of families who organize and plan their immigration together, stand a far better chance of succeeding in Israel, where the high cost of living and spiraling inflation make adjustment hard for Americans.

"Our unity and strength as a group gives us the psychological boost that we'll need to overcome the period of adjustment to a new way of life," said David Stahl, who will settle in Tekoa. "In addition to the Jewish people's 4000-year-old connection to these hills and valleys, we agree with Prime Minister (Menachem) Begin that our bringing large numbers of settlers here is vital to Israel."

## Israeli Hoopsters Pull In Big Win

NEW YORK (JTA) — The Maccabi Tel Aviv basketball team defeated the Real Madrid team of Spain 110-100 in a crucial game in Tel Aviv before a sell-out crowd of 10,000-plus at Yad Eliyahu. The win automatically placed the Israeli team in the European Cup Final Championship series, which will take place March 27 in Berlin against Real Madrid. In order to qualify for the European Cup Championship Game, the Maccabi five had to defeat the visitors from Spain by two points, having lost to them in a previous game in Spain by one tally.

The last time a Maccabi team played on a European Cup Championship final in 1977, they won the title and the excitement in Tel Aviv was so widespread that on that particular evening Premier Yitzhak Rabin tried to announce his resignation but could not get on the air before an appreciable audience

and postponed his announcement until the following day.

The heroes against Real Madrid were Mickey Berkowitz, who returned to the Maccabi lineup after recovering from an ankle injury, who was the leading scorer in the contest with a total of 29 points, and Lou Silver, former Harvard University star, now a dual citizen, who came up with 27 points.

WASHINGTON (JTA) — Members of both political parties in the House and Senate deplored the continued detention of Soviet Jewish dissident Anatoly Shcharansky for his efforts on behalf of Soviet Jewry to emigrate to Israel. Sen. Carl Levin (D-Mich.) and Rep. Robert Drinan (D-Mass.) sought to deliver a letter of protest on Shcharansky's behalf to the Soviet Embassy but the Embassy refused to accept it. The Congressional Wives for Soviet Jewry urged Shcharansky's release.

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## Offended Rabbi Walks Out On 'Families' Conference

"Issues that affect middle class Americans simply could not get a hearing. And after several proposals such as legalizing homosexual marriages as a family unit for the purpose of securing tax credits, I felt I had no choice but to leave. It was the only way I could register public protest to the trend of the conference."

This is the charge of the representative of Agudath Israel of America, a national Orthodox Jewish movement, who abruptly left a session of the New York caucus in preparation for the White House Conference on Families, as a protest to "domination by a narrow group of interests which certainly do not represent the broad American public."

Rabbi Emanuel Weldler of Monsey, N.Y., who was appointed by Gov. Hugh Carey as a New York delegate to the White House Conference on Families to represent Agudath Israel of America, walked out of the Albany meeting of the New York State delegates after what he termed was "unethical, illegal and highly questionable methods" used by some of the conference

participants.

"The elected delegates of the New York delegation left much to be desired," said Rabbi Weldler. "They represented ethnic minorities and radical women's groups who do not represent the broad spectrum of American women and certainly not Orthodox Jewish women."

"By espousing positions that are contrary to traditional religious values and by choosing to subvert the legitimate meaning of family to millions of Americans, they have in effect disqualified themselves from participating in a national conference on families."

Rabbi Weldler went on to say that were it not for the appointments of the Governor, the composition of delegates would be completely "out of balance." However, he stressed that despite these appointments, the New York delegation "remains in the control of a small noisy minority."

Rabbi Weldler also charged that the conference participants refuse to hear other opinions and that crucial votes at workshops were "stacked" in favor of radical and "minorities interest" resolutions.

## EEC Urged Not to Interfere With Arab-Israeli Peace Process

LONDON (JTA) — The largest Jewish communities of Western Europe appealed to their governments and to the European Economic Community (EEC) not to interfere in the Arab-Israeli peace process and expressed grave concern at growing EEC support for the Palestine Liberation Organization.

The appeal was made at an emergency conference here of Jewish representatives from all the EEC countries, except West Germany. The meeting issued an "urgent appeal" to the EEC to abstain from further declarations and initiatives that could preempt the successful conclusion of current negotiations.

Expressing "concern and consternation" at proposed EEC moves to involve the PLO in Mideast negotiations, the meeting said that this would jeopardize the stability of the region and threaten Israel's security. EEC governments were urged to refrain from trying to change the basis of the negotiations. Instead, the resolution said, Europe should play its part by supporting the Camp David peace framework which had already shown results.

The meeting was held in the framework of the World Jewish Congress' EEC Committee, which convened here for the first time. France sent the biggest delegation, headed by Alain de Rothschild and Claude Kelman. The seven-member team represented the Representative Council of Jewish Organizations of France (CRIF).

Earlier the European visitors attended the monthly meeting of the Board of Deputies of British Jews which passed a similar unanimous motion of concern over the shift in Britain's Middle East policy. It said that British proposals to supplement the UN Security Council Resolution 242 with a new UN document was already harming the Egyptian-Israeli negotiations.

Anglo-Jewish leaders led by MP Greville Janner, the Board's president, will call on Foreign Secretary Lord Carrington to seek assurances about Britain's Middle East policy.

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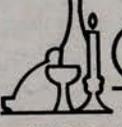
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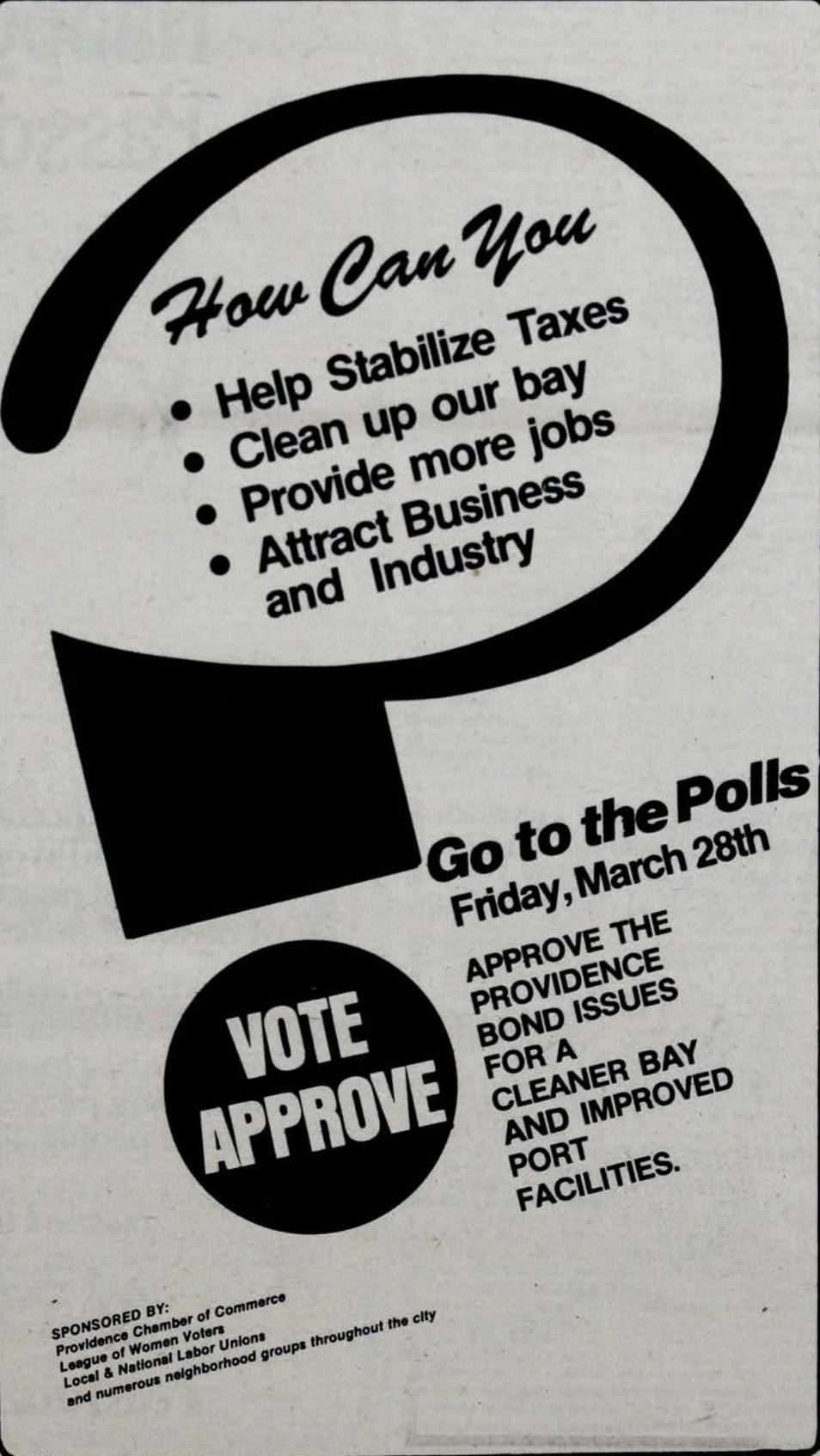


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# Israelis Polarized Over Hebron Settlement Issue

TEL AVIV (JTA) — The issue of whether a Jewish presence will be established in Hebron, and possibly the fate of Premier Menachem Begin's government, appeared to rest with the 25 members of the Knesset's Foreign Affairs and Security Committee.

The matter was placed in their hands when Deputy Premier Yigael Yadin, leader of the Democratic Movement (DM), announced that he would appeal to the Knesset committee against the 8-6 decision by the Cabinet to locate two Jewish religious institutions in the heart of that West Bank Arab town.

The issue has polarized Israelis, cutting across political and ideological lines. Because of the crisis atmosphere it created, the Foreign Affairs and Security Committee announced that it would defer discussion of the Hebron decision until next week at the earliest. It is believed to have taken into consideration such factors as the shaky position of Begin's government in general and Israel's growing isolation in the international diplomatic arena over the settlements issue.

### Begin Could Invoke Coalition Discipline

The narrow vote in the Cabinet reflected the sharp division within the government between Begin's Herut Party whose ministers, except Defense Minister Ezer Weizman, supported the Hebron decision and Likud's Liberal Party wing and the DM which were opposed. Even the National Religious Party wavered. Apparently it took all of Begin's powers of per-

suation to eke out the two vote majority in favor of placing Jews in Hebron and many commentators doubt that his will would prevail in the Knesset committee, despite its Likud majority.

Begin could invoke coalition discipline, in which case the 13 Likud members would be forced to uphold the Cabinet's decision. Nevertheless, the government has not ruled out the possibility of defeat. This became apparent when Chaim Corfu, chairman of the Likud Knesset faction, said that the committee's vote on Hebron would not be considered a vote of confidence and therefore the government would not fall if the Cabinet's decision was overturned.

Opposition factions account for 10 committee members: eight representing the Labor Alignment and two of the Shai faction, all of whom are expected to vote against the government. The DM has two members on the committee, and while it is part of the coalition it is not bound by coalition discipline. When Yadin first announced his appeal, he acted in accordance with the agreement reached with Begin when he brought his faction — then the much larger Democratic Movement for Change — into the government.

Under that agreement, the DMC could oppose Cabinet decisions on matters, such as Hebron, where its ideological positions conflicted with those of Likud. The Secretariate of the DM, meeting in Tel Aviv yesterday, decided to impose party discipline. With its two votes in the Knesset committee, the lineup would be 12 opposed

and 13 in favor of the Cabinet's decision.

But several Liberal Party members of the committee have expressed opposition to

the settlement of Jews in Hebron. These are Pessach Grupper, Menahem Savidor and Avraham Katz, who may vote with the opposition. The

NRP appears divided. Rabbi Haim Druckman, an ardent supporter of the Gush Emunim, is certain to vote in favor of the decision, but

Yehuda Ben-Meir and Zerach Warhaftig seem uncertain. Warhaftig has said he was unhappy over the timing of the Hebron move.



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by Robert E. Starr

After South bid his Hearts some Norths rebid One No Trump and ended as Declarers themselves. Regardless, the article would not be written were not the Declarer South and the lead a small Club.

I was able to watch this hand several times and even when West was on lead not all led a Club because after all, both opponents had bid that suit. They opted instead for a small Heart which, of course, made things very easy for Declarer. Some, aware that so many bid "short" Clubs these days, decided to lead from their long suit anyhow and right here is the crux of the whole hand.

When East plays his singleton 7, Declarer can win the first trick with any one of his three Clubs and most of them were just plain related to be able to win it with their 9 or Jack. But now see what happens to them. Naturally, they go right after that solid Diamond suit in Dummy which any alert East will make sure to hold off his Ace at least until the second round.

Assuming that East takes the second Diamond Lead, he has no Clubs to return so will lead a Major. It makes no difference as this is the situation now. There are three good Diamonds over in Dummy but they must be reached before they can be cashed. The two Clubs left in Declarer's hand are the Ace and Jack. Meanwhile, as soon as West saw the

# Bridge

by Robert E. Starr



Here is a hand in which the Declarers I watched were so delighted at seemingly getting something for nothing on the opening lead, they failed to realize they would have to pay dearly later on. They had committed that so common in Bridge error, not looking far enough ahead. Consequently they went down in their contract when the hand should have been made.

North  
 ♠ 5 2  
 ♥ 8 5  
 ♦ K Q J 10 7  
 ♣ Q 10 6 3

West  
 ♠ J 8 7  
 ♥ K 9 6  
 ♦ 9 3  
 ♣ K 8 5 4 2

East  
 ♠ Q 10 9 4  
 ♥ J 10 4 2  
 ♦ A 8 5 2  
 ♣ 7

South  
 ♠ A K 6 3  
 ♥ A Q 7 3  
 ♦ 6 4  
 ♣ A J 9

East and West were vulnerable, East Dealer with this bidding:

E	S	W	N
P	1C	P	1D
P	1H	P	2C
P	3NT	End	

After South bid his Hearts some Norths rebid One No Trump and ended as Declarers themselves. Regardless, the article would not be written were not the Declarer South and the lead a small Club.

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Assuming that East takes the second Diamond Lead, he has no Clubs to return so will lead a Major. It makes no difference as this is the situation now. There are three good Diamonds over in Dummy but they must be reached before they can be cashed. The two Clubs left in Declarer's hand are the Ace and Jack. Meanwhile, as soon as West saw the

Dummy and East followed at trick one, West knows exactly where all the Clubs are so he can govern himself accordingly no matter what Declarer leads. Now there is no way Declarer can get to Dummy and those Diamonds go down the drain.

As soon as Dummy comes down Declarer should ask himself how can he insure his being able to score all his good Diamonds. The opponents are not going to help him so he must help himself. To make those Diamonds he must guarantee an entry to them after they are established and obviously Clubs is the only way. But to make that other sure en-

try he must see at trick one that winning that trick low won't gain any tricks. It will only cost a later entry. But if he wins that first trick with his Ace nothing can keep him out of Dummy later when he has to get there. So win trick one with the Ace, set up Diamonds and then lead any Club to Dummy and overtake if West plays low. West can win his King any time but sooner or later there is a Club entry.

Moral: Sometimes you should look a Gift Horse in the mouth. At least think why the opponents were so good to you. Remember, they are still your enemy.



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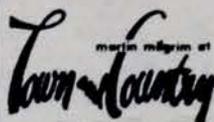
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# The Myth of Holocaust and Redemption

By Jacob Neusner

At issue is American Judaism, not the destruction of the Jews of Europe ("The Holocaust") or the creation and maintenance of the Jewish state in the eastern Mediterranean (Zionism). But American Judaism, the world-view and way of life of the vast majority of Americans who regard themselves as Jews, shapes its conceptions of meaning out of the materials of events of Europe and the Near East.

Indeed, these events, far from America's shores and remote from American Jews' every-day experience, constitute the generative myth by which the generality of American Jews make sense of themselves and decide what to do with that (sizable) part of themselves set aside for "being Jewish." Stating matters in this way, speaking of "a part" of the life of an otherwise undifferentiated American imposes too narrow limits upon our discourse. What is to be called "the myth of Holocaust and redemption" shapes the day-to-day selfunderstanding of those who live within the myth. The myth dictates both perceptions and deeds pertinent to the workaday world of ordinary folk. So a sizable sector of the American people sees the world along lines expressed within a vision of reality beginning in death, "the Holocaust," and completed by resurrection or rebirth, "Israel."

I want to explore the puzzling frame of mind of people whose everyday vision of ordinary things is reshaped into a heightened, indeed mythic mode of perception and being reshaped by reference to awful events they never witnessed, let alone experienced, and by the existence of a place in which they surely do not plan to dwell or even to visit.

Who do people of the particular social and historical profile of American Jews — that is to say, fully acculturated Americans, with a considerable measure of

educational accomplishment, yet occupying one of the lower rungs in the ladder of social esteem and forming, if not a pariah people, also no secure sector of the governing and highly regarded echelons of most towns and cities — why do such people urgently construct for themselves a world in which they do not live, an ark they do not plan to stock and float? Why do they draw upon experiences they have not had and do not wish to have for their generative symbols and organizing myths, definitive rites and deeds of a holy way of life?

To begin with, let us ask the questions to which the myth of "Holocaust and redemption" — the story of the extermination of European Jewry and the creation of the State of Israel — forms a compelling, and, to believers, self-evident, answer. Indeed, why the slaughter of the Jews of Europe should be turned into "the Holocaust," a term with — again, to participants — self-evident (even "unique") meanings and implications has to be found out in the context of the life of the people to whom those meanings and implications prove self-evidently unique.

What important questions are answered by reference to that component of the normative myth have to be specified. Similarly, why American Jews sustain the contradictory position of deeming the State of Israel to be critical to their own existence as a distinctive, self-sustaining group in American society, and also insisting that they and their future find permanent place within American society, has to be worked out. Here is a strange sort of civil religion indeed. What sort of Zionism can make sense within this contradictory position. For American Jews find themselves Americans in the streets of Jerusalem, but willfully Jews in their own and their neighbors' consciousness and imagination.

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# Holocaust Myth

Being a minority, and, as I said, a not-much-admired and emulated minority, American Jews find themselves persistent strangers, strangers at home, whether the home is here or there, made to feel alien over there, yet more strange at home by what happens, always where they are not.

Now what is puzzling is not that political events — the destruction of a group, the formation of a national state — should generate dislocation in society and so in peoples' imagination. Social change yields symbol-change. It is that the state of dislocation should be made into the permanent, and, if truth be told, normative, condition of a group. Killing off the bulk of Europe's Jews constitutes a social change of profound and lasting consequence. Setting up a Jewish state in the ancient homeland also presents a social change of equivalently fundamental character: social change is symbol-change.

The shift in the symbolic life of those Jews fortunate enough to find their way to the Jewish state, the use of the destruction of European Jewry in the self-understanding of that state, the formation of a consequent symbolic structure, with its myth and rites of expression of that myth — these expressions in the context of Israel's civil religion are not difficult to describe and to explain.

The incapacity of American Jews to make sense of themselves in the aftermath of these same events, except through the appropriation of exactly the same symbolic structure, myth, and rites — these, as I have said, define the critical problematic of American Judaism.

To state my case simply: if you want to understand Judaism in America, this is the question you must ask. For in the end it is a ubiquitous human dilemma taken up and expressed in a merely idiomatic way within American Judaism. But just what that dilemma is and why it takes the forms it does and not some other forms, why, specifically, people choose to work out their sense of themselves and their

society in terms essentially irrelevant to their ordinary world and everyday experience are the questions people will have to work out.

I can bring you only to the end of that turf on which I too live, the ground which is both not mine and not not-mine, the only land which I know, the only language which I use, but which, language and land both, I am supposed to regard as someone else's. Why I should be a stranger where I think I should be at home, whether in Jerusalem or Providence, I cannot say. But powerful modes of determining society's norms, both there and here, both without and within, both social and deep within the heart, insist not that I cannot go home again, but that I am, and, in the nature of things, not anywhere else. The myth of "Holocaust and redemption," expresses the persistent and powerful sense of dissonance, in particular, between where I am and the consciousness of who I want to be.

## Holocaust As Unifying Myth

Who are those Jews who respond to the myth of Holocaust and redemption? They form the vast and vital center of American Jewry — a wall-to-wall consensus on the importance of the State of Israel to American Jews' own Judaism, and on the self-evident truths yielded by "the Holocaust." The Jews under discussion are those who do not wholly practice the disciplines of Judaism and also do not wholly neglect them. They take an active part in the life of the Jewish community, its synagogues, organizations, philanthropies, politics, and other practical activities, at the same time living a life essentially void of the spirituality and sensibility of Judaism. They are a community of belief and behavior, for they respond in their guts in a single normative way to the world at large.

For in deed and in word there is a deeply felt, profoundly compelling consensus among the American Jews of whom I speak, that is, among nearly everyone out-

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# Holocaust Myth

side of the smallest group of Orthodox observers, and yet including many of them too. This iron consensus involves, as I said, the twin notions of "Holocaust" and "redemption," bearing meanings everyone knows, leading to conclusions everyone has reached in advance. So these are the Jews of whom I speak, and this is their "Judaism," that is, their way of life and world-view.

The myth of "Holocaust" and "redemption" takes the form which it does, because it responds, in particular, to the issues of assimilation and self-hatred. "The Holocaust" captures that sense of dislocation and fear of the rest of the world which is our lot. It expresses in an extreme way the potentialities of our pariah-status. By itself, of course, the destruction of European Jewry could not serve as an organizing myth. The message is too stark and terrifying.

But completed by the redemption of the founding and success of the State of Israel, "the Holocaust" takes on a different dimension. The "Holocaust" asks the question which the Zionism fulfilled in the State of Israel answers. The pariah-people triumphs over its worst catastrophe and creates its home in its ancient homeland.

For American Jews, beset by the challenges of assimilation and overwhelmed with a sense of discomfort at its own (paltry) differences from the majority, the myth of Holocaust and redemption serves both to express and give remission from fear; it explains the necessity of being Jewish and places its actuality somewhere else.

The same myth gives remission from the fear by its reference-point, the State of Israel, a refuge from the nameless fears of the pariah-people, and, at the same time, it gives a center and core to the meaning of being Jewish. So, in all, the myth as it is framed and believed in this country addresses itself to the human condition of American Jewry.

That is why the myth expresses those self-evident meanings which, nowadays, people perceive. What is it that has happened so as to turn events of history into mythic theology, I contend, is to be located in the everyday context of the people for whom events become myth, history becomes theology. It is here, and not in the events which themselves constitute mere history. That is to say, it is the circumstance of our own fears within American society and culture which transforms the extermination of European Jewry into "the Holocaust." The reason is simply that it is in this country that "the Holocaust" dominates Jewish public discourse and reliably evokes normative responses and emotions known in advance.

That is to say, since in American Judaism "the Holocaust" constitutes one part of the paramount and stable structure of myth and ritual, it is in the context of American Judaism that "the Holocaust" (and its counterpart, the redemption formed of Zionism) has to be described and interpreted.

### Redemptive Myth

The myth of "the Holocaust" is that "the Holocaust" is a unique event, which, despite its "uniqueness," teaches compelling lessons about why Jews must be Jewish and, in consequence of that fact, do certain things known in advance (which have nothing to do with the extermination of European Jewry). The redemptive part of the myth maintains that the State of Israel is the "guarantee" that the "Holocaust" will not happen again, that it is that State and its achievements which give meaning and significance, even fulfillment, to "the Holocaust." The associated ritual is, especially, bound up in various activities, mostly of a financial character, sometimes of a political one, in support of the State of Israel.

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# Holocaust Myth

ritual dinners at which money is given, or at least, celebrated, endless cycles of work in that same cause, rehearsal of the faith to outsiders and marginal Jews, trips to the State of Israel. In all, the ritual is shaped within the definition of the meaning of "being Jewish" around activities in celebration and support of the existence of the State.

So if you want to know why be Jewish (the question answered by the myth), you have to remember (1) that the gentiles wiped out the Jews of Europe, so are not to be trusted, let alone joined; and (2) if there had been "Israel" meaning the State of Israel, there would have been no "Holocaust," so (3) for the sake of your personal safety, you have to "support Israel." Though you do not have to go live there, it is a mark of piety to feel guilty for not living there (a piety remarkably rare in American Jewry).

So this is the myth under discussion, and, briefly noted, these are the accompanying, expressive rituals. All are in the service of making sense out of the distinctive group-life of an assimilated and chronically (but not acutely) self-hating group of Jews, at best marginal to their historical way of life and world-view, that of their ancestors, down to their grandparents.

The more important half of the regnant myth of American Judaism, as I said, is the part about redemption. That Zionist part speaks of the formation and maintenance of the State of Israel as the compensation and consolation for the death of nearly six million European Jews. While there are many American Jews to whom Zionism is simply unknown, in fact the redemptive valence imputed to the State of Israel in American Judaism constitutes a Zionist judgment,

American Judaism must be judged a wholly Zionist Judaism.

## The Issue Of Exile

There then can be no discussion of Zionism within the context of American Judaism without confronting that first and simplest judgment of Zionism upon world Jewry: all those Jews who do not live in the State of Israel are in exile from the State of Israel. The puzzling issue of why American Judaism is so Zionist lies in that formidable, inescapable issue, the issue of *Golah*, or exile. Around that awesome contradiction all the other discourse on Zionism in our community must circle, weaving and bobbing, drawing near and moving far. In the end, all discourse is obsessed and bound up with that simple obvious fact.

What sort of Zionists are we outside of the State of Israel? What kind of Zionism do we think worth pursuing while engaged in a permanent exile? If I thought I had solid answers to these questions, I should offer them. I cannot find suitable replies.

Nor is it my place to raise those equally intractable questions confronting my counterparts on the other side of the oceans: what sort of Zionism do you contemplate, outside of the nationalism of the State of Israel? And if Zionism is principally, or only, identical with Israel nationalism, then what do you have to say to the rest of the Jewish world, with its other nationalisms? And what to the rest of your own population, which is not Jewish at all? So, it is clear, I know there is a formidable beam in my eye, which magnifying the mote in the other person's eye will not remove.

Let us dwell on this difficult matter. Zionism maintains that Jews who do not

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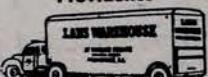
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# Holocaust Myth

live in the Jewish state are in exile. There is no escaping that simple allegation, which must call into question that facile affirmation of Zionism central to American Judaism.

Zionism further declares that Jews who do not live in the State of Israel must aspire to migrate to that nation or, at the very least, raise their children as potential emigrants. On that position American Judaism chokes.

Zionism moreover holds that all Jews must concede, indeed affirm, the centrality of Jerusalem, and of the State of Israel, in the life of Jews throughout the world. Zionism draws the necessary consequence that Jews who live outside of the State of Israel are in significant ways less "good Jews" than the ones who live there.

Now all of these positions, commonplace in Israeli Zionism and certainly accepted, in benign verbal formulations to be sure, by American Jews, contradict the simple facts of the situation of American Jews and their Judaism.

First, they do not think that they are in exile. Their Judaism makes no concession on that point.

Second, they do not have the remotest thought of emigrating from America to the State of Israel. That is so even though in ceremonial occasions they may not protest when Israelis declare that to be their duty.

Third, they may similarly make a ritual obeisance to the notion of "the centrality of Israel," meaning of the State of Israel. They may do so even understanding that that proposition carries with itself the corollary of the peripherality of the *Golah*, in general, and of the mighty community of American Jews, in particular.

Looking at Zionism and its Israeli corollaries we should

hardly predict that, at the heart of the hope of American U Judaism, lies so egregious, so contradictory, so remote a set of propositions as Zionism lodges there.

If, therefore, "the Holocaust" accommodates so poorly as an explanation of the human existence of American Jews, that redemption — the salvific myth, hope, and rite — defined by Zionism fits still less well. There can be no accommodation, nor is it possible to adapt so intractable a vision of Jewish existence as the Zionist one to the commonplace realities of American Jews.

### Contradictions for American Jews

So that is the question to be faced: why "the Holocaust" of long ago with the far-away salvation of the State of Israel? And, once more, we must ask what we learn about American Judaism and the social and imaginative world of American Jews from the particular mythic framework within which they live out their lives, by which they explain themselves.

To begin from the fundamental issue, I must raise the question of exile. If, after all, there is to be a Zionism, it must contain the principle of Zion. And Zion without non-Zion, a Land without an "outside-the-Land," is not possible. One category creates the other. For Zion is exclusive and, in the nature of things, also wholly locative. There is no Zion in Heaven. It is here on earth, in the material reality of the Land and State of Israel. So too there cannot be an "exile" solely within, an existential alienation given concrete, material reality by a merely aching heart.

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are bedmates. But they are not one flesh. And Zionism speaks of the flesh, the this-worldly political facts of Jewish existence. So we must confront the simple question, Are American Jews ("we") in exile? The real question is what use the notion — the Zionist notion — of exile may have for American Jews.

What vision of the world so captures the attention of American Jews as to make the Zionist perception persuasive requires specification. Here too we have to try to make up or allude to the story never told — retell the myth — which captures the matter. Once more it is the story of people who do this-worldly things but take onto their shoulders a prophet's cloak, a philosopher's mantle. It is the tale of people who with perfect confidence in their righteousness seek salvation and pursue it. Yet it must be said that that part of the Jews' existence susceptible to the salvation afforded by the vision of "Zion redeemed" and the salvific work of Zionism is not the whole. Zionism promises insufficient redemption. It solves only some problems, not all of the anguish of the human and Jewish condition.

Then some may conclude that Zionism, taken seriously and not merely given ritual assent, is hopelessly in contradiction with the facts of American Jewish existence. Indeed, that may well be so. But if it is so, it also is a countervailing fact that Zionism is the single most powerful and important movement in the history of the Jewish people in the present century. The creation of the State of Israel is universally acknowledged among Jews to be the single most important achievement of the Jewish people in this time — that and not the human achievements of American Judaism.

So there can be no evasion of the Zionist challenge to American Judaism, the Zionist defiance of American Jewry's comfortable and complacent situation. On the contrary, a Zionist theory of American Jewry, if such

can be coaxed out of the intractable, arid soil of Zionist slogans and ideologies, becomes necessary. For without a Zionist understanding of itself, American Jewry cannot draw into a single frame of reference its own sense of both the circumstance of Jewry in this world, on the one side, and of the situation of itself in this country, on the other. But out of structural contradictions what sort of ideology is to come?

A Zionist approach to American Jewish existence becomes possible when there is a hierarchy of concerns, a ladder leading upward, with many rungs. No Zionism can ask itself to deny the importance of taking up the life of the Jewish state. None can speak of a central point other than Jerusalem. Any Zionist theory which purports to deem Shaker Heights or Glencoe, Beverly Hills or Newton, somehow to stand on that same elevated plane of Jewish and Judaic fulfillment as Rishon LeZion, Petach Tikvah, or Mevasseret Zion (First to Zion, Gate of Hope, Zion's Messenger), hardly deserves to be taken as a serious construction. For there are givens. These, in the present instance, define what would be ludicrous.

Zionism as an expression of Utopian ethnic loyalty and that alone clearly will not do. Zionism shorn of Zion is not possible. But a wholly locative Zionism, consisting solely of emigration and repeating only slogans about a centrality all concede and none perceives, also is not useful. These are the boundaries of argument: utopian Zionism, an oxymoron, and locative Zionism, a necessity but an obstacle.

### Living Vicariously

To conclude: American Judaism lives a life separated from reality by a veil. American Judaism offers a life constructed around symbols which invoke of other times and other places, a *Heilsgeschichte* discontinuous with itself. The concrete and un-

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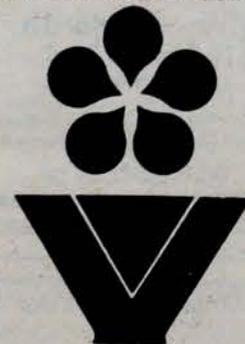
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**Holocaust Myth**

mediated everyday Jewish life of the Israeli Jew stands in contrast to the ways of compromise and self-restraint, of small self-deceptions, petty pretense, and little achievements, of the Jews of America. The myth of "Holocaust and redemption" accurately describes and evokes the everyday world of Israeli Jews, who day by day confront their own destruction but prepare for it, who concretely, in this world, experience their own achievements and glory in them too.

But what reality does that same myth conjure, and what response do those same symbols of death and triumph over death evoke, for people who, in this same context, know a world of exile very like the one destroyed, but who then have formed no other?

American Judaism is founded upon the living life through the lives of other people. It brings to the status of a remarkable, puzzling mode of existential being that same frame of mind which brings to football games people who never exercise at all. With the recognition that, at its foundation, American Judaism is the existential counterpart to a spectator-sport, we reach the end of the argument.

The "myth of Holocaust and redemption" presents us with a Judaism for American Jews which is like ballet

choreographed for clumsy oafs; a system of salvation by others for others; an existential counterpart to sports as spectacles, not as exercises, not even for fun. Judaism in its American-Judaic formulation calls for love with a breaking heart, holding close with open arms.

It is the people, one people, which mends the broken heart and draws the open arms into closed embrace. For the costs of Zionism, so painfully toted up in these remarks, are to be balanced against the gains. There is, after all, the State, with its Jewish way of life, its Hebrew language, and, in our context of discourse, its remarkable presence and evocative power in the imagination of American Jewry. There is, again, that particular reading of the "Jewish problem," solved now and (God willing) for all time to come by the Jewish state. These are not nothing. Against such gains, it is hard to find weighty the costs of paradox, contradiction, and, alas, recognition of our own self-deception, our inner contradictions nearing hypocrisy.

*This talk, presented at both Temple Israel in Swampscott, Mass. and at the Denver Jewish Forum in Colorado, outlines the main issues of Professor Neusner's new book of essays, Stranger at Home: "The Holocaust," Zionism, and American Judaism.*

**Night on Mt. Zion**

By Herman Spector

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As we approached Mt. Zion, first ambitiously by foot, then gratefully by cab, my wife mentioned that she thought the Diaspora Yeshiva was the one Shimmie Green is connected with. Shimon Green is the son of Rabbi Jacob Green, the former spiritual leader of the Rogers Avenue Synagogue in Baltimore. I first knew Shimon when he and my son, Stanley, some 7 or 8 years ago, jointly chaired the Baltimore

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# Mt. Zion

Salute to Israel parades which ran for several years on Israel Independence Day with floats, bands, speakers, etc. After that I hadn't come in contact with Shimmie till a few years ago when he visited the United States representing the Diaspora Yeshiva in Israel. He was our guest for dinner one evening. Since then, Shimmie and his Yeshiva faded from my mind. Our cab entered a darkened area with no street lights. We went up a sharp incline, passing King David's tomb on the right. We stopped behind an army truck from which a steady stream of soldiers with machine guns were pouring, and entering directly into a dark, cave-like entrance. Our driver told us this was our destination. A man in civilian clothes was standing by, seemingly unconcerned. We asked him about the concert. He pointed to the cavernous entrance.

We entered. The soldiers by then had disappeared. The area was dimly lit by a naked light bulb. Our eyes adjusted, and we saw a table with two ladies. We approached, and one of them said in English, with a distinct Israeli-British accent, "The Yeshiva needs your support. \$5.00 each will help." We supported the cause.

She sent us through another entrance through the left and our eyes widened as we saw wall-to-wall people, seated on folding chairs. We worked our way around and came to another area similar to the first, also filled. Both areas were divided by a stone wall, but each faced an open center area where several musicians were tuning instruments. The area was lit by two spotlights. Microphones and an amplifier were in place. We searched for seats, and found two.

We looked closely at the musicians and didn't recognize Shimmie. More people piled in. They stood along the walls, and sat on the floor in the aisles and up front.

Suddenly, a tall man in a dark suit, tieless with open collar, walked briskly in, greeted the musicians, took his guitar from its case, sat on the back of a chair with his feet on the seat, and began

tuning. He was in the center of the group. This man was clean-shaven. The last time we saw Shimmie Green, he wore a beard. Could this be Shimmie?

While tuning, he casually began humming. A melody developed, and the others effortlessly joined in. Many people clapped and swayed with the rhythm, including girls with sheitlen.

The piece ended, and he began talking — not formally, but conversationally, sometimes in Hebrew, sometimes in English. He welcomed everyone, told a funny story to "loosen up", philosophized a bit, and played some more. A sort of rock piece.

Three men stood directly in front of the musicians and began to dance. There was hardly any space, but they managed. Two more joined them. Those sitting on the floor had to squeeze backward. The dance ended, and Shimmie (we identified him, by then) talked some more. In simple terms, he related a few stories quoting from the Talmud. He said, "You belong in the Yeshiva. A husband and wife can be separated, if need be, for a few weeks, or months...they can wait... but, the Jews and Israel...2,000 years is a long time...our bubbies and zeidas...were beaten by the Cossacks...and so many others...but, here in Israel...we are all Jews..." Shimmie paused frequently when he talked, and used short sentences, obviously with concentration. He generated emotion. People were shushing others to hear Shimmie's words.

"So...some of you are Olim Chadashim (new arrivals) ...big deal...spoiled kids...had a few bucks and came over...Ha...big deal...now that you're here...that we're here...what can we do?...we have to live up to it...we have to show appreciation...we have to study hard...to live decent and honest lives...to be Torah Jews..." And, very softly, and slowly, with eyes closed, he began singing that beautiful melody, "Ye..RUUU..Sha.. La..yim, Ye..RUU..Sha..La..yim..." I choked a little as I joined with the others.

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## Mt. Zion

He skillfully shifted the mood and led his ensemble into a faster tempo. The audience became stimulated. Again, several men started dancing. Then, a few more. Two soldiers rose, and stepped over seated people to join them, then three young boys, then more soldiers, more men. The people seated in the front had to scramble back as outer circles were formed around inner circles, all around the center where the first three were dancing round and round with linked arms. The tempo increased. Shimmie's voice was leading, demanding, the audience clapping, singing and swaying to the rhythm. The singing was deafening.

My wife shouted "Look!" and pointed to the rear. Through an open doorway with sides curving upward to a point at the center, we saw a large circle of girls dancing in the courtyard, under the moon and stars.

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## Mt. Zion

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# Ayatollah

Five of the youngsters to whom I spoke came from Teheran; the sixth, Farid Iakhid, 16, is the most unfortunate member of the group, because his parents are in Isfahan, and he has never established telephone contact with them. The others talk to their relations in Teheran weekly.

Kerstin Aner, a friend of Youth Aliyah, a non-Jew serving in the National Save the Children Union in Stockholm, described in a letter the touching scene she saw at Alonci Yitzhak, another Youth Aliyah Village:

"I saw and spoke with some who had come from Iran and also the Soviet Union. It was rather pathetic to see them sit on a bench outside the office, waiting for a telephone call from Teheran or some other distant city — the only contact with their parents which is left to them. The place where I was really had a wonderful atmosphere of peace and rest in the midst of the school work. I realize that it must be soul-healing for these young people to live in the countryside, under peaceful trees, with silence around them."

"Like all immigrants, of course we had problems," said Farahnaz Bastanfar. We suddenly found ourselves in a completely strange environment. There was first of all the question of language. I, for instance, knew no Hebrew at all; most of the others were in the same position."

"I learned to read the prayer book with my father," said Farid Iakhid. "He is a traditional Jew. But of course the Hebrew prayers are very different from the Hebrew spoken in the streets of Jerusalem."

Two of the others had gone to a Jewish school and had learned a little Hebrew. The rest knew no Hebrew at all before coming to Israel. (They are all now fully proficient: the interview was conducted entirely in Hebrew.)

Other things were very strange, like the kind of food

Israelis eat, very different from what the Iranian had had in Persia. And the climate.

"The climate is one reason why so many Iranians come to Jerusalem," said Sima Norani. "It resembles the cities of Iran more than any other town in the country." The others nodded in agreement.

"A great problem is getting the news," said Mino Solimani, "especially when you remember that we are always so anxious about what is happening. Except for a monthly publication by our Association, there is no newspaper published in Persian. Almost all other immigrants have daily papers. There are radio programs in Persian three times a day, but they clash with our school schedules, like physical education, dinner, and the hobby groups — somehow we do manage to listen, mostly to the late news. We also look at television.

Roya Mostowfi added: "Apart from the anxiety we feel about our parents, our worst problem has been a kind of culture shock. Life for young people is very different in Teheran. Here there is complete freedom for people of both sexes. There, a girl was never allowed out at night alone, and never alone with a boy. Here everything is liberated and democratic."

How did the youngsters from other lands receive them?

"There were difficulties at first," she answered, "because of the differences in cultures. I suppose it was just as hard for them to understand us, as it was for us to understand them."

And their schoolwork? No problem, except with Hebrew, Bible, Talmud and Hebrew literature. Mathematics, the sciences and English they knew from Iran.

How do they feel about their teachers and instructors in the Village?

Farahnaz's eyes filled with

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# Ayatollah

tears. "How can I describe to you how good they have all been to us? They have been like parents!"

Natan Epstein, the director of the Village, told me that there are 350 children in the boarding school and 250 day students. The school has both academic and vocational streams. Fifty per cent of the youngsters are new immigrants, 50 per cent were born in Israel. Among the immigrants there are many English-speaking youths — from the United States, Canada, South Africa, Rhodesia and Australia. Other students come from

Latin America, the U.S.S.R., Turkey, German and France.

How do they get on together?

"At first they have difficulties; then they merge. They speak so many languages between them that they turn to Hebrew at their *lingua franca*."

Pinhas Cohen, known to everyone including the students as "Pin" is the principal of the boarding school. He discussed the specific problems of the Iranians in his charge.

"The greatest strain, of course, is the worry about their parents," he said.

"Those who are alone have an added difficulty: where are they to go during holidays? They are very welcome to stay with us, of course, but it is not the same when the other youngsters go off. So we try to make arrangements for them."

"Most of the Iranians come from comfortable middle-class backgrounds, from large homes in which there were many servants and where money was no problem. Some of them now have to make do with pocket money Youth Aliyah gives them. They learn very quickly how to take care of their clothes, and take their turn in the kitchen. I must stress that they never make any difficulties about doing these chores, which in Iran they would have considered menial."

"In school, they are very serious and dedicated. I don't think that we have children from any country who are as determined to make good in their studies. They seem to be unusually sensitive — but you could say that about every child."

The same points were made to me by Binyamin Allon, who runs a department which is responsible, among others, for the 700 Iranian children for whom Youth Aliyah is caring. Most of them were brought to Israel by Allon, who served in Iran as a Youth Aliyah envoy from 1970 to

1975. He went back many times after that to get children out of Iran. He himself was born in Teheran in 1937 and was placed in a Youth Aliyah group in Kibbutz Ashdod Yaakov.

"It is not hard for Jews to get out of Iran at present, unless they are on a specific 'black list,'" he told me, "but they are not allowed to take out any assets. In any case, it is hard for them to realize their assets, and many of them have commitments they want to honor. I would estimate that there are between 15,000 and 20,000 Iranian Jews in Israel, and 50,000 left behind in Iran."

"Of the Youth Aliyah wards, about 60 per cent are with their parents, 40 per cent have parents in the country. About half of them are Orthodox — but you must bear in mind that Orthodoxy in Iran is not the same as Orthodoxy here. We place the children in Orthodox or regular Villages entirely according to the wishes of the parents."

"All the children are very dedicated in their studies. It is rather as if they feel that they owe it to their parents to succeed in school, because they have been given a chance to build new lives for themselves. At the same time, they give an impression of extreme shyness, perhaps because they

are so used to a much tighter discipline than prevails in Israel, both in homes and in schools. They never complain about anything. They want to integrate and to become part of the nation. When I asked one group how they were being treated by other children, he quoted to me John Kennedy's remark, 'Ask not what your country can do for you, ask what you can do for your country.'"

Back in the Goldstein Village, I asked the Iranian youngsters what were the

good things they had found, quite apart from the devotion of their teachers and instructors.

Simanorani acted as spokesman.

"When I walk through the streets of Jerusalem, I feel quite different from how I felt in Iran. Here I feel that every person I pass is like a father to me, or a mother, or a brother, or a sister."

Everyone nodded approval. Farid Iakhdid added: "Here we are all Jews together."

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## Arabs and the A-Bomb

By Dr. Jay N. Fishbein

During the four thousand years of recorded history, the Middle East has never enjoyed more than a temporary respite from the horrors of war with its attendant misery and devastation. The Mediterranean basin was the center of the ancient world. Its strategic position as a crossroad between Europe, Asia and Africa created an arena for historic confrontations, military, political and religious.

As empires rose and fell, the Middle East was dominated by each in turn. Its territory became the battleground of the Assyrians, the Persians, and the Greeks, before the Christian era. In recent centuries it was dominated by the Ottomans, while the British and French eyed it hungrily in their avid pursuit of empire, with Russia hovering constantly in the background, licking its chops.

Palestine remained the keystone, and mastery of this small area was vital for the control of the entire Middle East. The twentieth century proved no different than the previous forty. Palestine still exercised considerable influence on the rest of the region. The upheaval and chaos of the first world war enabled the British to move in, in the wake of the departing Turks. The territories to the north, now known as Syria and Lebanon, came under the domination of the French. Most of the remainder fell to the British.

If the pattern was to have followed that of the past, this order should have become permanent for at least the balance of the century, but the world was no longer docile, content merely to survive. Revolution was in the air, and the various nationalities clamored for a place in the sun. Some sought independence as a

sense of dignity and pride. For others like the Jews, persecuted and expelled from the lands of their birth, it became a grim battle for survival, and self preservation took precedence over mere chauvinism.

Great Britain was granted the mandate over this turbulent area, bitterly contested by Jew and Arab, for it was vital to her interests. Not only was it the gateway to her Indian Empire, but to the vast Middle East oil fields, that she realized perhaps earlier than other powers, that her very survival could very well depend upon them.

To the British Colonial Office the solution seemed simple. There were perhaps a half million Jews surrounded by a hundred million Arabs. The Jews were vociferous and presented a just claim, but the Arabs had the oil, and their support was therefore paramount. By tacitly encouraging the Arabs to protest and prevent the Jews from arming for self defense, bloody pogroms soon occurred.

It was true that Great Britain had magnanimously granted the Balfour Declaration, promising that Palestine would become a homeland for the Jews, but it seemed that fate and Allah ordained otherwise, and that the Jews would have to be content to remain on Moslem sufferance, and the British set out to prove that the Mandate was untenable.

And so the matter may have rested, had not a new menace to the Jews erupted, that thrust the threat of Arab hostility into the background. Hitler became Chancellor of Germany and demanded that the country be made Judenfrei. It would seem that the disposition of a half million German Jews would have constituted no great problem to the world powers, but for the fact that

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# Arab A-Bomb

they were absorbed with what was regarded a far greater menace — the peace of the world. A determined show of strength would have solved the problem, but British leadership was weak and completely dominated by fear.

Chamberlain rushed off to Munich, carrying his umbrella, as his security blanket, and shortly returned in triumph. He had met with Hitler and was elated to have solved the problem. He brought with him the promise of peace in our time. The price of this peace was glossed over by the euphoria of the moment. It merely required the surrender of the Sudetenland, an area with a predominantly German population. The political leaders however were well aware that this strongly fortified area was all that protected Czechoslovakia, and that yielding it to the Germans would leave the country utterly defenseless with its destruction inevitable.

A mighty empire that could erase a nation off the map with a flick of the pen could hardly be concerned about the fate of a few hundred thousand Jews. And so the die was cast. German Jews could not be permitted to enter Palestine, arouse Arab resentment and create unrest.

The port cities of Europe became flooded with German agents whose sole purpose was to prevent the escape of Jews from the Nazi death trap. Countries that harbored Jews were forced to expel them, or deny them admission. Port cities were pressured to prevent them from sailing, and consulates were urged to refuse or delay visas, and as Germany invaded one country after another, land borders and the fate of the Jews were sealed.

Only armed might counted, and Jews had none. When Stalin was once told that a certain measure would displease the Pope, contemptuously asked how many divisions the Pope had. While the British were quite willing to enlist Jews for hazardous duty, they were loath to arm them, despite the ever pressing Nazi menace.

The war finally came to an end, but not the problem of the Jews. Palestine was sealed off more tightly than ever, but the Jews were resolved to bring in the survivors of the Nazi holocaust, and defied the British and their "White Paper." In time even those that had hoped the British would eventually relent, and ease their oppressive immigration policy, lost patience and joined forces with those determined to expel the British.

As time passed and unrest mounted, the British decided that the Mandate was not worth the trouble and turned it back to the UN for resolution. The major portion of Palestine had earlier been handed over to Emir Abdullah, later given the title of king, and known as Transjordan. After considerable politicking and interminable debates, small areas with predominantly Jewish populations were allotted to the Jews, with the major portion assigned the Arabs.

Yet even this truncated fragment was received jubilantly by the Jews, overjoyed that at long last they would have a state of their

own. No one stopped to realize that these small areas scarcely visible on the map, among the huge tracts allotted to the Arab states, would hardly be viable. Had the Arabs graciously accepted the UN decision, it was inevitable that the Jewish state would have been overwhelmed in a few generations by the Arabs with their far higher birth rate.

Yet the Arabs carried away by the jingoistic oratory of their leaders were adamant in refusing to accept the Jewish state, and Arab armies from the surrounding countries gathered at the borders.

The British had one more trick to play. Right up to the time of departure, the kibbutzim and Jewish settlements had been assiduously searched for hidden arms, that had painstakingly been gathered for defense, awaiting the Arab invasion, and confiscated.

With seven Arab armies awaiting the departure of the British, and hundreds of irregular forces who had already entered the country in defiance of the UN, with the knowledge and often the connivance of the British, it appeared that the Jews would soon be overwhelmed.

Ernest Bevin, the Colonial Secretary, had been convinced that a massacre would ensue with the Arab invasion, and as the outnumbered and practically defenseless Jews would be overrun and slaughtered, there would be an outcry for the British to return and restore order. This, Bevin would proceed to do in his own good time, on the promise that the Jews would disarm, disband their "illegal" forces, and agree to abide by British rule.

The expected massacre failed to materialize, due perhaps more to Arab disunity than Israeli military supremacy. Also, many of the irregulars had come expecting easy loot, rather than fight, followed by their women with gunny sacks to carry off the booty.

Of the Arab forces, the best was the Arab Legion of Transjordan. These men had been trained by the British commander, General George Bagot Glubb, referred to by the Arabs as Glubb Pasha, and his British officers who led the Legion. The British arsenal consisting of tanks, armoured vehicles, heavy machine guns, a considerable amount of artillery, with a huge stockpile of shells had been acquired by them.

While the Israelis had been careful to avoid damage to holy places, the Legion turned their artillery loose on the Jewish Quarters in the Old City, as well as on West Jerusalem, in a constant barrage. Civilians took a heavy toll, particularly in the cramped quarters of the Old City. Finally, with ammunition exhausted, and most of the defenders dead or wounded, the survivors surrendered, and the Holy City so precious to all Jews, was lost.

Although Abdullah had promised Golda Meir in secret meetings, that he would support the State of Israel, and refrain from joining in the attack, the temptation to participate in the spoils proved too great a temptation. He gained the Old City of Jerusalem as well as the West Bank, although the Arab countries never acknowledged his claim to

the conquered territory.

Israel owes a debt to the Soviet Union. It was Gromyko's strong stand for Israel in the UN that helped bring the State of Israel into existence. While it is true that he was prompted more by the desire to hasten the departure of the British from the Middle East than the love of the Jews, his aid was important. With the vacuum created, the Soviets began to move in. To overcome Arab hostility of their support of Israel, they now offered generous financial and military aid to the Middle East Arab countries.

Despite this aid the Soviets so generously supplied, the many Arab attempts to destroy the State of Israel invariably ended in failure, and without aggressive Soviet intervention in the UN could easily have resulted in disaster. Aware that unless economic conditions in Egypt drastically improved, revolution was inevitable, President Sadat made his dramatic trip to Jerusalem in search of peace. With President Carter's help, terms were finally agreed upon at Camp David, and the world began to breathe more easily.

Unfortunately, U.S. prestige following the Vietnam fiasco, and Watergate, dropped precipitously, and now suffers one humiliation after another. The U.S. Ambassador in the Sudan was brutally murdered, and the murderers although known, escaped scott free. In Afghanistan another ambassador suffered a similar fate. The embassy in Libya was sacked and burned. In Iran fifty hostages endure humiliating indignities at the hands of a group considered to be Marxist oriented. On TV it is this group that are armed. The very appearance and antics of the screaming mob that gathers before TV cameras, belie the possibility of their being students. The situation in Iran is sheer chaos.

The defection of Sadat threw consternation into the ranks of the Arab countries, and he was branded a traitor to the Islamic cause. Egypt has born the brunt of the Arab-Israeli wars, and suffered the greatest number of casualties, despite the fact that while Moslem, it was not an Arab state. With the removal of the Egyptian army from confrontation, the Arab countries frantically sought to strengthen their alliances on the eastern Israeli border. A union between Iraq and Syria was proposed. Unfortunately, the Arab countries distrust one another with hatred almost as great as what they bear for Israel.

The Soviet threat in the Persian Gulf and in Afghanistan has the Arab nations particularly anxious to have the situation in Iran resolved. They are fast losing enthusiasm for Khomeini, his Islamic fundamentalism and militancy, with his desire to take the country back a thousand years. The people counted on the revolution to carry them forward to freedom and democracy, not backward into ninth century feudalism.

The Islamic revolution in Iran has increased the insecurity of King Khalid of Saudi Arabia, as well as King Hussein of Jordan. The revolutionaries demand the elimination of kings and a return to fundamentalism, and the simple, orthodox Islamic religion. With this rivalry, fear and distrust, it is

evident that the Arab rulers have more to be concerned about than the chaos of another war with Israel. Certainly Saudi Arabia, Jordan,

Iraq and Syria are more troubled about their own internal problems than those of Yasser Arafat. Apparently the only Arab

leader unconcerned, is Col. Muammar Kaddafi of Libya. Not only is he recognized as a devout Moslem, but has more oil wealth than his under-



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# ★ Arab A-Bomb

(Continued from preceding page)

populated country could possibly make use of. He has been liberal in his aid to the various PLO factions. Recently he is considered to have switched his support of Arafat in favor of George Habash. For some time Arafat has argued in favor of accepting the limited autonomy of the West Bank offered by Israel, as a starting point, to be utilized as a base of operations against Israel. This has been opposed by the rejectionists who adamantly refuse to tolerate the presence of the Jewish state.

George Habash has remained consistently radical in his opposition to Israel, and although Christian is still an Arab, and Kaddafi has formed alliances with the Soviets, an atheist state, when it suited his convenience, and supplies them with naval bases.

Since the Arab defeat in the 1973 War, despite the advantage of surprise, the huge military buildup, and the fact that but for the UN cease-fire,

sponsored by the Soviets, the Second and Third Egyptian armies would have been hopelessly trapped, Kaddafi has sought for the ultimate weapon that could accomplish what the frequent wars had failed to bring about. What he yearns for has been the atomic bomb.

Time and again the Soviets have been importuned for even a miniature bomb, as Kaddafi's most fervent desire has been the destruction of Tel Aviv, but the dangers were greater than the Soviets were willing to risk. Other countries that possess the bomb were equally cool, but Kaddafi has never abandoned hope that one day such a bomb would be available.

Periodically, chancelleries would be thrown into a state of panic with the disclosure that supplies of uranium have unaccountably vanished. The host nation would be embarrassed and eventually ascribe it to an inventory error. The facts are that the component parts for an atomic bomb are fairly easily

obtainable, and that sooner or later the illegal creation of such a bomb will materialize. All it requires is money, and the oil rich Arab countries are willing to spend it, and a psychopathic personality like Kaddafi would not hesitate to use it. The facts are that a college student recently demonstrated that an atomic bomb could be created from data readily available at the public library.

This possibility has also been mentioned in a recent *Global Report* by Richard Hudson, who declared that "a nightmare is that Kaddafi might help George Habash obtain a crude nuclear bomb." Hudson stated that it was advisable "to exert pressure on Israel to talk directly to the PLO, of which Yasir Arafat is the recognized leader, if peace is to be realized." There have been persistent rumors that Pakistan is being financed by Libya to create a bomb for the PLO, which president Muhammad Zia ul-Haq denies. He claims that his interest in nuclear energy is for peaceful purposes. The new threat from the Soviets in Afghanistan may curb this adventure, as he is anxious to obtain aid from the United States.

However, it must be remembered that there are other substantial terrorist groups that operate independently of Al Fatah. Its chief rival is the "Popular Front for the Liberation of Palestine" led by Dr. George Habash, which grew out of the ranks of the Arab Nationalist movement, and is supported by OPEC contributions, particularly from Libya.

The *Global Report* stresses that "peace will be possible only if the Palestinians are permitted genuine self determination, including the right to an independent state in the West Bank." Hudson also adds that there will have to be military limitations on such a state, and that it would be desirable for it to become federated with Jordan.

Such an event would merely be repeating past history. King Hussein of Jordan was the only country to grant citizenship to Palestinians, wherever they happened to be living. The PLO took over control of the Palestinians in Jordan, their armed bands roaming at will, demanding contributions from

merchants, resorting to extortion, and forming an independent state within Jordan. Matters finally came to a head with an attempt to assassinate the king.

Civil war developed between the PLO and Hussein's Arab Legion. Thousands were slain in the fighting that took place in September 1970. The surviving PLO forces were expelled into Syria and Lebanon. Hussein was bitterly condemned by the Arab world, remaining a pariah until recent years, when Jordan became a factor of vital importance to the Arab countries.

No man can serve two masters, and no country can have two rulers. The Arab

Federation conceded that the West Bank would not be viable on its own, and that union with Jordan would be necessary. Thus it is evident that even were an autonomous independent state created in the West Bank, rivalry between Hussein and Arafat would persist, and create an untenable situation.

Israel is a democratic nation struggling to survive in an area of the world where representative, free government never before existed. It is vital to the stability and prosperity of the Middle East, and in time the Arab countries will recognize the contributions it has to offer, accept Israel as a desirable neighbor, and agree to live in peace.

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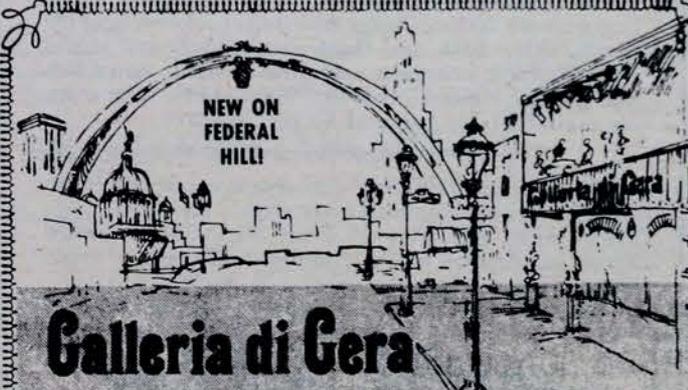
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