

## Shultz: U.S. Not Seeking To Impose A Solution To Middle East Crisis

NEW YORK (JTA) — Secretary of State George Shultz assured American Jewish leaders last Sunday night that the United States does not intend to impose a solution of the Middle East crisis.

"When it comes to safeguarding the long-term security of Israel, the friendship and resolve of the United States are second in importance only to Israel's own resolution and strength," Shultz said. "And, in the final analysis, that friendship and resolve deserve, in return, to be reciprocated by a willingness to listen with an open mind to the views of others."

But, Shultz stressed, "we have a right to be heard, but we have no intention of using our support for Israel's security as a way of imposing our views."

Shultz, in his first public speech since he assumed office in July, addressed about 300 national leaders attending the opening session of the United Jewish Appeal "Hineni I" leadership meeting held at the Helmsley Palace Hotel here. The dinner was for donors of \$100,000 and more and marked the first public event here in the 1983 UJA/Community campaign.

The Secretary of State was received with enthusiasm by the audience who interrupted his speech four times with applause and gave him standing ovations at the beginning and the end of his address.

During his 30-minute speech Shultz repeatedly stressed the U.S. commitment to a secure and strong Israel. But he also emphasized that President Reagan's new Mideast plan offers a one-time opportunity for peace in the Mideast that should not be missed by Israel and the Arabs alike.

"The President has offered a challenge — the challenge of peace — to Israelis and Arabs alike," Shultz declared. He said that Reagan decided to introduce his plan "because the Mideast today is at a moment of unprecedented opportunity. Israel, the moderate Arab states, the Palestinians, and the United States are all affected, and all now face the choice between hope and frustration, between peace and conflict." He said that all parties involved should not miss this unique opportunity for peace for it may never come again.

"Israel has demonstrated once again, at tragic cost, that it will not be defeated militarily," Shultz said. "If Israel's adver-

saries want peace and justice they must recognize, clearly and explicitly, the right of the State of Israel to exist, and they must enter, as President Reagan said, 'direct, hard, and fair' negotiations with Israel. When they do, Israel then has the chance to translate military strength into peace, the only long-term security."

Claiming that Reagan's plan "is gathering force and momentum, both here and abroad," Shultz said he believed it will gather even more support "as people read and study that speech carefully." Reviewing the major points of the President's initiative, Shultz stated:

"Our vision of the future on the West Bank is one guided by a vision of a secure Israel living with defensible borders and by our abiding belief that it is not in Israel's long term interests to try to rule over the more than one million Palestinians living in the West Bank and Gaza."

As for the President's proposal that the Palestinians be granted self-government in association with Jordan, Shultz said that the United States believes, however, "that peace cannot be achieved by the creation of an independent Palestinian state on the West Bank and Gaza. The President has stated clearly and unequivocally that we will not support an independent Palestinian state in the territories."

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## Begin Favors Early Vote To Test Labor On American Plan

The presentation of the Reagan plan, accompanied by the Labor opposition's assertions that the Israeli people supported it, have prompted Prime Minister Menachem Begin's favor of an early parliamentary election.

Begin said, in an interview with the army magazine *Bamahaneh* last week, that he would not mind holding the elections earlier than the term's expiration in 1985. He suggested that the elections take place in May or June of next year.

According to recent opinion polls, Begin's Likud bloc is very popular with the Israeli public and would win a clear majority in Parliament if elections were held at this time.

## Sickles Sentenced For Defacing JCC

PROVIDENCE — Charles W. Sickles was sentenced Tuesday by Superior Court Judge William M. Mackenzie for painting a swastika on the Jewish Community Center in celebration of Hitler's birthday in 1979.

Sickles, founder of a Providence chapter of the Ku Klux Klan, will serve nine months for malicious destruction of property, a misdemeanor he was convicted of on Sept. 1. Mackenzie ordered that the time be served after Sickles finishes serving a five-year federal sentence for firearms violations.

Formerly of Althea St. in Providence, Sickles was one of four persons charged with painting the swastika on the JCC three years ago. Two of the other defendants, Patrick C. Labbe of Pawtucket and his ex-wife, Linda, were indicted with Sickles but in exchange for their testimony, charges against them are to be dropped, provided they don't get into any trouble with the law in the next year. Charges against a fourth defendant, Vincent I. Johnson, are pending.

The Labbes were with Sickles on April 20, 1979, and said they saw him paint a swastika on the building while they waited in the car.

Labbe said that Sickles would talk about the overthrow of the government, the extermination of the Jews and the "gays," and "sending the blacks back to Africa."

## B'nai B'rith Says Reagan Plan 'Worthy Of Consideration'

WASHINGTON — B'nai B'rith, the American Jewish service organization, last week praised President Reagan's plan for the Middle East, saying it was "worthy of consideration not only because it recognizes the danger and impracticality of an independent Palestinian state, but because it asks Jordan to take responsibility for negotiating directly with Israel on the future of the West Bank and Gaza."

Jack J. Spitzer, the organization's international president, said in a statement that, although the group had specific reservations with Reagan's proposals, they commend him "for putting forth a Middle East peace plan which combines a United States commitment to secure and defensible borders for Israel with a formula designed to draw in new Arab negotiating partners."

Several Jewish and Arab-American groups have been discussing the plan at length, but the problem has been further complicated by the Israeli Government's rejection of the plan. Jewish groups which usually support the official Israeli position have tended not to support the negative approach of Prime Minister Menachem Begin's Government. Instead they have reacted in a more positive manner, even while listing objections to specific aspects.

Julius Berman, chairman of the Conference of Presidents of Major American Jewish Organizations, issued a statement that supported Reagan's efforts to have the peace talks initiated again. The statement also stressed the necessity for Arabs to recognize Israel.

But the organization objected to Reagan's proposal for linking the Palestinian region in the West Bank to Jordan, saying this would pre-empt the negotiations.

The Washington representative of the Union of American Hebrew Congregations, Rabbi David Saperstein, said, "This is a momentous time because of the possibilities of moving toward peace. The

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**REBECCA BROSOFSKY: WOMAN-OF-VALOR.** Ninety-three-year-old Rebecca Broszofsky was honored as the Woman of Valor by the JCC Golden Age Club on Sept. 10. Before the noontime meal, Donald Jaffa, President of the Club, awarded Mrs. Broszofsky a plaque honoring her as the GAC member-of-the-year/a woman of Valor. Active in the Club for over a decade, Jaffa praised Mrs. Broszofsky as "A woman to be commended for her generosity and kindness; she personifies the Jewish mother." Rob Goldberg, Group Services Coordinator of the JCC, concluded the testimonial by singing Yellen and Pollack's classic song, "A Yiddishe Momme."

## Foreign Teachers Reject New Israeli Regulation

TEL AVIV — Twenty-eight foreign professors at al-Najah University in Nablus refused to sign a statement on Sunday saying they would promise not to support Palestinian guerrilla groups.

For the first time, Israel has demanded that this year all foreign students and teachers at Palestinian universities located in the West Bank sign individual written promises "to desist from taking any action and from rendering any services which are likely to help and support directly or indirectly" the PLO or other guerrilla groups.

The teachers, including some Americans, told reporters that they would not adhere to the new Israeli regulation. The group, from Britain, Belgium, the U.S., Canada, and Arab countries, make up about one-third of the Palestinian university's teaching faculty.

## Pope John Paul II Meets With Arafat In Private Session

PLO chief Yasser Arafat met yesterday in a private session with Pope John Paul II at the Vatican in Rome. The meeting was part of a diplomatic effort to gain support for a Palestinian state.

Although the Pope told Arafat that he believed that the Palestinians deserve a homeland, he said there must be an end to terrorism, violence and retaliation. The Pope also called for the PLO and Israel to "accept the existence and the reality of the other."

The meeting, which drew bitter criticism from Israel, lasted about twenty minutes. Upon leaving, Arafat flashed the victory sign and smiled as he made his way past reporters.

In a statement released by the Vatican, it was reported that John Paul expressed good will for the Palestinian people. The statement said the Pope also told Arafat, in English, that the Middle East peace solution "must exclude recourse to arms and violence in every form, and above all terrorism and retaliation."

Whatever Arafat told the Pope was not reported by either the Vatican statement or PLO spokesmen.

## Temple Beth Am-Beth David Holds Sanctuary And Chapel Dedication

by Darlene Mikula

"The sanctuary and chapel completion affirms that man's role is not to destroy, but to build," said Rabbi Milton L. Kroppnick in his address last Sunday evening to the Temple Beth Am-Beth David congregants who had gathered for the dedication services of their new sanctuary and chapel.

"... This accomplishment conveys the feeling that we ought to strive continuously to become something more than we are," the Rabbi said.

The dedication services were highlighted by a procession of the Temple's Torahs carried by past presidents of the congregation. The Torahs were then placed in the ark in the new sanctuary, thus marking the official dedication of the building.

Harry Katzman, Chairman of the Building Committee, presented the keys of the building to Robert J. Silverman, President of the Temple. Katzman also affixed the Mezuzah to the right-hand side of the

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**ROBERT J. SILVERMAN, President of Temple Beth Am-Beth David, welcomes over 300 congregants to the dedication services of the new sanctuary and chapel.**

## Knesset Approves Government's Conduct Of The War In Lebanon

JERUSALEM (JTA) — The Knesset approved the government's conduct of the war in Lebanon by a vote of 50-40 last week. The endorsement was followed by a tense debate over President Reagan's Mideast peace proposals, flatly rejected by Premier Menachem Begin's Cabinet early this month but supported by the opposition Labor Alignment as a basis for negotiations over Palestinian autonomy.

The debate between Likud and Labor over the war centered on its expansion and the level of force applied rather than on the original war aims. Labor agreed with the necessity to rid south Lebanon of Palestinian terrorists menacing Israel's borders. But it questioned the need to send Israeli troops to the environs of Beirut, 60 miles north of the border and the intense land, air and sea bombardment of west Beirut.

Begin implied that the Palestine Liberation Organization and the Syrians bore sole responsibility for the expansion of the war. He said the PLO had two chances to end the bloodshed; the first on June 11, five days after the fighting started, when Israel declared a unilateral ceasefire after clearing the terrorists from a 40-mile zone in south Lebanon; and again on June 26 when Israel offered the PLO and the Syrians safe conduct out of Beirut via the Damascus highway.

According to Begin, the war brought peace and a new life to the inhabitants of Galilee. He challenged Labor to go to the towns and villages of Galilee and try to tell the people there that the campaign was unjustified. "Its own local supporters would be the first to disagree," Begin said.

The war, Begin claimed, achieved three purposes — peace for Galilee, "a considerable amount of peace for all of Israel's citizens," and restoration of the deterrent force of the Israeli army.

Much of the Knesset debate on the war was conducted by Defense Minister Ariel Sharon, the architect of Israel's military strategy and tactics, and Haim Barlev, a Labor Party leader who was Chief of Staff during the 1967 Six-Day War.

Sharon extolled the war as a "stunning achievement which created an earthquake in the area." Nobody had believed, he said, that terrorism could be uprooted from Beirut.

Sharon attacked the Reagan plan. "We are on the threshold of a new, mighty struggle," he said. "One tries to impose on

us a plan which conflicts with our own interests and the Camp David accords. The events in Lebanon should light a thousand warning candles against suggested demilitarized zones according to the American plan," he said. One of the by-products of the war is the increased ability of Israel to cope with new plans without the pressure of terrorism, the Defense Minister added.

Barlev conceded that the vast majority of Israelis agreed that there was no way to avoid military action to free the northern settlements from terrorist fire. Even world public opinion showed understanding and as long as the war was conducted in those limits, there was no criticism, he said.

"The debate is on the justification of using force to achieve secondary goals, not the main goal of peace for Galilee," Barlev declared. It is also "on the moral affects of such a war. It was the first time since the establishment of the State that we pursued goals which were not a vital necessity for the existence of the State."

Barlev agreed that a stable government in Lebanon and the ouster of the PLO and the Syrians from that country were desirable goals. But Israel's existence does not depend on them, he observed. "Lebanon has never been a security problem for Israel. From this point of view, it really doesn't matter if we sign a peace treaty with Lebanon or settle for formal arrangements, such as the good fence," he said. The latter was a reference to the open borders Israel has maintained with Lebanon since the civil war began in that country.

Sharon alluded in his speech to Israel's future security requirements in Lebanon. He repeated that there would have to be a security zone of 40-50 kilometers in south Lebanon devoid of artillery and other offensive weaponry. "Neither UNIFIL (the United Nations Interim Force in Lebanon) nor the multi-national force (in Beirut) will be able to assure us of such security," he said.

Sharon had said a few days earlier that Israel may have to control south Lebanon indefinitely by occupation or other means unless Lebanon signs a peace treaty with Israel.

The Knesset, officially in recess, was convened in special session to debate the war and especially the Reagan plan which has added a new dimension to the situation.

WASHINGTON (JTA) — The Senate unanimously adopted a Sense of the Senate Resolution this week urging the International League of Red Cross Societies to formally recognize the Magen David Adom. The Senate resolution was introduced by senators Paula Hawkins (R. Fl.) and Christopher Dodd (D. Conn.) who are co-chairmen of the U.S. Committee to Secure Recognition of the Magen David Adom by the League of Red Cross Societies. Speaking in favor of the resolution on the Senate floor, in addition to the two sponsors, were Senators Charles Percy (R. Ill.) and Claiborne Pell (D. R.I.), the chairman and ranking Democrat on the Senate Foreign Relations Committee which had first approved the resolution last month.

JERUSALEM (JTA) — Israel has refused to cooperate with an international committee studying "reported violations of international war" during the war in Lebanon on grounds that the terms of reference of the panel are "limited and one-sided." The committee, in Lebanon early last week and here late last week, is headed by Sean MacBride, a Nobel Laureate and Lenin Prize winner.

TEL AVIV (JTA) — An army spokesman has denied foreign press reports that the Israel Defense Force penetrated into west Beirut and seized buildings of the Hungarian and South Yemen embassies in the Ein Jajha quarter of the city. The spokesman emphasized that the IDF respects the sovereignty of all embassies in Beirut.

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# Yom Kippur Services

## U.S. Wants Freeze On Jewish Settlements; Opposes Dismantling Existing Ones

WASHINGTON (JTA) — Secretary of State George Shultz disclosed last week that while the Reagan Administration urges Israel to freeze the construction of Jewish settlements on the West Bank and Gaza, it opposes "dismantlement of existing settlements."

"The status of Israeli settlements must be determined in the course of the final status negotiations" for the West Bank and Gaza, Shultz told the House Foreign Affairs Committee. "We will not support their continuation as extra-territorial outposts, but neither will we support efforts to deny Jews the opportunity to live in the West Bank and Gaza under the duly constituted governmental authority there, as Arabs live in Israel."

Shultz's remarks were made as he briefed the committee at a hearing he requested to explain President Reagan's peace initiative for the Middle East which Reagan unveiled in a nationally-televised address September 1.

In his statement to the House committee, Shultz made several other points that were not included in the Reagan television address but were made as "talking points" to Israel and the Arab countries. These involved the autonomy period for the Palestinians in the West Bank and Gaza which Shultz said would be a "transition" time during which the final status of the territories will be negotiated.

These points, which Israel has already rejected, are that the United States believes that full autonomy should give the Palestinians "real authority over themselves, the land, and its resources, subject to fair safeguards on water; economic, commercial, social and cultural ties between the West Bank and Gaza and Jordan; East Jerusalem Arabs to be allowed to vote for the autonomy authority, and progressive Palestinian responsibility for internal security based on capability and performance."

Shultz urged Congress to "stay with the President in his determination to sustain"

his initiative, and "to look for the long-term just solutions."

When Acting Committee Chairman L.C. Fountain (D. N.C.) asked what the United States would do about Israeli "intransigence," Shultz said that the President's proposals were in the early stages, as Reagan did after the Knesset rejected Reagan's proposals. Shultz said the various parties were staking out positions for negotiations. Shultz said the United States had made its position public and now was waiting "for the right people to come to the negotiating table."

### Shultz Cites Begin As Peace-Maker

When Rep. Benjamin Rosenthal (D. NY) said he could not see Premier Menachem Begin changing his position, Shultz noted that Begin already has a record as a peace-maker as one of the signers of the Camp David accords. Shultz stressed, in his opening remarks, that former President Carter said that Reagan's peace initiative "is absolutely compatible with the Camp David agreements."

The Secretary said that the Reagan Administration's "initiative" will give the Camp David provisions "their full meaning and a new dynamism." Shultz again ruled out any new pressure on Israel, except "the compelling pull of peace."

Rep. Bob Shamansky (D. Ohio) said the only pressure that would work on Israel would come from within Israel itself and from the Jewish people abroad, but he said this will not be exerted until Israelis and Jews see that the Arab states have given their "explicit" recognition of Israel instead of the "implicit" one they continue to talk about. Shultz noted that Reagan, in his speech, urged Arab recognition of Israel.

### Says All Parties Were Consulted

Rosenthal and Rep. Benjamin Gilman (R. N.Y.) raised the question about Israel's charges it was not fully consulted. Shultz said that all the proposals had long been made privately by the United States and

were well known by all the parties.

He said that, in formulating the proposals, the United States wanted to first make sure that King Hussein of Jordan would be willing to consider them and when this was assured, then Egypt, Saudi Arabia and "of course, Israel," were given the "talking points" before Reagan made his speech.

But Shultz indicated that the United States had been worried about leaks from Israel, although he did not mention Israel by name. "The minute you go, at least to some people, and say 'here is what the President of the United States is thinking of saying,' it is in the public domain," he noted.

Shultz said that Reagan decided to make his TV address that night on September 1 after details of his proposals had been revealed. While Shultz did not mention Israel in this connection, the details were revealed in Israel earlier that day.

### Reagan's Plan Gets Wide Support

Most of the committee members indicated support for the President's proposal but Rep. Dante Fascell (D. Fla.) indicated criticism when he said that, at a time when Israel made it possible to restore a strong central government in Lebanon, the United States had "dusted off an old Jordanian plan for peace in the Mideast."

Fascell and Rep. Stephen Solarz (D. N.Y.) questioned the United States abandoning its role as a mediator. Shultz, who has experience as a labor mediator, said there are many roles for a mediator: sometimes just taking messages between the parties, sometimes making private proposals, and sometimes public proposals. He said the United States had decided that now is the time for public proposals because of the "stagnant state" of the autonomy talks.

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## MG Foundation To Celebrate 18th Birthday

The Rhode Island Chapter, Myasthenia Gravis Foundation, Inc., will celebrate its 18th Birthday on Oct. 1, 1965-1982.

The Foundation has 229 MG members and 600 MG donor members, and is dedicated to promoting research toward the prevention and treatment of MG. Through letters, newspaper articles, and television coverage, they have tried to locate every MG victim in R.I. and inform them of the R.I. Chapter Diagnostic Clinic which is available for their use at Miriam Hospital in Providence.

Myasthenia Gravis is a non-contagious neuro-muscular disease which can strike anyone at any age. Acripler and potential killer, MG is an abnormal fatigability of the muscles under voluntary control brought about by repeated use of these muscles and repaired by rest and anticholinesterase medication. The muscles and the nerves are healthy, but communication between them is lost.

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# SOCIETY NEWS

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### Dr. and Mrs. Dickens Announce Birth Of Daughter

Dr. and Mrs. Michael Dickens of Bergenfield, N.J., have announced the birth of their second child, Kirstin, born on July 30, 1982. She has a four-year-old brother, Bryan.

Grandparents are Mr. and Mrs. Joseph Dickens of Warwick and Mrs. John Hoza of Conn. Paternal great-grandparent is Charles Dickens of Cranston.

### Lisa Ann Sheer Becomes Bat Mitzvah

Lisa Ann Sheer, daughter of Mr. and Mrs. Neil B. Sheer, of Foxboro, Mass., was called to the Torah as a Bat Mitzvah on Aug. 14 at the Havdala Service at Temple Adath Sharon, Sharon, Mass. A reception in her honor was held following the service.

Lisa is the granddaughter of Mr. and Mrs. Jerome M. Herman of Cranston and Mrs. Leonard Sheer of Providence. She is also the great-granddaughter of Mrs. Samuel Rakusin of Providence.

### Fall Fashion Show To Benefit Arthritis Foundation

A presentation of women's fashions and furs for both men and women by Wm. H. Harris will be held Sunday, Oct. 3, to benefit the Rhode Island Chapter of the Arthritis Foundation. Proceeds will support Education, Research and Services to arthritic patients. The Brunch program — "Fall Into Elegance" — will take place at the Marriott Inn Providence from noon to 3 p.m.

Co-chairmen for the Arthritis Foundation are Ms. Anna Maria Petteruti and Mrs. Beryl Meyer. Their committee includes: Mrs. Claire Bell, Mrs. Katherine Boffi, Jerry Campisi, Ms. Doreen Coutu, Mrs. Sandra Gertz, Robert LaChance, Sr., Mrs. Sheila Lynch, Arthur Norwalk, Mrs. Eleanor Oddo, Raymond Taglione, Ms. Connie Tarro.

Tickets are available through the chapter office at 850 Waterman Ave., East Providence, or by calling 434-5792.

Mr. and Mrs. Milton H. Winkler of Cranston have announced the engagement of their daughter, Rochelle Ellen Winkler to Charles Robert Ziegler, son of Mr. and Mrs. Arthur Ziegler of Pawtucket.

The bride-to-be graduated from the University of Rhode Island with a B.S. in marketing management. Her fiancé is a Bryant College graduate with a B.S. in management.

Maternal grandparents are Mr. and Mrs. Eli G. Winkler of Pawtucket and Joseph Dubin of Hallandale, Florida and the late Paula Dubin.

Paternal grandparents are Mrs. Max Ziegler of Providence and the late Max Ziegler, and Mrs. Eli Shapiro of Providence and the late Eli Shapiro.

A March 6, 1983 wedding is planned.

### Mr. and Mrs. Fine Announce Birth Of Son

Mr. and Mrs. Barry H. Fine of Nashua, N.H., have announced the birth of their second son, Bryan Paul, on August 21.

Bryan is the new brother of Steven David.

Maternal grandparents are Mr. and Mrs. Samuel Snegg of Cranston. Paternal grandparents are Mr. and Mrs. Max Fine, also of Cranston.

### Roseman Appointed Associate Producer Of A.M. Talk Show

Janet Roseman, daughter of Mr. and Mrs. Sidney Roseman, 206 Deerfield Rd., Cranston, has been appointed associate producer of a newly revamped morning talk show, "AM San Francisco" which will air to a live audience on Sept. 20.

A graduate of Cranston West High School, she earned a B.S. degree from Syracuse University and a master's from Lesley College in Cambridge, Mass., after which she worked as a dance therapist in Boston.

Roseman has a number of credits from her work in media, including being a publicist for KGO-TV, Channel 7, an ABC affiliate in San Francisco. She also produced "The Baxters," a nationally syndicated program, and did promotional work with K-101 Radio and KSFO Radio in San Francisco.

Her freelance writing credits include *San Francisco* magazine, American Conservatory Theatre, *City* magazine (here she also edited two issues), *Cityguide*, United Press International and press work for the National Cable TV and Marketing Society.

She has produced newsletters for Holiday Inns, Inc., written 150 television commercials, done copywriting for clients including Macy's, Emporium, Capwell's and Bullock's, written and produced an audio-visual presentation for Crocker Bank and a promotional film for Shaklee Vitamin Corp.

Roseman is the granddaughter of Mrs. Esther Lundy of Bloomfield, Conn.

## Primary Results

### Kushner Defeats Daunis

The winner in House District 4 on Providence's East Side was Linda J. Kushner who emerged from a four-way race with 783 votes, 101 more than Providence manufacturer Alexander B. Daunis received. Malinda Howard-Weiner trailed Mrs. Kushner by 485 votes and Mitchell Sugarman finished with less than 100 votes.

Mrs. Kushner, a lawyer with close ties to women's political organizations, reportedly spent about \$4,700 on her campaign. Daunis' and Mrs. Howard-Weiner spent even more, with Daunis estimating his expenses in excess of \$10,000.

### Michaelson Captures Senate Nomination

Julius C. Michaelson, former Rhode Island Atty. Gen., was victorious over Helen Flynn in Tuesday's Democratic U.S. Senate primary.

Mrs. Flynn captured less than 20 percent of the votes in the statewide primary contest. She was an anti-abortion candidate whose campaign seemed neither serious nor convincing.

Michaelson, the endorsed candidate, will go on to face Chafee in the November 2 elections.



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# Meetings

## Hadassah

### Cranston Chapter: Bonnie Lipton To Speak

The Cranston Chapter of Hadassah will hold its meeting on Monday, Sept. 20 at the Shalom Apts. Meeting Hall, 1 Shalom Dr., Warwick at 7:30 p.m.

Mrs. Bonnie Lipton, President of the Western New England Region of Hadassah, has just returned from the national convention in Israel and will be the featured speaker.

### Jerusalem Chapter Of Hadassah To Hold 1st Meeting

Jerusalem Chapter of Hadassah will hold its first general meeting of the year on Sept. 22 at 7:45 p.m. at the Shalom Apts., Warwick. Norman Orodener will speak on "The Israeli-Lebanese Crisis: What's It All About?" For further information call 463-9683.

### Metser To Speak At Providence Chapter Of Hadassah's 1st Meeting

The Providence Chapter of Hadassah will hold its first regular meeting of the year on Monday, Sept. 20, at the Jewish Community Center, 401 Elmgrove Avenue, Providence, at 12:30 p.m.

Yuval Metser, Israel's Consul General for New England will speak on the topic "Israel — After Lebanon?"

Metser is a career diplomat and has been with Israel's Ministry of Foreign Affairs since the early 1950's, having held posts in the Department of Middle Eastern Research, Department of Information, as well as coordinator in Tel Aviv between the Ministry of Foreign Affairs and other government offices. He has also served as a member of the Foreign Service as Consul in Istanbul, Turkey, First Secretary and Charge D'Affairs in the East African countries Malawi, Zambia, and Lesotho. He served as Consul for Information at the Consulate General of Israel in Atlanta, Georgia serving for the southeastern region of the United States. He was recently appointed Consul General for New England.

This meeting, to which members and friends are invited, will open with "Tea and Dessert" and will be called to order at 1 p.m. by Shirley Chernick, presiding officer. Doris McGarry is program chairman. Hospitality will be arranged by Lillian Ludman and her committee.

### Trowel Club To Hold Ladies Night, Auction

The Rhode Island Trowel Club will hold their annual Ladies Night and Blind Auction on Thursday, Oct. 14 at 7:30 p.m. at the Ramada Inn in Seekonk, Mass. A full-course steak dinner will be served.

Members and guests are invited. Gifts will be provided for the ladies.

Reservations should be in no later than Oct. 1. Notices will be sent to all club members. Chairmen for the evening are Ben Rabinowitz and Jerry Horowitz.

## Pioneer Women

### Special Meeting To Open Pioneer Women Season

The Dvorah-Dyan Chapter of Pioneer Women will open the season with a very special evening on Monday, Sept. 20, at the home of Professor and Mrs. Marvin Pitterman, 151 Bretton Woods Dr., Cranston.

An interesting program will be presented. All members and prospective members are invited.

### Na Amat Club 1 To Hold 1st Meeting

Pioneer Women Na Amat Club 1 of Rhode Island will hold their first meeting of the season on Thursday, Sept. 23 at 12:30 at the Jewish Community Center, 401 Elmgrove Ave., Providence.

The program for the day will be the showing of movies of the founders of Pioneer Women of R.I. filmed many years ago. Mrs. Molly Sklut, program chairperson, will give a running commentary on the films. Refreshments will be served by hospitality chairperson, Mrs. Leonard Bornstein, and her committee.

### Shalom Chapter Of Pioneer Women To Hold 1st Meeting

The Shalom Chapter of Pioneer Women will hold its first meeting of the season on Tuesday evening, Sept. 21, at 7:30 p.m. at the home of Mrs. Jane Dorchuk. Members are currently in the process of planning a dinner and fashion show to be held at Jordan Marsh on Oct. 26.

Following the meeting coffee and dessert will be served. The highlight of the evening will be a demonstration in the art of potpourri given by Mrs. Eva Leipf.

## Senior Guilds

### Cranston Sr. Guild To Hold 1st Meeting

Mrs. Sally Levy, president of the Cranston Sr. Guild, has announced that the first meeting of the season will be held on Wednesday, Sept. 29 at 11 a.m. at Temple Torat Yisrael on Park Ave., Cranston.

Coffee hour is scheduled for 1:30 p.m. with a business meeting to follow at 2 p.m.

### Majestic Guild To Hold Meeting

The Majestic Senior Guild is meeting on Thursday Sept. 30 at 1 p.m. at Temple Torat Yisrael, 330 Park Ave., Cranston.

Our Florida trip will be starting on January 4, 1983 for four, six, or eight weeks. Details will be given at the meeting.

### Cranston H.S. East To Hold 20th Reunion

On Saturday, Nov. 13, the Class of '62 from Cranston High School East will hold its 20th reunion at the Alpine Country Club at 6:30 p.m. There will be a social hour and dinner.

For further information or tickets please write Sandra Black, 640 Atwood Ave., Cranston, RI 02920. Ticket deadline is Oct. 15.

## Women's ORT To Hold New Membership Tea, General Meeting

The Providence Chapter of Women's American Ort (Organization for Rehabilitation through Training) will be combining its "New Membership Tea" and its first general meeting of the 1982-83 fundraising year on Thursday, Sept. 23.

The tea will begin at 7 p.m. for all new and prospective members. The meeting will begin at 7:45 p.m. for all members — old and new. Refreshments will be served after the meeting.

Rhode Island's Jewish "Home Start" Program is the featured topic for the meeting. Ms. Ruth Ross will explain and demonstrate the various facets of the program. "Home Start" introduces 3-7 year olds to three Jewish holidays this year through its home-oriented program. The teaching series makes use of cassettes, stories, recipes and games.

The combined "Tea-Meeting" will be held at 152 Red Chimney Dr., Warwick. For further information call 942-2222.

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## Temple Emanu-El Holds Annual Memorial Service

Temple Emanu-El will hold its annual Memorial Service at Lincoln Park Cemetery on Sunday, September 26, at 12:00 noon. The service will be conducted by Rabbi Wayne M. Franklin and Cantor Ivan E. Perlman in the chapel just inside the main entrance to the cemetery. Following the chapel service, members may proceed to the graves of their dear ones for personal prayer.

## PROVYTY To Hold 1st Meeting Of Year

Providence Temple Youth invites all students, grades 9-12, to attend their first meeting of the year. The get-together will be held on Sunday, Sept. 19 at 5:30 p.m. at Temple Beth-El meeting hall.

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# Around Town

by Dorothea Snyder



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"Oh-oh," says Jan Melzer. "Seven years have gone by and I'm really not where I want to be!"

This thought surfaces after laboring through a six-year study course towards a Master of Arts degree in Theatre Education at Rhode Island College.

Jan believes she was "born to teach," and that she did at Cranston West where she taught English and theatre classes besides coaching and directing student productions.

"I kept being drawn to Trinity," she says. And for one full season, Jan was house manager evenings and weekends in addition to teaching.

The seven-year-itch sensation made her realize that she wanted to do "something else with her life," and that was stage management.

She knew it was a dead-end street here, because no American college offered any specialized programs in that area.

"Technical people in theatre are pushed up automatically into stage management at theatres in this country without any formal education."

In the Foreign Studies Department at Rhode Island College, Jan came across some pamphlets describing schools where American students would be accepted.

Thumbing through the assortment, she discovered Guild Hall School of Music and Drama in London.

Jan jetted to London in February 1981 for an interview at this very old and originally formatted music school. The interview clicked and she returned there to start classes the following September.

Acceptance to Guild for the two-year stage management program is a highly selective process. Only 18 students from all over the world are accepted for the first year, while another 18 continue on to the second year.

Jan had only intended to study at Guild for one year, but the school's director wanted her to return for the second. Through Guild the British Petroleum Company awarded her a scholarship covering her tuition and allotting her a living stipend.

Last year a tutor at Guild received a phone call from the Royal Shakespeare Company requesting a student in Stage Management to work on a combined production effort for them and the London Symphony.

Jan was chosen for this collaboration of music and drama. The piece, only an hour long, was "Every Good Boy Deserves Favour."

The main principals were mind-boggling:

Andre Previn, playwright Tom Stoppard of *Travesties* and *Jumpers* fame; actor Ian MacKellan who won a Tony for his Broadway performance of *Amadeus* and who was about to bow to his first English performance in two years; and Trevor Nunn, the director who won the Tony for *Nicholas Nickleby*.

"The killer was that I couldn't tell my peers I was doing it per orders of the tutor," Jan notes.

"I was given all kinds of pre-rehearsal instruction such as, 'don't address anyone with the title Mr.' It was strictly on a first-name basis. So it was 'Jan, here's your mike,' and 'Tom, here's your coffee.'"

"Assisting the stage manager, I took care of the refreshments for everyone, placed props on the stage and placed body mikes on the actors.

"During the dress rehearsal, my job was to help keep the actor calm. No matter how famous they are, actors are very nervous people. You can usually find them doing exercises backstage to relieve the before-going-on-stage tension.

"Stage managers constantly assure the actors they're on their team and are there for them!"

Jan is one of two Americans out of the 2000 student body at Guild. When Andre Previn caught her American accent, he perked up and said, "You're an American. Where are you from?" and struck up a conversation with her.

"I shared my script with Trevor Nunn during the rehearsal at one instance. It was the most professional situation I could have been in and I did it for a week.

"If I'm lucky, it will happen again!"

Through a contact at Guild, Jan toured two weeks with the Bristol Opera Company, a semi-professional group who performed Menotti's *Saint of Bleecker Street* in Bath, west of London.

The Company will perform *Aida* in Malta this year, and she has been requested to go with them.

Even though stage management is Jan's priority, she has had to fulfill requirements in acting and dancing.

Of the latter, she says "We're a bunch of klutzes. We fall down a lot."

She has studied the art of swordfighting from the Royal Shakespeare Company. "This is in case we have to block a scene."

Blocking scenes in swordfighting is just a fraction of stage management problems that come up.

Jan itemizes by running down the roles she has to play out. "After the director gives blocking instruction and sets up the action, the stage manager lists the complete agenda and actually runs the show during rehearsals.

"One must coordinate the technical aspects of light and sound, and any scenery that flies up and down. The stage manager is totally in charge during performances checking costumes, dressing rooms and seeing that everyone is where they're supposed to be.

"It's essential to know every aspect of the theatre and to handle any emergency."

## London: A Theatrical 'Play Ground' For Student Jan Melzer

Jan told how a student actor "dried" during a student performance at Guild. "He spotted his mother in the audience and became very nervous. I threw him the lines.

"Though an amateur at this point, this can very well happen to professional actors who might just clam up. You must be alert to cue.

"You have to appear on stage if necessary, so we study voice. We've been told that a day may come when we will step in front of an audience without advanced warning."

Jan grimaces at the thought. "Non-actors certainly don't look forward to that day!"

As an American, Jan feels the school has been great for her and she, in turn, has lent an American hand on occasion.

"Although there are dialect coaches, I was asked to assist with the American accent for a production. The trouble was they all spoke like Rhode Islanders when I got through with them.



JAN MELZER with Terrence Dow, TV producer for London Weekend Television.

"And there was the time that Arthur Miller's play *The Crucible* was in production. Having taught this play to my students back at Cranston West, I helped the kids get into character with my two-hour input on New England, Salem and puritan thinking."

She looks forward to her return to London next week. On tap this year is a six-week classics tour to Italy. Four plays will be presented in repertory alternating each night.

"Usually five or six stage managers accompany the tour which plays in four cities. Milan, Como and Florence are three I know for sure."

Jan hopes to go along. At year's end, Jan would like to stay in London for six months to a year and "put back into the English theatre what they've given me."

She applauds the theatre in London. "I went there initially because people take drama very seriously. It's the accessibility which makes theatre so alive there. And stage managers are hired all over London."

Eventually, Jan would like to be a stage manager at a repertory theatre like Trinity. She wouldn't object to touring with a road company.

Hopefully, it would be a musical. "I love them more than anything," she says, "I wouldn't even mind being in Disneyland."

The Head Administrator of the Barbican Arts Center has indicated to Jan that he would like her to draw up a curricula on stage management based on Guild, bring it back to this country and teach it.

That is another possibility. Jan scoffs at the idea that the English are quiet and withdrawn. "They're so warm, sincere and hospitable.

"I'm enjoying everyone and everything so much that worrying about a job at the end is going to dampen the fun. I'm just taking one step at a time and I'll worry about that when I have to!"

### CORRECTION

In last week's story on Robin Chase and the Florentine Faire, the Providence Inner City Arts office was incorrectly located at 228 Westminster St. It is based at 228 Weybosset St.

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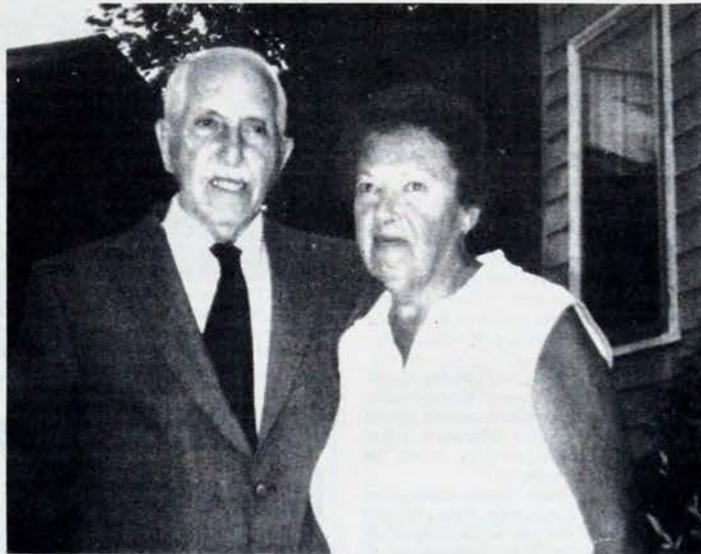
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### Haig To Receive Honorary Doctorate Of Philosophy

JERUSALEM (JTA) — Former Secretary of State Alexander Haig will receive an honorary doctorate of philosophy from the Ben Gurion University of the Negev at Beersheba November 22. He will come to Israel a few days before the award ceremony and hold private talks with Premier Begin and other top leaders. The university is honoring Haig "as a gesture of appreciation for his devoted friendship to Israel."

### Tourism To Israel Declines During War

JERUSALEM (JTA) — Tourism figures have dropped substantially in the past three months, since the war in Lebanon erupted. The August total, just released by the government's Central Bureau of Statistics, shows a 15 percent drop compared with August 1981. In July there was a 16 percent drop compared with July a year ago; and in June, a 22 percent falloff. In absolute numbers, the August 1982 figure was 93,700, and the figure for the three-month summer period was 266,300. The figure for the same three-month period last year was 309,800.



MR. AND MRS. PERCY NEWMAN

Mr. and Mrs. Percy Newman of Providence recently celebrated their Golden Wedding Anniversary. They were married on September 18, 1932 at Temple Emanu-El in Providence. Festivities in their honor were held at the Ramada Inn in Seekonk, Mass., on Sept. 5.

The party was given by the couples five children and their spouses. Their children are Mr. and Mrs. Silverman of Harrisburg, Pa., Mr. and Mrs. Richard Kenler of Pawtucket, Mr. and Mrs. Charles Newman of Cleveland, Ohio, Mr. and Mrs. Louis Newman of Poughkeepsie, N.Y., and Mr. and Mrs. Jay Newman of Rumford. The couple's nine grandchildren were also in attendance as well as other guests from as far away as California.

The evening's festivities started with a special ceremony during which the couple rededicated their wedding vows. The wedding party consisted of the children and spouses of the celebrants. Also in attendance were the original maid of honor, Mrs. Matthew Fishbein of Pawtucket, and the original best man, Mr. Lou Newman of Detroit, Mich. Dinner and dancing followed the ceremony to complete a most enjoyable evening.

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# Your Money's Worth

What To Expect From New Withholding Rules

by Sylvia Porter

A key change in the new law boosting taxes will affect almost every one of you if you have any assets paying you interest or dividends. It's the new rule requiring a 10 percent withholding on these payments. Effective date: payments made after June 30, 1983.

But some of you will be exempt from the new interest and dividend withholding rules. The major exemptions:

— If you are a low-income taxpayer whose federal income tax was \$600 or less for the preceding year (\$1,000 for married couples filing jointly). The preceding year would include 1982.

— If you are taxpayers 65 or older whose federal income tax for the preceding year did not exceed \$1,500 (\$2,500 on a joint return). For couples filing jointly, if either spouse is age 65 or older, both spouses are considered age 65.

— Payments to corporations for which certification will be required. To avoid withholding, taxpayers who are exempt must so certify to the payer (e.g., the bank paying the interest). The certification form will be published by the government and will be made available by the bank or corporation. Prentice-Hall emphasizes that you will want to be certain that you have alerted your elderly parents and other relatives to this requirement.

And you will want to be sure that the certificates are indeed filed as required by your elderly parents or relatives.

As an individual, you don't have to withhold on interest you pay out. For instance, if you owe money to a friend or relative or even a bank, you do not have to withhold on your payments.

There also are exceptions to the types of dividends and interest subject to withholding.

Municipal bond interest is exempt; so are dividends paid in stock (unless they are in lieu of cash dividends), tax-free dividends (payments in excess of corporate earnings and profits), tax-free and capital gain dividends from mutual funds and special tax-free insurance dividends.

There is no exception for the dividends of small corporations, though. If you are part of a small, closely held corporation — no matter how small — you will have to withhold on dividends.

**Q.** When is the tax withheld?

**A.** The general rule is that the tax is withheld when the interest is paid or credited to your account or when a dividend is paid out.

For instance, if your bank credits interest to your account at the end of every calendar quarter, it withholds at the end of every calendar quarter. If the bank credits interest to your account every month, the bank withholds monthly.

**BIG EXCEPTION:** Banks and savings institutions — commercial banks, savings banks, savings and loan institutions, credit unions — can elect to withhold interest on savings accounts and interest-bearing checking accounts once a year at the end of the year.

Interest would be withheld once a year no matter how often it is credited to your account during the year — or no matter how often interest is paid to you.

**FOR SMALL SAVERS:** A bank can elect not to withhold on interest paid or credited to an account if the total interest earned, figured on an "annual basis," would not exceed \$150. The bank determines whether or not the interest will exceed the \$150 limit each time it credits interest to your account.

But be warned: You cannot open four or five accounts at the same bank and have each qualify for the \$150 exemption. That loophole Congress closed before it even opened; your accounts are aggregated.

Important: The new withholding rules do not replace reporting of interest and dividends. Banks and corporations will continue sending the government (and you) a statement reporting your interest and dividends subject to tax. The same statement will now report the tax withheld.

Just be aware: Withholding will take 10 percent of your payment first and you cannot get away with your own "withholding" any longer.



**OUR YOUNGER SET:** Joshua Eric, 2 years old, Lauren Beth, 5 years, and Melanie Faye, 7 years, are the children of Dr. and Mrs. Ronald A. Landay of Mt. Lebanon, Pa. Maternal grandparents are Mr. and Mrs. Leo Pickar of Colonial Rd., Providence. Paternal grandparents are Mr. and Mrs. Morris Landay of Monroeville, Pa.

# Successful Investing

Tax Free Gifts To Minors

by David R. Sargent



**Q** — We would like to open trust fund accounts for our great niece and great nephew, to be invested in a mutual fund, we think. We have read a booklet on Gifts to Minors put out by Dean Witter, but we would like the information spelled out clearly for us. How do we start a trust fund? What tax relief do we get? Do you know of anyone who has such a plan all set up? — I.M., New Jersey

**A** — As of this year, you are allowed to give up to \$10,000 (\$20,000 from husband and wife) per individual without incurring a gift tax to reduce estate tax liability. The usual way to invest for a minor is to set up a custodial account under your state's Uniform Gifts to Minors Act. You need a Social Security number and a custodian for each child's account. Elderly donors are advised to name someone else as custodian, such as the child's parents or other relative (because if you should die before the child comes of age, the assets in the account will be taxed to your estate). It is also helpful if the donor, the minor, and the custodian all live in the same state, when possible, to avoid conflicts in different state laws.

Income earned on the custodial account is taxable to the child, not the custodian or you. That is, unless a parent-custodian inadvertently taps into it for the child's support, in which case he is liable for taxes. Once the child reaches legal age, the assets are automatically turned over to him. If you wish otherwise, then you want to draw up a legal trust stating your terms when you make the gift.

Mutual funds are ideal investments for either custodial or a trust fund account. You will want a growth stock fund, as you want the assets to grow along with the child. Guardian Mutual, T. Rowe Price Growth, Windsor Funds would all be conservative, steady growth choices. Mutual funds will set up a custodial account for you.

**Q** — I am interested in a stock for the long haul that I could buy for my one-year-old grandson. — J.H., Michigan

**A** — Blue chip stocks are also ideal long term growth investments, and are excellent buys in today's market. A few buys for you to consider are: Eastman Kodak, IBM, Johnson & Johnson, Procter & Gamble, and Schlumberger (all NYSE), all top quality stocks.



"FALL INTO ELEGANCE," a presentation of women's fashions and furs for both men and women for the benefit of the Arthritis Foundation, will be held Sunday, Oct. 3, at the Marriott Inn, Providence. Kenneth P. Camara, executive director of the Arthritis Foundation's Rhode Island Chapter, models a natural raccoon coat, while Michelle Poulin, in-house model at Wm. H. Harris, displays leather fashions by Adri. Seated (l-r) are event co-chairmen Mrs. Beryl Meyer and Ms. Anna Maria Petteruti, and Ms. Doreen Coutu, fashion director and narrator for Wm. H. Harris. (Photo by Morgan Rockhill.)

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## Brandeis Students Translate Yiddish Holocaust Poetry

WALTHAM, Mass. (JTA) — An anthology of Yiddish poems both by Jews who perished in Nazi death camps and Jewish partisans who fought the Nazis, along with English translations, has been published by Brandeis University under the title of *And They Will Call Me*.

It was compiled and translations made during the 1979-80 academic year by three undergraduate and three graduate students, fluent in Yiddish and students of Yiddish literature. They were assisted by Joshua Rothenberg, assistant professor of Near Eastern and Judaic Studies.

The undergraduates were Ronald Buchholz of Malden, Mass.; Nancy Wiener of Hollywood, Fla.; and David Maisel of Wellesley, Mass. The graduate students in Near Eastern and Judaic studies included Sharon Green of Willowdale, Ontario; Michael Steinlauf of Cambridge, Mass.; and Zvika Schoenberg of San Diego.

In the first three sections of the four-section anthology are poems written by men and women in the ghettos, in the death camps and among the armed resistance fighters. Many of the poems were gathered by Shmerke Kacherginsky, a Yiddish writer who was a partisan fighter, immediately after the war.

In some instances, they were obtained directly from Jews still waiting in Displaced Persons Camps. The final section contains poems of recognized Yiddish poets which were written after the war.

Rothenberg said that, in deciding which poems to include in the anthology,

the students placed more importance on getting a cross-section of responses and emotions than on the poetic value of a single poem. He added that, while the scope of the published material had to be limited, he and the students believe the collection is a valuable means to study and understand the unparalleled destruction of six million Jews.

Rothenberg explained that "the victims of the Holocaust did not leave written wills, but from scribbled messages on the walls of the chambers of death and from what they told those who survived, we know that their unwritten will was 'Remember us, remember what we did and what was done to us.' Handing down to us their thoughts, feelings and emotions expressed in poetry is part of that testament."

He said the six students tried to provide the fullest possible portrayal of the responses to the Holocaust of its victims. There had been different experiences — for Jews in the ghettos, in the camps, in factories, for those hidden with Christian families. Rothenberg said there was even laughter in the constant shadow and reality of death.

Steinlauf said the wide range of responses reflected in the poems belies the stereotypical notions often associated with the Jewish victims. He asserted that the image of the passive victims as well as that of the uncompromising partisans were simply the extremes of a continuum comprising millions who, with fear and defiance, anger and faith, tried to answer one question: "Why?"

## B'nai B'rith . . .

(continued from page 1)

majority of the American Jewish leadership and American Jewry have grave reservations toward the harshness of the Israel Government response to the Reagan proposal and I think that many Jewish leaders and many Jews in America have serious reservations about the Begin policies of annexation of occupied territories and of settlements and the lack of flexibility on the Palestinian question."

Meanwhile, the National Association of Arab Americans, which is a lobbyist group for Arab-Americans, said it welcomed Reagan's plan but asserted that the President should try to begin dialogue with the PLO.

Another Arab group, the American-Arab Anti-Discrimination Committee, said the Reagan plan didn't address may important issues and "whitewashed" the Israeli invasion of Lebanon.

## PLO Leaders Re-enter Lebanon from Damascus

JERUSALEM (JTA) — It was reported that PLO chief Yasir Arafat's deputy, Abu Iyad, and other PLO leaders have reentered Lebanon from Damascus to boost the morale of PLO terrorists now stationed under Syrian protection in the Bekaa valley and in Tripoli in north Lebanon and to urge them to prepare for further activities against Israel.

Maj. Gen. Amir Drori, the commander of the northern front, told military correspondents in Tel Aviv last week that the Syrians had pulled some troops out of the Golan Heights and transferred them to the Tripoli and Bekaa valley areas. In addition to PLO fighters there, the Syrians now have three divisions in Lebanon and a fourth held in reserve just across the border in Syria, Drori said.

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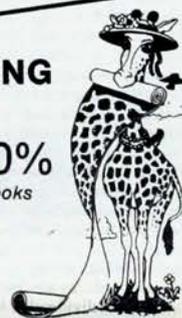
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# ★ STAR

# They Don't Make Rabbis Like They Used To . . .

by Irving Greenberg

Of making complaints about rabbis, there is no end — especially around the High Holy Day season, which is for rabbis what Christmas is for department stores. Everyone seems to feel that this generation's rabbis do not compare in scholarship, saintliness, or rhetorical power to those of previous eras.

Rabbi Arthur Hertzberg, who might be cited as a rabbi for whom one need not apologize in terms of scholarship, articulateness, or leadership, himself published a noted article decrying the decline of the American rabbinate and the disappearance of such giant eloquent figures as Abba Hillel Silver, Stephen Wise, etc.

Most people blame the rabbis for the deterioration or speculate that there is a mysterious spiritual malady in America — possibly "suburbia-itis" — that kills off the grass and lets the weeds grow in the Jewish vineyard.

In America, the rabbis are expected to speak and inspire the people. In Eastern Europe — home of all those great rabbis of yesteryear — rabbis rarely gave sermons. Typically, they spoke twice a year — on Shabbat Shuvah (the Sabbath of Repentance) during the High Holy Day season and on Shabbat HaGadol (the Great Sabbath) preceding the Passover holiday.

Often these two talks were exercises in display of scholarship, i.e. to show people what their rabbi had learned in the six months since he last spoke. Since the average person did not study as much as the rabbi, what kind of scholar would a rabbi be if just anybody were able to fully comprehend his scholarly achievements?

So it became something of a status symbol to have a rabbi whose semi-annual discourse was so learned as to be incomprehensible. Yet these rabbis who could hardly be understood were able to bring whole communities to repentance and observance to full hearted identification with the Jewish tradition!

Franz Rosenzweig once wrote that the key factor in the impact of a lecturer is not the words or the skills but the context — the assumptions, values and loyalties shared between audience and speaker even before the talk begins.

The European rabbis shared the sense of awe of the High Holy Days which vibrated through the medium of Jewish culture, or the sense of Jewish otherness or divine power, so that their mere ap-

pearance evoked most powerful emotions which overwhelmed the listeners. The American rabbis speak to an audience with a variety of values, many totally other than the rabbi's and/or the synagogue's. No matter how persuasive they are, they can hardly match a lifetime of alternate identification or loyalties.

Why was Abba Hillel Silver so moving? He spoke to the pain of the Holocaust and the Messianic renewal of Jewish dignity in establishing the State of Israel which countless Jews shared. They had lived it through the media every day.

When are today's rabbis at their peak? When they rally us to Soviet Jewry, or make a spontaneous appeal during the Yom Kippur War, or when 30 years ago, by their mellifluous, pear-shaped tones and decorous ways, they confirmed to their congregations that the great shared commitment of American Jewry — integration into the United States and legitimation — had indeed occurred.

Years ago, I sat for hours listening to Rabbi Aharon Kotler of blessed memory give a shiur (discourse) or words of edification to a group of his Yeshiva students. His voice was almost inaudible, his language artless, his speech uninflected. Yet in the intensity of the students' will to hear and their palpable sense that here was the last voice of Eastern European scholarship, it was a soul searching experience.

Every community gets the rabbi it deserves, i.e. the rabbi it really wants. Every congregation hears from the best of speakers only a bit more than it was prepared to hear in the first place. Most of the rest is literally turned off.

To the rabbis, this insight presents the challenge: by education, example and creating nurturing structures to build up the level of shared discourse which make people receptive to their message. As for the audience — American Jewry — it would do well to tone down the criticism and nostalgia and look within.

This generation will nurture the kind of spiritual leader (lay or rabbinic) that is prepared to follow. It can turn a stutterer into a Moses, a businessman into a statesman, a writer into a Rebbe. To pun a bit, "the fault, dear Brutus, lies not in our own stars (the rabbis) but in ourselves."

(Reprinted from the Sept. 3 issue of the Long Island Jewish World.)

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# Begin Holds The Aces

For Israel to have accepted, even in principle, the terms put forward by President Reagan earlier this month for a new approach to a Middle East settlement would have undermined everything it had achieved in Lebanon. The dilemma for Prime Minister Begin, if there is one, must be how fast to move towards consolidating in the West Bank and Gaza the gains which the dispersion of the PLO have given his country. To annex the territory outright, and get all the opprobrium over at once, must be a strong temptation. The Americans would then have to absorb that fact, making what excuses they could find to their Arab friends, or join in such sanctions as would bring Israel to its knees economically. Every Israeli knows that that will not happen. Indeed Reagan said so: "America's commitment to the security of Israel is ironclad."

A degree of messianism runs through Israel at present in which the accomplishment of the Jewish destiny is identified not with the advent of a Messiah in person but with the restoration and completion of the state of Israel. That mission will not be carried out until everything West of the Jordan is part of the Jewish state. (If Begin's new coalition allies in the Tehiya Party were to have their way there would remain provinces East of the Jordan, but the Tehiya Party's school of messianism is regarded as somewhat extravagant.) Begin, and indeed his predecessors, have never left much doubt of their design; now, in the moment of victory, the urgent matter in Jerusalem must be to decide how to achieve it. The disadvantage of straight annexation is that it would add some 900,000 Arabs, or 1,300,000 if Gaza is included, to the population, thus upsetting the balance of the Knesset and creating demographic uncertainties for the future in which the Arab population rises more rapidly than the Jewish. Annexation, were it to take place, would require the expulsion of large numbers of Palestinians — or, as they are sometimes called, Arabs living in Eretz Israel. The King of Jordan made clear in an interview with the *New York Times* last week that he fears such a programme of expulsion in order to make Jordan what Sharon says it is: the Palestinian homeland.

The second possibility is to continue and accelerate the policy of informal annexation which has taken place since 1967 and gathered pace since Begin came to office. The aim here is to create and expand Jewish settlements, of which there are now nearly 100, and flood them with people. Israel defiantly snubbed Reagan at the weekend by approving a further seven settlements on the West Bank for 2,000 Jewish families. Informal annexation does not require that the Palestinians be expelled; rather that they be induced to leave by a process of political and economic ostracism or harassment. If it is clear to Palestinians that they have

no worthwhile future in their own country they will emigrate, in larger numbers, the more able to the reluctant host countries of the Gulf, the others to Jordan. At the end of this process it would matter little whether the West Bank were formally incorporated or not: there would be no question that "Judea and Samaria" had become part of Eretz Israel, and Eretz Israel is not necessarily a concept which needs a formally defined frontier.

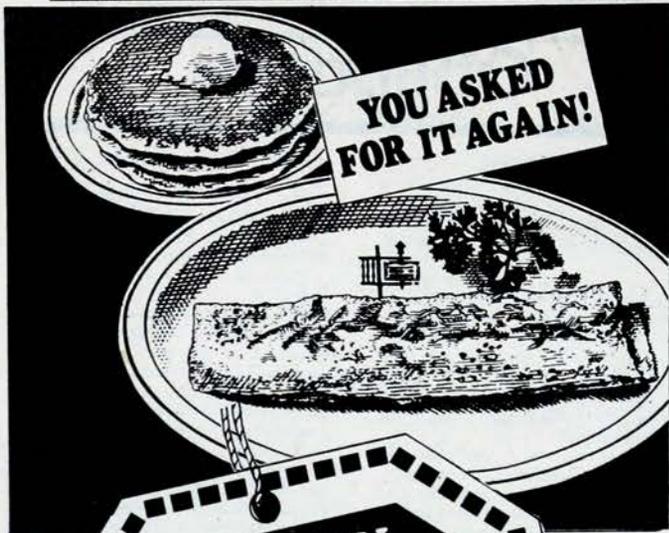
The Israeli Cabinet had first to choose between outright rejection of Reagan's proposals and prevarication. Characteristically the Cabinet chose rejection. This may be the more honest of the two approaches; it may also be the subtler. Having made clear that it will have nothing whatever to do with Reagan's scheme Israel can then bend a little in ostensible negotiation. Such a method should see off several secretaries of state, if not several presidents, by which time the Palestinians will have all but lost their war of attrition against Israeli occupation. And the Cabinet's decision can always, at times of confrontation with the US, be referred back to as the locus classicus of Israeli policy.

Moreover the Israelis have allies working for them in such a programme: the Arab states at large. Jerusalem's decision cannot encourage the Arabs' summit conference towards thought of recognizing Israel, in line with Reagan's urgings. Israel will then be able to assert that it needs the West Bank as part of its defensive screen whereas, as Reagan was able to note, the settlements are not now, if they ever were, essential to Israel's security.

Reagan now faces a somewhat larger difficulty than Begin. He has committed himself to an excellent, if theoretical, programme which is designed to win the support of Arab rulers, especially those who look towards Washington. It is also an ambitious programme. Settlement is halted. Israel gives substantial self-government to Palestinians for five years until a link between the West Bank and Jordan is established. Then, under UN Resolution 242, Israel withdraws its control entirely from "territories" (though not necessarily from every square inch of them) which it occupied in 1967. If there is no movement towards any of the requirements on Reagan's list he is going to look slightly ineffectual.

Reagan must find Begin's position enviable in comparison. Begin has no world strategy to carry out, no foreign rulers to appease, no rival super-Power to outflank. All he has to do is to hang on to the West Bank. With the Arab World at its customary sixes and sevens, with the PLO fighting machine defeated, with the Soviet Union disinclined to get involved and with a staunch electorate behind him, what is to stop him holding on to the West Bank? Nothing. He has aces to Reagan's nines.

Reprinted from Sept. 12 issue of the *Manchester Guardian*.



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# Obituaries

## DORA ZEFTEL

PROVIDENCE — Dora ZefTEL, 82, of the Jewish Home for the Aged, 99 Hillside Ave., died last Saturday at Miriam Hospital. She was the widow of Isaac ZefTEL.

Born in Austria, a daughter of the late Meshulem Favishtok and Ciporah Schachter, she lived in Providence since 1923.

Mrs. ZefTEL was a member of Temple Beth Shalom-Sons of Zion, the Ladies Association of the Jewish Home for the Aged and the Golden Agers Club of the Jewish Community Center.

She leaves two sons, A. David ZefTEL of Providence and Leo ZefTEL of Wilmington, Del.; a brother, Leo Schachter of Cranston; two sisters, Mrs. Fannie Gulden of Miami, Fla., Mrs. Minnie Seiler of Los Angeles, and three grandchildren.

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

## SAUL MILLER

WARWICK — Saul Miller, 65, of 71 Estelle Blvd., a retired druggist, died last Saturday at the Veterans Administration Regional Medical Center after a 2½-month illness. He was the husband of Estelle (Silk) Miller.

Born in Providence, a son of the late Joseph and Jennie (Kantor) Miller, he lived in Warwick 29 years.

Miller owned the former Forest Drug, Providence, for eight years, retiring in 1974. He previously owned the former Atom Drug, Cranston, and the former Atom Drug, Warwick.

He was a World War II Army Air Force veteran, serving as a corporal in the European and Mideast Theaters.

Miller was a member of Temple Beth-Am, the Touro Fraternal Association, the Jewish War Veterans Post 23, the South Providence and Providence Hebrew Free Loan Associations, the National Federation of the Blind, and was president and treasurer of the Blinded Veterans of Rhode Island and Southeastern Massachusetts.

Besides his wife he leaves two sons, Joel J. Miller of Cranston and Lawrence S. Miller of Warwick; a daughter, Mrs. Ellen M. Duchesneau of Cranston; two brothers, Norman L. Miller of Providence and William Miller of Miami Beach, Fla.; two sisters, Mrs. Frank Trevens of Bay Harbor Island, Fla., Mrs. Howard Lerner of Lincoln, and five grandchildren.

A funeral service was held Sunday at Fisher Memorial Chapel, 972 West Shore Rd. Burial was in Lincoln Park Cemetery.

## MOLLYE G. LIPSON

BALTIMORE Md. — Mollye G. Lipson, 75, of 2416 Brambleton Rd., formerly of Providence, died last Thursday at the Hebrew Hospital for the Chronic Sick. She was the widow of Irving Lipson.

Born in Providence, she was a daughter of the late Beryl and Miriam Goldstein.

Mrs. Lipson was a member of Hadassah and the B'nai B'rith Women.

She leaves a son, Judge Alan B. Lipson of Baltimore; a daughter, Brenda Dodd-Kriegel of New Rochelle, N.Y.; a brother, Harry Goldstein in New Jersey; a sister, Sara Rudnick of Delray Beach, Fla., and six grandchildren.

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

## CELIA LEVINE

CRANSTON — Celia Levine, 89, of 75 Oaklawn Ave. died Tuesday in Miriam

Hospital. She was the widow of Morris Levine.

Born in Brooklyn, N.Y., the daughter of the late Jules and Ester Weingrowitz, Mrs. Levine lived in Fall River for 30 years before moving to Cranston in 1972.

She was a member of Temple Beth-El, Fall River, and the Temple Beth-El Sisterhood. Mrs. Levine was a life member of Hadassah, a life member of the Order of Eastern Star and the Zionist Order of America. She also belonged to the Brandeis University Women's Organization and was past president of the Fall River Jewish Home for the Aged.

She leaves a son, Julius Levine of Cranston; three daughters, June Heiser of Los Angeles, Irene Weiner of Maitland, Fla., and Lila Matlin of Poughkeepsie, N.Y.; a brother, Harry Warner of Lakewood, Calif.; 10 grandchildren and nine great-grandchildren.

Funeral services were held today at Temple Beth-El, High and Locust streets, Fall River. Burial was in Temple Beth-El Cemetery, Fall River.

## ISRAEL A. HASSENFELD

LONG BEACH, N.Y. — Israel A. Hassenfeld, 78, of the Palace Hotel for Adults since July, previously living in Providence since 1920, died Sunday at the Long Beach Nursing Home. He was the husband of Fay (Walfish) Hassenfeld.

Born in Poland, he was a son of the late Osias and Beileh Hassenfeld.

Hassenfeld was a division manager of the Hasbro Mfg. Co. for 25 years, retiring 10 years ago. He was a cantor of the Sons of Jacob Synagogue and the Congregation Shaare Zedek. He was a member of the New England Chassidic Center of Boston.

Besides his wife he leaves a stepdaughter, Mrs. Sylvia Levin of Warwick, and a stepson, Melvin Indyk of St. Louis.

A graveside funeral service was held Monday at the Lincoln Park Cemetery, Warwick. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

## Arafat Expected To Address U.N. Session

UNITED NATIONS (JTA) — Palestine Liberation Organization chief Yasir Arafat is expected to address the upcoming session of the United Nations General Assembly which opens September 21, the Jewish Telegraphic Agency has learned from diplomatic sources here. But Arab and PLO diplomats said no such plans are known. The PLO has never given advance information about the arrival of its leaders at the UN, partly for security reasons.

According to the diplomatic sources, Arafat, who visited the UN and addressed the General Assembly in the fall of 1975, will be received at this session "with great honors and with all due ceremonial procedures."

The fact that the President of the General Assembly this year will be an Ambassador of one of the Eastern bloc countries, probably Hungary, would facilitate the reception of Arafat as a head of state, the sources said. Arafat was received as a head of state in 1975, in large measure because the Foreign Minister of Algeria was President of the General Assembly.

According to the sources, no date has been selected for Arafat's appearance. The sources explained that he probably wants to come to the UN to demonstrate the PLO's continuing political power despite its military defeat in Lebanon this summer.

## Anti-Semitic Graffiti Reported Throughout Western Europe

By Stewart Ain

The rhetoric of the Palestine Liberation Organization, in which the Israeli action in Lebanon is compared with the atrocities committed by the Nazis, is reflected in the graffiti being painted on the side of buildings throughout Europe, according to two Dix Hills residents.

In separate interviews with the *Long Island Jewish World*, Kenneth Leon and Daniel Federman expressed the horror they felt seeing an abundance of swastikas and anti-Israel graffiti in virtually every country they visited. Although they traveled separately, each of them returned with similar stories about what they saw.

"I saw swastikas everywhere," said Federman. "They were in France, Spain, Germany, the Netherlands, Ireland, Northern Ireland and there were a lot in Italy. I was really distressed. I would say that I saw an average of 10 a day and I'm talking about large ones — not the kind painted in bathrooms."

Federman, 21, and a friend traveled with backpacks through Europe for two months this summer. He said that the only country he visited in which there were no swastikas or anti-Semitic graffiti was Switzerland.

Leon said he too failed to see any such graffiti in Switzerland and that there wasn't any to be seen either in Capri, an island off the south coast of Italy. But throughout Italy itself, the graffiti was ever present, he said.

### Graffiti Related to Israel and PLO

During his two-week visit to Europe in July with his wife, Marilyn, Leon said that much of the graffiti he saw related to Israel and the Palestinians. For instance, during a trip to the excavation sites in Rome, he said he saw written on the ancient columns the words, "Viva Arafat" and "Begin Fascista."

Another popular piece of graffiti showed the Star of David, an equal sign, the name "Begin," another equal sign, and then the word "pig."

Leon said that on one Jewish shopkeeper's store he found written in Italian, "There is a place for you in Israel, why don't you leave?"

And on a wall opposite the Church of Milan someone had scrawled, "Israel torturers, Palestinian blood demands revenge." The graffiti had been written with black spray paint.

Asked if he encountered any anti-Semitism, Leon said that he was once shopping with his wife in a shop in Rome when the store owner noticed his wife's "chai."

"He looked at it and then reached into his shirt and took out his own Magen David," Leon recalled. "Some of the patrons in the store saw this and walked out. The storekeeper shrugged his shoulders and Marilyn told me, 'Even though his prices are a little higher, we must buy from him.'"

Leon said that the graffiti was most pronounced around a synagogue in Rome that was closed for alterations. Italy has a total Jewish population of 4,000, he added.

Federman said that when he visited the Jewish Museum in Toledo, Spain, he spotted a shop 100 yards away selling "daggers with swastikas on the handle and the words, 'Only for Germany,' written in German. There were also Nazi helmets, boots, leather jackets, arm bands and toy Nazi soldiers. They were on sale not only in Spain but in Italy

too."

He said that when he rode a train from Southern Ireland to Northern Ireland, he expected to see graffiti scrawlings along the route. The graffiti he expected to see were pro-IRA (Irish Republican Army) slogans. Instead, "the first things I saw as the train pulled into Northern Ireland were swastikas on the walls of buildings."

"I really felt terrible," Federman said. Once in Northern Ireland, Federman said he visited a store in the Falls Road area of Belfast, "the center of the IRA and 100% Catholic. And in the store was a poster saying, 'Support the PLO.' Underneath those words was written, '1940s Nazi Germany, Fascism, Jews' and then there was an equal sign and the words '1982 Israel, Zionism, Destruction of Beirut.'"

"They were equating the Holocaust with the Israeli invasion of Lebanon. That really got me angry. Here is a country in which people have their own problems and they are attacking Israel. I'm really outraged. It's just absurd."

### Europeans Voiced Anti-Israel Sentiments

Federman said that in speaking with Europeans, he encountered several of them who voiced anti-semitic and anti-Israel sentiments. He said that those who expressed those thoughts were unaware that he is Jewish.

"One night at a party at a hotel there was a French girl who started talking about politics and it was all anti-Israel," he recalled. "Everything she was for was against Israel. She kept referring to Israel as the Jews and saying that they think their religion is better than anyone else's and that's why they can kill people in West Beirut."

He said he was also surprised to find so many of the "skin heads," the neo-Nazi group that has started to develop in Europe. He said he saw "quite a few of them in Germany and in almost every city in Europe. They are easily recognizable with their shaved heads, military boots, suspenders and their pants rolled up to their knees."

Leon said that the last time he visited Rome was in 1969 and that at that time he doesn't recall seeing any of the graffiti he encountered on this trip.

Federman said that after seeing all of the anti-Semitic and anti-Israel graffiti in Europe, he was "really looking forward to coming home. This was the first time I had traveled through Europe but I am sure that this graffiti was done recently. I'm not sure if most of it was as a result of the Israeli action in Lebanon but a lot of it was centered around the Israeli invasion."

"It all made me feel uncomfortable. I was hesitant to talk to people and I was constantly on guard."

He said he found also that in Europe a lot of persons ask a stranger about their heritage, a euphemism for religion. And he said that when he would tell them that he is Jewish, "sometimes they weren't as nice as they had been or they became withdrawn. On other occasions, they said it doesn't matter."

"For years I had heard the older generation say that the Holocaust could happen again and I never really thought it was possible. But after seeing what I saw, I now believe that anything is possible."

(Reprinted from the Sept. 3 issue of the *Long Island Jewish World*.)

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TEL AVIV (JTA) — A delegation of 12 top Israeli businessmen is to spend two weeks in the U.S. in October, as a "corporate executive mission to the U.S. for the purpose of promoting closer trade and business cooperation between the two countries." The mission is the first to be organized and conducted by the Israel-America Chamber of Commerce with the cooperation of the U.S. Department of Commerce. The mission members will open their meetings with American officials and businessmen in Washington on Oct. 11 and then visit Atlanta, Miami, San Francisco, Chicago and New York.

BONN (JTA) — Some 15 West German leftwing urban terrorists and rightwing neo-Nazis were among the PLO terrorists who were evacuated from west Beirut, according to information the federal West German police made available to the Jewish Telegraphic Agency. The police said that among the Germans who left Beirut were some who were on Bonn's list of most-wanted terrorists.

## Sanctuary Dedication



**THE TORAH PROCESSION:** From left to right, Stuart Horowitz, President of the Temple's United Synagogue Youth Chapter; Cantor Steven Dress; Past President Jack Mossberg; Rabbi Milton Kroppnick (center); Jerome Aron, President of the Temple's Men's Club; and Toby Horowitz, President of the Temple's Sisterhood.

(continued from page 1)

sanctuary's portal.

The new 300-seat sanctuary will accommodate more than 1,000 persons in a single room during the High Holy Day Services — all within full view of the Bima — by opening a partition between the sanctuary and the social hall. The building also houses the new Beth David Chapel for daily services.

Sixteen months ago, when ground was broken for the new building, the Temple had just enough money to cover the construction of the shell. However, according to immediate past president Arthur Poulten, "More money came in as people were inspired by the start of the actual construction."

Poulten stressed that the building was constructed and paid for, without borrowing, through donations of funds, time and energy from within the congregation. "The majority of money came from inside the Temple. I really didn't think we could get this far so quickly," Poulten commented. "Everything that was done was done by donation. We don't owe a penny on the renovation and that was our intent when we first planned the project."

In the coming year, permanent pews will be installed in the main sanctuary and the chapel. Further plans call for the relocation of the Rabbi's study, construction of a Bride's Room, and other changes and additions to meet the growing needs of the congregation.

Poulten, Master of Ceremonies, concluded the dedication service by acknowledging the members of the Temple whom he called "the most important" in the attainment of a goal.

"We waited 28 years for this and we're awfully proud of it. With your help and contributions, we've done it," Poulten told

the congregation.

The Torah Procession included Rabbi Kroppnick; Cantor Steven Dress; Past Presidents: Daniel Cerel, Max Dressler, Phillip Geffin, Abraham Lobel, Jack Mossberg, Arthur Poulten, and A. Harvey Silverman; and Current Presidents of Temple Organizations: Jerome Aron, Stuart Horowitz, Toby Horowitz, and Robert J. Silverman.

Several local and state officials were also present, including Rabbi Gerald B. Zeler-meyer, President of the Rhode Island Board of Rabbis, and State General Treasurer, Anthony Solomon, who represented Governor J. Joseph Garrahy.



**JACK MOSSBERG, a past president of Temple Beth Am-Beth David, places a Torah in its holder during Sunday's dedication services.**

## Shultz: 'Cycle Of Death And Suffering Must End'

(continued from page 1)

Shultz also recalled that the President said in his televised speech September 1 that he believes Israel should not return to its 1967 borders. "The extent of Israeli withdrawals from the West Bank and Gaza" should be "determined by the quality of peace offered in return," the Secretary said.

Regarding another point in Reagan's initiative, which called on Israel to stop its settlements on the West Bank and Gaza, Shultz said: "While we support the right of Jews to live in peace in the West Bank and Gaza under the duly constituted governmental authority there — just as Arabs live in Israel — we regard the continuation of settlement activity prior to the conclusion of negotiations as detrimental to the peace process."

Continuing, Shultz said: "The terrible cycle of death and suffering must end. The evacuation of the PLO from Beirut and the forceful demonstration of Israeli capability make this an altogether unique moment, a moment of opportunity to end this cycle. Triumphs and statecraft are decisions which join opportunity with action. If this opportunity is allowed to pass it may never come again."

"The challenge Israel faces now is to combine diplomacy with power to build an

enduring political settlement. There is nothing that says that Palestinian self-government in association with Jordan must lead inevitably to a Palestinian state," Shultz declared in a clear reference to the Israeli government's main complaint that Reagan's plan would inevitably lead to the creation of a Palestinian state.

"U.S. determination that concrete, iron-clad arrangements for the security of Israel accompany the ultimate resolution of the Palestinian question is heightened, not diminished, by the fact that we have views on a desirable direction for the negotiations," Shultz stated.

He contended that the President's plan augments the Camp David accords. "The absence of Jordan and representatives of the Palestinian inhabitants of the occupied territories from the negotiations has been the missing link in the Camp David process," the Secretary said, adding: "Success in the peace process depends on Arab support for these vital missing partners to join the negotiations and become partners for peace."

Concluding, Shultz declared: "There is no need now to agree on any principle but one — that is the need to come together at the bargaining table. To talk. To talk about differences; to talk about aspirations, to talk about peace."

## Reagan Plan Violates Camp David Spirit But Has Positive Points

### Consensus Of Major Jewish Groups

NEW YORK (JTA) — Julius Berman, chairman of the Conference of Presidents of Major American Jewish Organizations, said in a letter to President Reagan that it was the consensus of the 36 national Jewish groups comprising the organization that the President's Middle East peace proposal "does violence to the spirit of Camp David because it substitutes a specific American plan for the free give-and-take that is essential if the parties to the dispute are to resolve their differences. "In our judgement," Berman added, "this is the wrong step, at the wrong time and for the wrong reason."

But the letter to Reagan, which was sent last week also pointed out that the Presidents Conference found several positive points in the Administration's proposal. The group, Berman said, welcomed Reagan's efforts to achieve renewed Israeli-Arab negotiations; his call on Arab states to "accept the reality of Israel as a necessary precondition for progress toward peace"; and his declaration that there must be no Palestinian state on the West Bank, and that Israel must not be required to return to its pre-1967 borders.

"These statements give weight and substance to your reaffirmation of our country's 'ironclad' commitment to Israel's security," the letter said. "But it is precisely because of that pledge . . . that we take exception to other parts of your address, which seem contradictory to the basic premise that you so well expressed."

Berman's letter to Reagan was sent several hours after the appearance of a page one story in *The New York Times* headlined "Leading Pro-Israeli Lobbyist Sees 'A Lot of Value' in Reagan's Plan." The lobbyist the *Times* quoted was Thomas Dine, executive director of the American Israel Public Affairs Committee (AIPAC).

The *Times* reported that Dine "openly differed with Prime Minister Menachem Begin and the Israeli Cabinet which rejected the Reagan plan" and concluded the article by asserting that Dine's view and that of Sen. Rudy Boschwitz (R. Minn.), chairman of the Foreign Relations Subcommittee on the Middle East, who also said that Reagan's plan "had positive value," would seem to suggest "that the Begin government cannot count on automatic backing from its traditional supporters in this country in opposing the Reagan plan."

Dine's statement in the *Times*, which was similar to a statement he issued earlier this month in the form of a press release following Reagan's TV address, noted that there are "many constructive points" in the President's plan, but added that he had some reservations as well.

Dine said Reagan was not sensitive enough to Israel's concern about keeping Jerusalem as its capital. In addition, he said he shared Israel's view that Reagan should have avoided an American preference for a final outcome of the autonomy talks. The key to the President's plan, Dine stated, would be whether Jordan agreed to join the autonomy talks.

The thrust of the *Times* article suggested a division, or at least a rift, within the leadership of the American Jewish community over Reagan's plan. In fact, most leaders of major Jewish organizations gave the President's proposals what amounted to critical support.

The views expressed by Dine and

Boschwitz were similar to that of many other Jewish leaders, including Berman, who stated publicly earlier this month and last week that while there were constructive elements in Reagan's plan, its thrust was a deviation from the Camp David accords.

Most of the leaders of major Jewish organizations felt that the positive aspects of Reagan's plan, which they described in ways similar to Berman, was obscured by procedural faults, the most glaring of which was to specify the ultimate status of the West Bank and the Gaza Strip at this time, before the five-year transition period has begun.

Berman, in his letter to Reagan, pointed out that proposing its own solution to the Israeli-Arab dispute, the Administration was "pre-empting the very negotiations called for in the Camp David accords. Moreover, it would appear that it seeks to dispose of these questions now, prior to the five-year transition period required under the accords."

## Israeli Planes Bomb Syrian, PLO Targets In Central Lebanon

TEL AVIV (JTA) — The Israel Air Force carried out a series of heavy bombing attacks for about eight hours Monday on Syrian and PLO targets in the central sector of Lebanon.

The targets included tanks and armored vehicles as well as artillery batteries and missiles. One of the targets included what at one time had been a school for nuns but which in the past few years was used as the headquarters of the pro-Syrian Popular Front for the Liberation of Palestine-General Command led by Ahmed Jabreel.

The raids followed a statement issued by the army spokesman Monday morning, pointing out that since a heavy Israeli raid on July 23, there had been more than 98 violations of the cease-fire in the Bekaa valley.

Twelve Israeli soldiers have been killed and 20 wounded, while nine have been captured — the eight kidnapped last week and a water tanker driver who drove by mistake into Syrian-held territory a month ago. The statement noted that "the enemy's aggression reached a new climax last Friday, when three Israeli soldiers were killed by a bazooka rocket fired at an IDF vehicle north of Amik."

Army officers and government officials have stressed that Israel does not want a war with the Syrians, but neither can she tolerate continued cease-fire breaches and attacks on Israeli soldiers in what appears to be the beginning of a war of attrition.

The army spokesman denied Beirut reports that the Air Force had also attacked Palestinian targets in the Tripoli area of northern Lebanon — a Beirut claim which was later downgraded to "enemy attacks" on a Palestine refugee camp near Tripoli.

Only sporadic anti-aircraft fire was directed at the attacking Israeli planes and this was ineffective, causing no damage to the aircraft. Observers noted the absence of any Syrian artillery response to the Israeli attacks, hoping this indicated that the Syrians had learned the lesson of the danger of attacks on Israeli troops.

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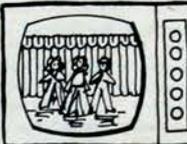
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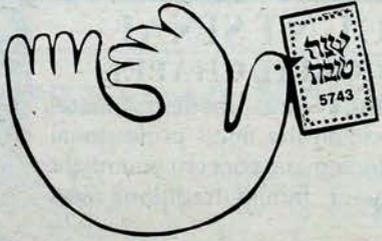
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2 tsp. baking powder  
1 tsp. cinnamon

Mix honey, coffee, orange and rind and grated apple. Beat eggs lightly then add oil cinnamon. Then add dry mixture alternately with coffee mixture. Pour into 3 well oiled foil loaf pans (medium size). Bake slow, at 325 degrees for 1 hour. Cool on rack.

## ROSH HASHANAH PLUM CAKE

Ellen Wechsler  
Shelter Rock Jewish Center

2 cups flour, lightly packed  
1 cup granulated sugar  
1 stick margarine  
1 1/2 tsp. baking powder  
pinch salt  
dash cinnamon  
dash nutmeg  
2 egg yolks  
1 to 2 Tbsp. vanilla  
bread crumbs, finely ground  
3 1/2 lbs. plums

Mix all ingredients except for plums with hands or in food processor. Pat till 1/4 inch thick into two or three 9-inch pie plates. Sprinkle with bread crumbs. Split 3 1/2 lbs. plums (remove pits). Place plum halves overlapping in each crust-lined pan. Sprinkle sugar and cinnamon over top. Cover with foil; bake at 375 degrees for 20 minutes. Remove foil, sprinkle with more sugar and cinnamon and bake till plums are done — 20 minutes more.

## SPONGE CAKE

Roslyn Ziegler  
Woodmere Hadassah

6 eggs, separated  
1 cup flour  
1/4 tsp. cream of tartar  
grated rind of 1 lemon or orange  
1 cup sugar  
1 tsp. baking powder  
1/8 tsp. salt  
juice of 1 lemon

Preheat oven to 325 degrees. Separate eggs and leave at room temperature for 1

hour. Add salt and cream of tartar to egg whites and beat until stiff. Set aside. Beat yolks until thick. Add sugar and continue to beat, until lemon colored. Add lemon rind and juice. Sift flour and baking powder together. Fold into yolks. Lastly, fold whites into batter carefully. Pour into ungreased 10-inch tube pan. Bake for 50 to 60 minutes. Invert and cool removing from pan.

## HELEN'S HONEY CAKE

Linda Stern  
East Northport Jewish Center

1 cup sugar  
1 cup honey  
3 eggs  
1 orange peel (grated) juice of 1 orange  
1 cup black coffee  
3 cups flour  
1/2 cup oil  
2 tsp. baking powder  
2 tsp. baking soda  
nuts, raisins and a dash of cloves

Combine the dry ingredients in a large mixing bowl. In a large bowl of electric mixer alternately add liquid and dry ingredients. Add nuts, raisins and cloves last. Bake about 45 minutes in a 350-degree preheated oven or until a toothpick comes out dry.

## GRANDMA'S ROSH HASHANAH PINWHEEL COOKIES

Sharon Seligson  
East Northport Jewish Center

5 cups flour (sifted)  
1/4 cup sugar  
1 (1 lb.) can Crisco  
1 (8 oz.) can pineapple juice  
1/2 tsp. baking powder  
1/4 tsp. salt  
walnuts (shelled and chopped, optional)  
sugar  
preserves  
oil

Blend the sugar and Crisco. Add juice. Blend the dry ingredients and add to sugar and Crisco to form a dough. Refrigerate overnight in waxed paper. Divide the dough into 4 to 6 pieces. Roll each into a rectangle and sprinkle with some preserves, cinnamon, sugar and nuts. Roll as for a jelly roll. Slice off 1/2 inch slices from the roll and dip the ends into a mixture of cinnamon and sugar. Brush cookie with oil and bake at 375 degrees for 20 minutes. Remove from cookie sheet immediately and cool on cookie racks.

(Reprinted from the Sept. 10 issue of the Long Island Jewish World.)

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## The Good And The Sweet On Rosh Hashana

by Rabbi Dr. David Geffen

The second Temple had been built, and the walls of Jerusalem had been fortified under the leadership of Nehemiah. A call went out to all the people, the returned exiles, to assemble as "one" on the first of Tishri in the open area in Jerusalem near the water gate. Of one mind and spirit they gathered there and listened to the words of the Torah, as read by Ezra and explained by the Levites.

Moved by God's Law, a Law they had not heard for very many years, they began to weep. Ezra bolstered their spirits, counseling them to eat what was sweet and to have no remorse, for as he said "the joy of the Lord is your strength." This striking incident described in the eighth chapter of Nehemiah is, according to the Maharil of Prague, the source of the beautiful Rosh Hashana custom of eating an apple dipped in honey and praying for a year which will be good and sweet.

### Holiday Theme

The two ingredients of this particular ceremony capture, in their own way, many of the themes of the holiday itself. In the Bible the apple appears frequently and in particular in the Song of Songs. There in chapter 2 the apple is the special gift given to one's beloved.

Understood metaphorically, the Song of Songs is referring here to God's gift of the Torah to His beloved, the

Jewish people. On Rosh Hashana, a season of return, we are expected to recast ourselves anew to continue to practice and study the precepts of God's Law. The Jewish people, as we are told, is ever to be the apple of God's eye.

### Renewal and Renovation

This delicious fruit captures another theme of the season. We are bidden on Rosh Hashana to face up to our inadequacies and to renew and renovate ourselves. On Rosh Hashana the Jewish people, indeed all mankind, are called before God for an inspection of their deeds during the past year.

The ancient historians Josephus notes in his volume "Antiquities" that whenever King Herod felt faint he would peel an apple and eat it. Furthermore in the Tosefta of Baba Metzia it is pointed out that apples are sent to those who are ailing, and in the Zohar on Leviticus the apple is described as being good for illnesses of the "body and soul."

Yehuda Halevi wrote in one of his poems:

"Lovely apple, noble work of God.

To delight the sense of taste and smell."

Indeed the eating of the apple of Rosh Hashana has its impact on all the senses and stimulates us for the challenging year ahead.

### Honey as a Symbol

The second ingredient in

*Continued on next page*

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# The Good And Sweet . . .

Continued from preceding page

this ceremony is the honey. Ezekiel tells us in chapter 16 that honey represents all those benefits bestowed on us by God. In fact when David was in exile, having fled from Saul's wrath, honey was sent to nourish him and his followers. Honey, therefore, is symbolic of all the sweetness of the divine blessing on mankind.

The Talmud picks up this theme specifying in Berachot that honey is one of the "seven healing substances." On Rosh Hashana the potency of the honey with its curative, restorative and rejuvenative powers combines with the apple to produce a really dynamic duo for humanity.

From an Israeli perspective the apple and the honey emphasize the theme of return and generation, two other themes of Rosh Hashana. Throughout the centuries, while Eretz Yisrael was under foreign rule, apples were not grown in the country and some said that they would not have survived even if they had been planted. Similarly, the only honey available in Palestine was that taken from the hives of wild bees in the cleft of the rocks or in the forests.

### Honey Production

The production of honey recommenced in Eretz Yisrael on Mount Zion by the Baldensperger family and in the 19th century taken up by the settlers of Nes Ziona, who purchased

the primitive hives used by the Jerusalem family. Today several hundred thousand tons of honey are produced in Israel each year.

The cultivation of apples only began in Israel on a large scale, after the rebirth of the State. There has been such dramatic growth in the production of apples, in particular those grown in the Golan, that this fruit has become an export crop of some proportions.

The double blessing of "goodness" and sweetness which the apple and honey engender is especially pertinent to the beginning of a new year. "Goodness" stems from the Hebrew word "tov" whose literal meaning is hitting the mark — obtaining one's objective. No more fitting wish could we have for a New Year. The honey is of course the sweetness; while it cannot remove all the bitterness, it does encourage us to move forward with head held high and with "sweetness under our tongue."

Hence, on Rosh Hashana when we eat the apple, "The noble work of God" dipped in the honey whose sweetness is "One sixteenth that of manna," the heavenly food rained down in the time of the desert wandering, we are renewed by these unique elements in God's creation. Together they fortify us and stimulate us to face the New Year and derive from each day a measure of "the good and the sweet."

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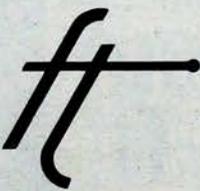
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## King Solomon's Pillars: New Tourist Attraction

by Richard Lowe  
They loom tall and menacing over the desert. Great pillars of rose-hued rock soar jaggedly skyward. Eerie canyons between the rugged pillars attract the inquisitive traveler. Known for centuries as King Solomon's Pillars, they have recently been opened to the public. Like many of Israel's attractions, they combine fascinating historical remains with magnificent scenery. Timna Valley Park, as the "new" site is called, honeycombed by ancient copper mines and copper extraction plants, probably the first place in the world where ore was commercially mined and processed.

Timna Valley, north of Israel's Red Sea resort of Elat, runs into the Arava Valley connecting the Dead Sea with the Red Sea. The Arava Valley is part of the Great Rift Valley which runs from Syria south to East Africa. Since the beginning of the 20th century, archaeologists have explored the area and pronounced various theories on the regional mining and smelting processes and about the historical periods in which these were practiced. On the basis of the biblical books of Kings I and Chronicles II, the copper mines were associated with the reign of King Solomon, who may have used copper to pay for his imports of "gold, silver, ivory, apes and peacocks" through the port of Elat.

The newest findings indicate that the Timna mines were operated as early as the Chalcolithic period, 6000 years ago. They were abandoned some two centuries before Solomon, who ruled approximately 960 B.C.E. and who may have mined closer to Elat, or alternatively, only traded in copper.

In our day, mining and copper production have returned to Timna Valley. Yet, mercifully, the modern plant remains quite invisible to the visitor who roams among 3000 years of shafts, tunnels and ovens. Primitive sanctuaries and crude rock drawings supply added perspective. The primeval

landscape provides an overpowering setting.

Immediately inside the park's gate is an enclosure where diagrams, illustrations and text explain the ancient techniques of copper mining and smelting. From here visitors continue by private car or tour bus along 11 miles of asphalt roads. The roads lead to parking areas, from where the different sites are reached by short though rocky paths.

The first walk leads through an area strewn with hundreds of "saucers." They are circular patches about a yard in diameter. They are in fact mine shafts. Through the ages, they have filled up with sand; some have been scooped out, revealing pits descending as deep as 20 feet with steps hewn into the sides. From these shafts branch tunnels, sometimes at several levels. The shafts provide both ventilation and a route to bring the copper ore up to the surface.

Nearby are rock drawings carved in the buff-colored cliffs by ancient miners. We can peer at Canaanite warriors posed timelessly on their ox-drawn chariots or at a fauna of ibexes and oryxes. These animals are still indigenous to Israel and can best be seen at the nearby "Hai Bar" biblical wildlife reserve, a sanctuary devoted to the maintenance of animals described in the Bible whose existence is scarce in modern Israel.

Driving along purple-colored Mount Timna, we reach the "mushroom," a rock shaped thus by millions of years of erosion. Here we find remnants of miners' living quarters, smelting ovens and a small sanctuary where a local, unknown deity was once revered.

We do know who was worshipped in the temple at the foot of King Solomon's pillars: the Egyptian goddess Hathor. Ironically, this site, near pink rock formations that for years have been associated with King Solomon, proves conclusively that by the time of Solomon, the mines had been abandoned. Votive objects found in the temple conveniently bear the names

Continued on next page

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## King Solomon's Pillars: New Tourist Attraction

Continued from preceding page

of various Egyptian pharaohs, enabling us to date this state of operations from the 14th to the 12th century B.C.E. Another nearby souvenir is a most accomplished rock drawing depicting pharaoh Ramses III bringing an offering to Hathor.

Whether or not Solomon ever exploited the mines at Timna need not detract from the traveler's enjoyment of the pillars sculpted by nature from the sand stone cliffs. The pillars are the last stop on the valley's itinerary. Driving back along the same route, visitors can now give their full attention to the awe-inspiring shapes and colors of the landscape. The convolutions in white limestone that make a whole mountainside resemble a giant baroque cathedral — the red, pink and purple mountain ranges — alone

make the trip worthwhile. Timna Valley Park is located at the south of the Negev, 18 miles north of Eilat, Israel's ocean outlet to Africa and Asia — and a vibrant winter vacation spot. Eilat has a wealth of fine hotels: the Caesar, Laromme, Moriah, Neptune, Queen of Sheba, Red Rock and Shulamit Gardens are all rated four-star and have pools and access to the Red Sea beach.

Eilat is a dynamic city offering bars, nightclubs, shops, an assortment of excellent restaurants and guaranteed winter sunshine. Eilat is reached from Tel Aviv or Jerusalem in five to six hours by road or in 45 minutes by air. Eilat is also a perfect jumping-off spot for trips along Egypt's Red Sea coast or inland to the awesome and wonderful St. Catherine's Monastery at Sinai.

### Book Review Gripping Account Of A Fight For Independence

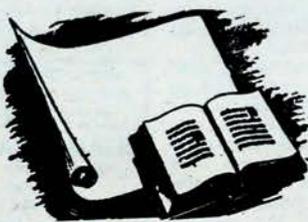
The Israeli War for Independence in 1948 was a conflict distinct from all others for in no other war in modern times has any army composed mainly of refugees and survivors of the Nazi holocaust set out with the highest ideals to fight a war for survival.

In *Torn Country*: An Oral History of the Israeli War of Independence, published by Franklin Watts, Inc. this June at \$19.95 hardcover, author Lynne Reid Banks interviewed more than sixty people who participated in this longest and most devastating of Israel's wars. Among them were leaders and soldiers, generals and terrorists, women fighters, mothers and wives, and even some who were traditional

enemies of the Jews. Many famous names are here: Yitzhak Rabin, Yigdal Yadin, Teddy Kollek, Sir John Bagot Glubb, Yehuda Amichai, Chaim Herzog, Uzi Narkiss, and many more. They all poignantly testify to a time of confusion and hardship but also of idealism and comradeship in this epic drama of Israel's fight for existence.

*Torn Country* is the enthralling story of one people's relentless courage and determination to overcome all odds in order to establish their national destiny.

Lynne Reid Banks is a British writer best known for her novels of life in England and Israel. Though not Jewish, she lived for many years in an Israeli Kibbutz and is married to an Israeli sculptor, Chaim Stephenson. She is the author of the best selling, *The L-Shaped Room*, *Dark Quartet*, and *The Writing on the Wall*.



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## Ancient Tiberias: Modern Israel's Vacation Playground

By R.J. LION

Glorious sunshine, spectacular scenery and a sparkling sea await you. Ancient ruins and cultural sights intrigue you. Mineral springs are here to soothe and relax you. This versatile and paradoxical resort is . . . Tiberias, a 2000-year-old vacation spot.

Tiberias the city was founded by Herod Antipas on the western shore of the Sea of Galilee and named in honor of the Emperor Tiberius. It is one of the four Holy Cities of Judaism (in addition to Jerusalem, Hebron and Safed), for it was here that two major commentaries, the Yerushalmi Talmud and the Mishna, were written. Also here are the graves of some of Judaism's most important figures, including Rabbi Akiva and Maimonides.

In 1982, Tiberias is a true vacation town, popular with Israelis, Europeans and increasing numbers of Americans. The town is pretty and attractive, constructed for the most part from the black volcanic basalt rock native to the area. The waterfront is lined with hotels, beaches, promenades and restaurants, interspersed of course by the occasional Crusader, Roman or Turkish ruin.

Gleaming white lake streamers chug from Tiberias across the lake to Kibbutz En Gev, site of the Spring Music Festival.

Water is the magic element primarily responsible for the prosperity of the Tiberias region throughout the ages. Fresh water flows in the lake and streams. Hot mineral springs gushing forth from the bowels of the earth reach temperatures as high as 120 degrees. Thanks to all the moisture, the shores of the lake are lush with banana and date palms and grapefruit orchards. Hibiscus and coleander shoot through stately cypress trees.

At Hamat Gader, a hot sulphur spring east of the Sea of Galilee, one finds the excavations of a Roman bath house from the second century C.E. which was one of the largest in the empire. The hot springs are the legacy of the region's volcanic past.

These same springs used

by the Romans and later by the Turks have been incorporated into a scenic recreational park with indoor and outdoor pools for latter day visitors.

The 1911 Cooks' Guide to Palestine describes the then seedy bath-house with uncharacteristic humor: ". . . anyone who bathes in this filthy place deserves to be cured!" But today, foreign tourists and Israelis flock to the new, ambitious "Young Tiberias Hot Springs" whose magnificent spa building fronts the shore of the Sea of Galilee. The thermal spa offers an exotic range of facilities, attracting not only those in search of a "cure" but also vacationers who enjoy the unique indoor/outdoor hot mineral pools.

Visitors water-ski, wind-surf and swim in the lake, sharing the water with the plentiful fish that have provided a livelihood for fisherman through the ages.

Pilgrims and vacationers find plenty of other attractions in the surrounding area. A drive of less than one hour in any direction will take one to many beauty spots and historical sites for exhilarating outings.

The mighty Crusader fortress at Kochav Hayarden, 16 miles south of Tiberias, is over 1700 feet above the swirls of the Jordan River and the name chosen for it by the Crusaders, "Belvoir," aptly describes its magnificent sweeping vista. It overlooks the mountain plateau from which the feared Saracens could attack the 12th century Latin Kingdom of Jerusalem. Great basalt stones form the remains of this most surrounded fortress.

A thousand years before, in Second Temple times, Kochav Hayarden served as a bonfire station for announcement of each new month and the holidays, with the signal sent from Jerusalem to Samaria and

Continued on next page

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# Ancient Tiberias: Modern Israel's Vacation Playground

*Continued from preceding page*

on to here.

Twenty-four miles south of Tiberias in a fertile plain below sea level lies the city of Bet Shean. Turning off into the Jezreel or Esdraelon Valley, we come to Kibbutz Bet Alpha with the beautiful preserved mosaic floor from a sixth century synagogue.

Nearby at the foot of Mount of Gilboa are two lovely National parks, Gan Hashlosha and En Harod where one can picnic or enjoy a refreshing swim in waterfalls and sparkling pools.

On the way to Nazareth, there are many picturesque villages. One is Kfar Kana, known 2000 years ago as Cana in Galilee, where Jesus performed his first miracle. Off the road are the volcanic "Horns of Hittin" Mountains where Saladin dealt the Crusaders the fatal blow in a fierce battle in 1187, finally ending the violent, cruel Crusader period in the land of Israel.

History penetrates every stone along Israel's countryside, one's best guidebooks are the Bible and history books.

Gamla, a fortified city located east of the Sea of Galilee on the Golan Heights, was desperately defended by its Jewish inhabitants against the Roman legions led by Titus. This tragic chapter in the history of Jews can be read today as vividly reported by the 1st century C.E. historian Josephus Flavius. Black basalt ruins cover the mountain ridge as in mourning for the town which was

never revived. On the Golan Heights farmers in kibbutzim and settlements till the strangely fertile, volcanic soil. The landscape is flat and unexciting yet the adventurous and sure-footed who descend into the many gorges slashing through the basalt rock discover enchanted enclaves of splashing waterfalls, rushing streams, luxurious foliage and spectacular rock formations.

The hinterland around Tiberias is inexhaustible and if its visitors are still energetic, there is plenty of opportunity to relax and gaze at scenery and enjoy the climate. In winter, the traditional season to come for a cure or vacation, temperatures hover around 70 degrees Fahrenheit. However, since air conditioning is prevalent, Tiberias has become a year-round resort.

Tiberias is a two-hour drive from either Jerusalem or Tel Aviv and less than an hour from Haifa. On the seashore are the town's two luxury five-star hotels: The Galei Kinnereth Hotel, Israel's first resort hotel, which opened in true European mountain tradition in the 1930s and has expanded to its present 125 comfortable rooms; and the newly constructed 272 room Tiberias Plaza, a member of the international Canadian Pacific Hotels chain. There are four excellent four-star hotels in Tiberias, the Galilee Ginton, the Ganei Hamat, the Golan and the Hartman.



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# A Play Raises Passions

by Anita Heppner Plotinsky  
At the Easter season in 1981, the Indiana University School of Music presented the American premiere of Bohuslav Martinu's opera *The Greek Passion* and then took it to the Metropolitan Opera House in New York. One year later, it was a medieval passion play that was performed — first at a church in Bloomington, IN, and a few days later at The Cloisters in New York, the medieval branch of the Metropolitan Museum of Art.

The musical drama that was performed in 1982 is the longer of the two passion plays in the *Carmina Burana* manuscript from the Benediktbeuern Monastery. It was recently reconstructed and prepared for modern performance by C. Clifford Flanigan and Thomas Binkley, professors of comparative literature and music, respectively.

The Bloomington and New York performances were the first performances of the play since the 13th century, and in connection with this occasion, the university's Institutes of Medieval Studies and Early Music hosted a three-day conference that brought to its campus some 30 scholars from around the country, as well as another 30 or so religious leaders from the State of Indiana.

The play was fully staged, and although it was sung in the original Latin and German, the English-speaking audiences had little difficulty in following the action. That was partly because the Gospel accounts of Jesus' life, trial, and death are well known, and partly because the staging left nothing to the imagination. Jesus' suffering was graphically depicted; for 45 minutes — nearly half the duration of the play — he writhed on the cross at the center of the stage. With similar explicitness, the Jews were portrayed as a noisy, blood-thirsty rabble, lustily stomping their feet and thrusting their fists with each stroke of the whip as Jesus is tortured. This portrayal is unquestionably faithful to the medieval author's intentions, but at the same time, it offends the moral sensibilities of an enlightened post-Holocaust audience.

**No Doubts Expressed**  
Or does it? No one who attended the conference seemed to find anything offensive about it. On the contrary, the participants praised the effectiveness of the staging, and professors from Wabash College and

the University of Notre Dame said that they thought the scurrying of the Jews, representing the "restlessness of evil," was particularly well done.

At a coffee break during the session, anyone who circulated among the participants hoping to hear a word or two of doubt would have been disappointed. "Wasn't it wonderful," one scholar was overheard to remark, "how the scourging scene showed the crowd's complicity?"

The conference participants occasionally departed from scholarly considerations to testify, one after the other, that the performance had been a profound spiritual experience. The panelist from Notre Dame observed that the representation of the "crowd of disbelievers," as she put it, evoked "the most powerful kind of (emotional) response from the audience." The panelist from Wabash College suggested that the play might have been performed in English to further strengthen its emotional impact. A panelist from Valparaiso University spoke of the play's importance in "getting ourselves to feel with these events of the past," and Professor Flanigan, who transcribed the text, summed up, "We've all been moved so much. This has been one of the great experiences of my life."

Clearly, there were many who shared this view. According to Charles Webb, Jr., Dean of the School of Music, the play was "a public favorite" as well as "an artistic triumph," and he wasted little time in announcing three repeat performances for the spring of 1983.

If the audience — or "congregation," as one professor called it — was so moved by the depiction of Jesus' agony, how could it not also have been incensed at the viciousness of the Jews' chorus? In one session of the conference, the student who sang the role of Jesus stressed the necessity of communicating to the audience not only the pain suffered by Jesus as the "victim of all this human aggression," but also his anger toward the Jews. "All these years I've been preaching to you," the singer said in Jesus' voice, "and still you don't get the message."

Why, at this, did the roomful of scholars break into laughter? Why did they laugh, too, when the music director indicated that in contrast to the play's other lengthy scenes, the trial

Continued on next page

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## A Play Raises Passions

Continued from preceding page

scene was only five minutes long? Why, most of all, did no one associated with this entire production and conference seem to know, or care, that where Jew-hatred is expressed, Jew-hatred is aroused? It cannot be proven, of course, that any performance of a passion play was directly responsible for the persecution or death of a single Jew — in the Inquisition, in the pogroms, or in the Holocaust. At the same time, one cannot ignore the fact that Hitler's Final Solution was carried out in the land of Oberammergau.

The program notes for this production assert that in the play, "those who are not spiritually blind" recognize the kingship of Jesus. Now, if the author of this passage wishes to believe that those whose religious convictions differ from his own are "spiritually blind," that is his own business, though many would regard it as arrogant. It is at the very least inappropriate, however, for him to use state funds (Indiana University being a public institution) to disseminate this view.

Another portion of the program notes explains why the play's ending was changed. According to the manuscript, the last words of the play are "He saved others; himself he cannot save." The program notes tell us, however, that the "performers of the play believe that this mockery is hardly the last word on the sorrowful scene and that, in fact, the moment of Jesus' death for others is also the moment which he becomes most fully the divine king. Thus, they exit repeating (a hymn praising) Jesus as Redeemer and King." No matter what the performers happen to believe, Professors Flanigan and Binkley had to choose between scholarly accuracy — that is, adherence to the text — and an ending

that heightens the play's religious impact.

Though the play was altered to increase Christian content, it was not altered to reduce anti-Semitic content. Thus, repeated references to Jews as a "hateful race," "a blind, deplorable race," and a "barbarous people" were retained. Similarly, no attempt was made to modify or put in its historical context the play's presumption of Jewish guilt for the death of Jesus. Pontius Pilate washes his hands of Jesus' blood, Judas Iscariot repents, and the Jews scream "Crucify him!" From the text and its treatment, no observer could have guessed that Jesus was a Jew, that the Jews of his time were divided in their opinion of him, or that Pilate was, in fact, one of history's blood-thirstiest rulers.

The significance of the first modern realization of the Benediktbeuern play cannot be dismissed.

Could the play not have been presented, however, without the emotional freight of staging and costumes? Does a state university bear any social responsibility at all for its scholarly and cultural endeavors, or should it be allowed to fan the flames of hatred in the name of scholarship and academic freedom? Should it, moreover, engage in religious exercises at public expense?

These are difficult questions. What is so deeply troubling is that at Indiana University, in a gathering of some of the most illustrious medieval and musical experts in the nation, no one even thought of asking them. (Reprinted from June, 1982 ADL Bulletin).

Dr. Plotinsky is music critic of the *Bloomington, IN, Herald-Telephone and The Sunday Herald-Times*. She previously taught music at *Queens College, New York, and the Indiana University Honors Division*.



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**Rabbi William Frankel**  
 President, Chicago Zionist Federation  
 "I highly recommend that Jews should live in Israel before making aliya." That is the view of Tamar Meroz, a shelicha on aliya presently on a short term assignment in Chicago. "The decision to settle in Israel should not be the result of visiting the land for a few days and seeing it through the windows of an air conditioned bus."

It is for that reason that several programs have been developed which will enable American Jews to live in Israel for certain periods of time and to get a feel of the country.

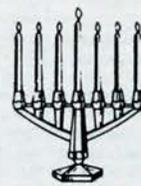
For college age people 18 to 22 years old a six-month kibbutz-ulpan program is offered. It provides a half-day intensive Hebrew language course and classes in Judaica. The other half of the day is spent working in the kibbutz with Israelis of similar age. In that way, the participants become part of the social life of the kibbutz. They also visit various parts of the country. Except for round trip transportation expenses, the program is free of charge.

For young adults with academic background, the World Union of Jewish Students offers a one-year institute in Arad which is subsidized by the Israeli government. The first five months are spent on intensive ulpan language and Judaic studies, including trips and kibbutz work experience. During

these five months, the participants are given the opportunity to find employment for their remaining seven months in Israel. A placement bureau is available to advise them on job opportunities in their own professions or in other employment areas. Thus, in the course of the year, a comprehensive picture of life in the Jewish state is obtained.

For middle age people, pilot trips are arranged. Those interested are asked to bring diplomas and resumes to the aliya office. These are forwarded to the Bureau for Professional Placement in Israel, an agency which is administered by immigrants from North America. The resumes are circulated among a large number of firms, institutions and agencies. If and when an individual receives three job offers, a subsidized pilot trip, hotel included, is arranged. They are given the chance to meet potential employers and to obtain a picture of job opportunities. Frequently, the trip leads to the signing of a contract before giving up one's job in the diaspora.

The aforementioned programs are designed to give would-be immigrants a realistic view of the country. Says Tamar Meroz: "We want not just aliya. What is needed is successful aliya." For further information, inquiries at the Aliyah Center, 205 W. Wacker Drive, (tel: 332-2709).



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## Jewish Book Review

### WHERE IS JOEY?

by Morris Yanoff  
Swallow Press — Ohio University Press, 1981  
260 pp. \$15.95

by Lillian Elkia  
Seven years ago, a grandfather, the author, stood beside his 12-year-old grandson at O'Hare Airport in Chicago as the small boy prepared to board an airplane for a trip to Los Angeles. The scene was an ordinary one and could not have attracted much attention. But the moment the airplane took off, a series of events and actions began that would involve a small family and a group of devoted, valiant friends against the powerful, wealthy and monolithic international structure of the Hare Krishna cult. For 17 months, a child was secreted in the labyrinthine structure that defied court orders, legal procedures, humanitarian appeals and adverse publicity.

An elderly grandfather, a school teacher father, a grandmother disabled by multiple sclerosis and a devoted uncle carry on an unbelievable campaign to rescue Joey. Their story and their final victory represents the triumph of love and courage over fanaticism, wealth and organized evil. The author's description of the power and dishonesty of a seemingly innocent, exotic "village" faith of ritual, which in reality is comprised of mesmerized followers and ruled by a gigantic corporate structure, is a warning for all of us who are enchanted by colorful costumes, bells and smiling faces seeking our financial contributions in return for blessings and blossoms. How many times we have heard, "After all — they're harmless."?

Joey's destination for the summer is a Los Angeles Hare Krishna complex where his divorced mother and half sister live. Though in the custody of his father, Joey spends his vacation time with his unstable mother, who, after a failed, violent second marriage, joined the cult.

The grandparents, the Yanoffs, become alarmed after Joey fails to telephone them and when they discover that the boy is not staying with his mother but has been placed among the men. He is the only child there and is expected to follow the same ceremonies and devotional duties. Soon it becomes apparent that he is held captive, involved in cult activities and not permitted ordinary contact with

his father or grandparents. It is frightening how quickly Joey, a curious, bright, lively youngster, becomes addicted to the constant chant, the monotony and dullness of the endless ritual. The pernicious effects of such a "cult experience" on the brain and personality have been written about in many newspapers and magazines. The Yanoffs were fully aware of the problems Joey would have should he ever come home.

The extraordinary system adopted by the Yanoffs in "persuading" the cult members to return the boy is truly imaginative and effective. Both the father and grandfather are of modest economic means. The grandfather, a former union organizer in the 1930s, decides to use the pressure of the picket line and the explanatory leaflet to expose the tactics of the Krishnas. They enlist the support of friends, many of them senior citizens, who come to O'Hare Airport and interfere with the fundraising activities of the Krishna faithful. It works — after 17 heart-breaking and agonizing months.

Morris Yanoff is amazingly fair and objective when he describes the structure and personalities of the Hare Krishna movement. His intellectual grasp enables him to gain considerable insight into the cult and its undeniable influence over men and women who seek spiritual solace in the last troubled decades of the 20th century.

It is significant to Yanoff, as a Jew, that a large number of Jews are among the Hare Krishna followers. Some have given the percentage of Jewish involvement as high as 14 percent. At the same time, he encounters vicious anti-Semitism from some of the Krishna members who solicit funds at the airport. Yanoff writes of such an experience when Chandra, a devotee, at the airport says sneeringly, "Yanny, why did Hitler kill the Jews?" When

*Continued on next page*

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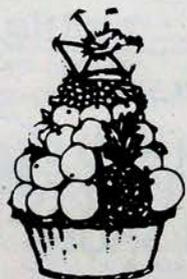
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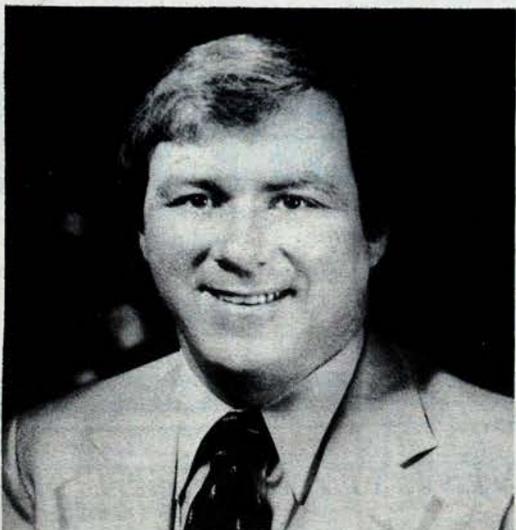
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**JOSEPH W. WALSH**  
 MAYOR  
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## Jewish Book Review

### Where Is Joey?

*Continued from preceding page*

Yanoff questions a Krishna Jew who resorts to anti-Semitism, the man screams back: "You're a bloody, sectarian Jew! If your grandson had been sent away to some bearded rabbi, you would have been happy."

One cannot ignore the extreme sexism of the Hare Krishna movement in its approach to women. It would be impossible to imagine a dogma that denies science and reason and that does not at the same time have a prescribed attitude towards women. The cult reinforces the ancient concept of limited authority and choice for women. The followers do not have the right to order their own lives and to make decisions, but must follow the rigid rules and regulations decreed and enforced by the movement.

Where are we, the Jewish community, as young Jews

seek escape into cult life? We eagerly await Morris Yanoff's second book that will deal with the flight to the cult, the search for gods and the jeweled calf.

We need to know the motivation and the attraction that create receptivity to this form of cult experience. We cannot hope to combat that which we fail to understand. Only a decade ago, thousands of young Jews rebelled against all symbols of outer authority, all formal establishment ideology and direction. Why are our sons and daughters — 14 percent of the movement — willing to accept the compulsory chants, rigid hierarchies and imposed routines and orders — to unquestioningly obey the all powerful leaders?

*Reprinted from the Pioneer Women, May-June issue.*



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# The Ancient Synagogue Of Dubrovnik

by J.I. Fishbein

Since it was necessary for my wife and me to fly to Belgrade in order to begin our tour of Eastern Europe, we decided to leave Chicago a few days ahead of schedule in order to spend some time in one of the most popular tourist attractions in all of Europe... the ancient 12th century walled city of Dubrovnik. Overlooking the blue Adriatic, much of its ancient monuments still preserved, it is without a doubt one of the most beautiful and interesting cities we have ever visited.

Historical monuments and written sources prove that Jews lived in various parts of present Yugoslavia, especially in Dalmatia and Macedonia, in the first century of our era. Among the present Jewish communities in Yugoslavia, the oldest ones are those in Dubrovnik and Split whose continuity since the middle of the 14th century has been proven beyond any doubt.

The Jewish community in Dubrovnik dates back to 1352 and since 1407 has enjoyed legal recognition. They lived in a small ghetto on an off-street, not far from the center of the town, called Via del Ghetto. It still bears the name of Jewish Street (Zudioska Ulica).

The position of Jews in the ancient republic of Ragusa was rather favorable, though they experienced some difficulties and discriminations from time to time (yellow badges, special contributions, ritual murder trials, etc.). Except for some privileged families, all other Jews lived in the ghetto. Nevertheless, they played a rather important part in the trade of the republic of Dubrovnik, with some exercising certain public functions, too.

Among the notable Jewish personalities in Dubrovnik, two from the Renaissance period deserve particular mention.

One, a Portuguese Jew, Juan Rodrigo de Castelbranco, known in the world under his scientist's pseudonym Amatus Lusitanus, was one of the famous anatomists, physicians and botanists of his time. He wrote many important medical works in Latin, the best known of which is his "Curatium Medicinalium Centurias Septem" (Seven Centuries of Medicinal Treatment). He lived and worked in Dubrovnik as a physician from 1555 to 1558. Another prominent Jew at the time was Jacobus Flavius, known

under his poetical and literary name of Didacus Phyrrius. He lived in Dubrovnik from 1557 to 1601 and was buried here. He was an instructor in classical languages and literature and was a well-known Latin poet of his time.

Among numerous rabbis of the Jewish community in Dubrovnik, the most famous are Solomon Oef and Aron Cochen, well-known Jewish writers in the 17th century, and Jacob Pardo who lived at the end of the 18th and beginning of the 19th century.

It is interesting to note that the great earthquake which nearly destroyed Dubrovnik in 1667 left the whole ghetto and the synagogue unimpaired.

Complete civic equality was granted the Dubrovnik Jews only after the entry of the French troops in 1806.

From that time until the Second World War, the small Jewish community in Dubrovnik in the main carried on a normal life. However, during the Second World War, the Nazi and fascist occupants and their Ustashi collaborators brought great misery to the Dubrovnik Jews, as they did in other occupied parts of Yugoslavia (out of 75,000 Jews living in pre-war Yugoslavia some 60,000 — 80 percent — were killed as martyred victims of fascism or as fallen fighters). Most of the Dubrovnik Jews were taken to the concentration camps where many of them were killed. Their property was completely plundered, as were many other cultural and historical treasures, including the rich old archives of the Jewish community, which have not been found up to the present. The existing synagogue treasures were rescued by the members of the Toletino family, with assistance by some non-Jewish fellow citizens.

The small number of surviving Jews in New Yugoslavia, and so in Dubrovnik, now enjoy full civic equality and free exercise of their religious and national minority rights.

However, every Jew who visits Dubrovnik has one objective in mind: namely, to see the ancient synagogue located in what was formerly the Jewish ghetto on a small street off the main thoroughfare of the old city. We were told by our guide that this was now an impossibility since the two brothers who looked after the building were 84 and 86 years old respectively and more of

Continued on next page

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# Ancient Synagogue

Continued from preceding page

ten in the local hospital than at home. Nevertheless, each day as we passed Jewish Street (Zudioska Ulica) we kept hoping that the door on the main floor leading to the synagogue on the floor above would be open. We were just about ready to give up our quest when on our final day, just before leaving for Belgrade, lo and behold, we saw a young American couple descend the stairway and come out into the narrow street.

"It's no use going up there," the young woman told us. "The old man is up there all right but he won't talk to anyone. Maybe it's because we can't speak Yiddish or," and she blushed, "maybe it's because I'm just wearing shorts and a halter."

But we had tried too hard to see the old synagogue to be turned away so easily. Climbing the stairs to the second floor we entered the dimly lit room of what was the remains of the Jewish community's offices.

Sitting before us was an old man as emaciated as a skeleton, with a gaunt face and deeply set eyes viewing us suspiciously. "The synagogue is closed," he started to say, but our "shalom, shalom," plus the fact that I immediately put on my yarmulke worked wonders. Motioning us to be seated, he soon began his tale.

"This synagogue," he began, speaking in a mixture of English, Spanish and Ladino, is the third oldest in Europe. The oldest is in Prague, dating back to the

year 600. The next oldest is in Worms, Germany, built somewhere around the early 10th century. Ours goes back to 1352, 140 years before the Spanish Inquisition.

"The first Jews came here in 1306 from Italy, including my own ancestors. We have lived in this building ever since, for more than 600 years, except for the period of the Nazi occupation when all of us were sent to Auschwitz. Two hundred went to the gas chambers; only nine returned including myself and my brother. Now there are only seven Jews left; four women and three men . . . not even enough for a minyan.

"But we fooled the Nazis," he went on. "Before being taken away, we hid our Torahs and other precious memorabilia under the house so the Nazis couldn't find them. When we returned, we dug them up. The Sefer Torah was wrapped only in parchment without its covering in case it should be discovered. Some of what we left behind was looted by the Nazis; some we have still not recovered."

"Could we see the synagogue on the floor above?" we begged him, placing a small donation unobtrusively on the table beside him. "Only if you give me your promise to stay just a minute," he finally agreed. It took only one second to agree — he led us out to the hall — unlocked the synagogue door and up the stairs we went.

The synagogue is an oblong-shaped room divided by three arches and paneled in dark wood. The ceiling is painted blue with gold stars from which hang antique Florentine candelabra. At the back of the room there is

Continued on next page

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# Ancient Synagogue

Continued from preceding page

a gallery for women, placed there about 100 years ago. Inset in both side walls there are still the old wooden grills through which, in earlier days, women looked down on the service. The entrance to these grills is in the house next door, occupied for centuries up to the present by the Tolentino family.

In the center of the synagogue stands the delicately carved bima. The Ark with its spiral, wooden columns, holds some of the handsome Torah scrolls brought from Spain by the exiled Sephardic Jews. One of the principal treasures is the magnificent 13th century Moorish carpet brought from Spain and formerly hung before the Ark on the High Festivals. It is a superb piece of work with its floral design glowing in brilliant colors against a dark background. It is said to have been a gift from Queen Isabella of Spain to her Jewish doctor when he was forced to leave the country. There are many other superbly embroidered tapestries and some excellent examples of synagogal silver. An interesting possession of Dubrovnik Jews is a letter they received from Sir Moses Montefiore.

Rabbi Emilio Tolentino was too old and weak to climb the stairs himself, but he shouted up to us to turn on the light and "stay five minutes." The air was musty with the smell of the centuries-old, dust-covered, time-worn benches. We hated to leave.

Once downstairs again, something took place which we will remember the rest of our days.

Putting on this threadbare jacket to be as formal as possible, the old rabbi placed his hand on our heads and chanted the Birchas ha-Kohanim (priestly blessing). His gaunt eyes filled with tears as he reminded the Almighty of the destruction of His children at Auschwitz and he fervently prayed for our safe return home. It is a

memory that burns in our hearts and minds. One other sight not to be missed in Dubrovnik is the Jewish cemetery.

The present one is about 300 years old though it contains some older monuments.

The tiny cemetery with its oblong patches of earth on terraced levels is planted with tall cypress trees and is well-cared for. On many of the old tombstones a five-pointed crown forms part of the carving. The symbol was granted in the year 711 to the chief rabbi of Cordoba in Spain by the Moorish conquerer and was worn as a badge by the Spanish Jewish exiles.

It is worthwhile mentioning that when the town waterworks were introduced in 1420, one of the three fountains was given the name of Fontana per gli Ebrei (Jewish Fountain), and is also known under the name of "Fontana Kosher." At present it stands at the Pile (Brsalje). Under the lion's head here is a shell into which water flows and below it there is a lion's leg.

Dubrovnik itself is well worth a visit. But to Jews who cherish their tradition, it offers an unparalleled opportunity to remind us that we are indeed an ancient people who have lived through many persecutions and vicissitudes even to this day. It is a reminder, too, of the many martyrs who have suffered and sacrificed to keep our faith alive, a story we witnessed anew in ancient Dubrovnik.

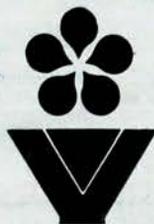
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# Warm Sunshine And Jewish History In Curacao

by **Bruce Baff**  
Rolling hills topped by centuries-old plantation houses . . . a starkly dramatic landscape with 20-foot high cactus plants . . . and probably the most charming small city in the Caribbean. These all describe the Dutch island of Curacao, just 40 miles north of Venezuela.

Curacao's principal attraction is the bustling seaport of Willemstad.

where 17th century Dutch-gabled buildings painted in soft pastels line the streets and harbor entrance. There's also a picturesque floating market, where Venezuelan schooners with exotic fruits and vegetables tie up along the waterfront.

The Queen Emma floating pontoon bridge, a pedestrian-only walkway that swings open for passing cruise ships and freighters 20-30 times a day, links the two sections of Willemstad. The Punda, Willemstad's business district, contains

dozens of fascinating shops. Good buys include Norwegian ceramics, Irish crystal, hand-embroidered linens from China, and cheese from Holland.

Speaking about food, Curacao boasts an unusual number of excellent restaurants offering French, Swiss, Italian and local cuisine. One international favorite many visitors enjoy is rijsttafel, an Indonesian specialty featuring as many as 24 different beef, vegetable and chicken dishes. You'll dine amid lovely settings too — ranging from converted mansions to renovated fortresses overlooking the sea.

Here's another plus: since virtually everyone on Curacao speaks English, shopping and dining here are quite pleasurable. You can also pay for your purchases in U.S. dollars, whether in cash, travelers checks or major credit cards.

Personally, I find the real charm of Curacao lies in its people, a polyglot community of 40 to 50 different nationalities. And all somehow seem in harmony.

### Curacao's Jewish Connection

Curacao is undoubtedly the most important island in the Caribbean, in terms of Jewish history. This oldest of New World Jewish communities actually dates to 1651, when a small agricultural settlement was founded by a Portuguese Jew, Joao d'Illan, who emigrated from Amsterdam.

Other Jews soon followed — many fleeing the Spanish Inquisition in Brazil. Then, in 1654, the Sephardic Congregation Mikve Israel ("The Hope of Israel") was established. Still more families arrived from Holland during the second half of the 17th century. And consider this: when the United States gained independence in 1776, Curacao already had a Jewish population of nearly 2,000 — more than the total number of Jews in all 13 colonies!

In fact, Curacao had the largest, the wealthiest and most influential Jewish community in the Americas during most of the 18th century. From this period until the 20th century, Sephardic Jews virtually dominated the Curacaoan economy, most notably as merchants, sailors and shipowners. Between 1681 and 1919, for example, history records there were 1,120 Jewish-owned ships in this part of the

Caribbean; and from 1699 to 1881, 240 Jewish captains were reporting sailing the seas.

Curacao's Mikve Israel-Emanuel, with a membership of approximately 300, is today the oldest synagogue in continuous use in the Western Hemisphere. Interestingly, 1982 carries special significance as it marks the 250th anniversary of the present structure, which was consecrated on the eve of Passover in 1732. To commemorate this event, the Netherlands Antilles government earlier this year issued a special series of postal stamps.

Housed in a pastel-yellow building located at the corner of Hanchi di Snoa ("Alley of the Synagogue") and Columbusstraat in downtown Willemstad, the synagogue is open to visitors weekdays from 9:00 a.m. to 11:45 a.m. and from 2:30 p.m. to 5:00 p.m. The edifice and adjacent museum are considered architectural masterpieces and attract upwards of 20,000 visitors annually.

The white sand-covered floor inside the sanctuary symbolizes the Israelites wanderings in the desert before they reached the Promised Land. It also calls to mind how Marrano Jews living in Spain and Portugal used sand to muffle footsteps during their secret worship services during the dreaded Inquisition.

Mikve Israel-Emanuel is today affiliated with the Reconstructionist Foundation and the World Union for Progressive Judaism. However, many elements of the traditional Sephardic liturgy are still maintained. Indeed, some of the objects used during services date back to the 1700s. For example, there's a large 200-year-old dented silver tray from Holland on which grooms — even today — dash crystal goblets at the conclusion of wedding ceremonies. Visitors are welcome to attend Friday evening services, at 6:30 p.m. and Saturday mornings, at 9:30 a.m.

Curacao's equally large Ashkenazic community has its own Orthodox congregation, Shaarei Tsedek, at 39 Scharlooweg. Services here are conducted Fridays, at 6:30 p.m. and Saturdays, at 7:00 a.m.

**331 Years Of Jewish History**  
Thanks to the tolerant Dutch, Curacao has been

home to Jews for more than three centuries. This continuity is quite remarkable, particularly when you consider the number of places in the Caribbean where once-thriving Jewish communities have ebbed, then disappeared.

This floating mirror of Holland, in which Jewish settlers have made such important cultural and economic contributions, clearly has a distinct personality — you might even describe it as haimish. Consider, for example, that a current tourist board brochure lists nearly 20 "special events" on Curacao; among them: Passover . . . Rosh Hashanah . . . and Yom Kippur.

So, go and — as they say in old Papiamentu — "zjanta ku zjeitu!" Enjoy!

Reprinted from the Sept. 3 issue of the Long Island Jewish World.

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### Curacao Travel Tips

**Getting there:** American Airlines offers six direct four-hour flights from JFK Airport to Curacao each week, throughout the summer. If desired, a kosher meal can be ordered in advance.

**Where to stay:** Although there are six major hotels on the island, the Hilton International Curacao is probably your best choice. This 198-room resort has lovely balconies which either overlook the Caribbean or scenic Piscadera Bay. It also has its own cove beach, two nightlighted tennis courts, a full range of water sports and an on-premises casino. 8 day/7 night European Plan packages, based on double occupancy, start at \$255 per person, now through December 15, 1982.

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