



Ponders Fate of Old Vilna Shul

By Lawrence Harmon
Advocate Staff

An Associate Justice to the Massachusetts Superior Court is currently reviewing the facts in the case of the Old Vilna Shul, the historic Beacon Hill synagogue which currently faces dissolution and sale.

On December 9, Supreme Judicial Court Judge Ruth Abrams turned the matter over to Associate Justice Alan Dimond to determine whether the synagogue building on 14-18 Phillips St. will remain in community hands or be sold for a sum estimated to exceed \$1.2 million.

The president of the congregation, 87-year-old Mendel Miller of Boston, filed a decree in September 1985 requesting permission to dissolve the congregation. The dissolution document, signed by Miller and two other elderly congregants, cited membership decline and failure to attract new members.

Miller's decision to sell the property, the proceeds of which are earmarked for seven charities in Israel, upset members of the organized Jewish community who contend the property or its proceeds should remain in the hands of the Greater Boston Jewish community.

The Synagogue Council of Massachusetts, an umbrella organization of congregations of all branches of Judaism, contested the terms of the sale in the Massachusetts Supreme Judicial Court. According to the attorney for the Synagogue Council, Judge Dimond will examine affidavits from individuals who have contributed to the synagogue over the years but were not informed of the dissolution proceedings. The Synagogue Council also contends that several individuals who attempted to join the congregation were turned away by Mr. Miller.

"We will attempt to prove

(Continued on Page 11)

Ethiopian Jews Face Freedom or Death

By Judith Antonelli
Advocate Staff

The Jewish communities still existing in Ethiopia cannot physically survive much longer, says a member of a mission which visited Ethiopian Jewish villages last summer, and Western Jews must continue their efforts to bring hope and support to them.

"They can't make it another four or five years," said



A JEW from the village of Koshe Shalit, where Western Jews had not been able to visit since 1981, holds pictures of his relatives who reached Israel.

Elihu Stone, 28, who spent 10 days visiting Ethiopian Jews with a 16-member mission sponsored by the North American Conference on Ethiopian Jewry. "They are fierce about not assimilating . . . Their religious life is declining . . . They want to get to Israel and be reunited

(Continued on Page 14)

Chanukah's Future



SHINING FACES — Jewish children throughout New England prepare for Chanukah by learning the meaning of the festival of freedom and the practices associated with it. Pictured with a traditional menorah are first-grade students at Solomon Schechter Day School, left to right, Rena Miller-Jacobs, Aaron Fischlowitz-Roberts, Shawn Weissman and Reuven Fenton.

Photo by Leonard Eisenberg

Shammai: Chanukah's 'Scrooge' or Paragon?

By Nehemia Polen

Editors note: Rabbi Nehemia Polen is spiritual leader of Congregation Tifereth Israel in Everett.

The conventional wisdom has it that Shammai was the Jewish counterpart of Scrooge, a crotchety and ill-tempered sage whose idea of fun was to poke people in the ribs with a two-by-four. It is not surprising that the Jewish student centers at college campuses are named after Shammai's more congenial colleague, the gentle and compassionate Hillel.

Shammai's less than flattering reputation is hardly enhanced when one reads the talmudic passage which discusses the Chanukah story (Shabbat 21b). There one discovers that, according to the view of the School of Hillel, we kindle one light the first night of Chanukah, two lights the second evening, adding one more per night until we reach eight lights on the last night of the festival. This is the view which has been adopted as normative in Jewish law. According to the view of the House of Shammai, however, we are to begin with eight lights the first evening, seven the second evening, subtracting one light per evening until on the last night we kindle but one light.

Now it is hard not to agree with the rationale which the Talmud offers in support of the Hillelites: "We must always progress in matters of holiness." The symbolism of the Hillelites is both transparent and compelling: one should always add to the light, to the warmth, to the spiritual glow. Why, then, would the House of Shammai wish to give us less light each successive evening, thereby making the last night of Chanukah singularly antili-

mactic? Is this another example of the allegedly regressive character of the Shammaites?

It should be recalled, however, that while the halacha follows the view of the House of Hillel, yet (as the Talmud puts it) the opinion of the Shammaites is also "the word of the living G-d." Furthermore, there is a kabbalistic tradition that in messianic times, the halacha will follow the view of the House of Shammai. What, one might ask, is worth redeeming in the teaching of those irascible pedants?

We may find a clue by examining another rabbinic dispute, on the topic of the creation of the universe. The House of Shammai maintains that heaven was created before the earth, while the House of Hillel holds that earth was created before the heavens (Bereshit Rabbah 1). This might be understood as meaning that the Hillelites placed the emphasis on "earth" — on human beings and their activities, while the Shammaites stressed the importance of "heaven" — Divine power and providence.

It must be noted in this connection that the Hillelite program of progressive addition to the Chanukah lights inevitably emphasizes the human agent whose volition and initiative causes the lights to increase. The Shammaite procedure, however, involves a measure of human self-restraint — a progressive diminution of our own kindling of the lights, enabling us better to see the Divine light which comes down from heaven.

Perhaps we do need the perspective of the Shammaites after all. For if anything characterizes our society, it is the belief that more is always better, that the exercise of human will and initiative is always beneficial, that to

(Continued on Page 4)

How Boston Jews Mark Chanukah

Approximately 79 percent of Boston's Jews will light Chanukah candles this year, making the practice the second most prevalent Jewish ritual engaged in here. The only Jewish ritual practiced by more local Jews is participation in a Passover seder.

In addition, about 8 percent of Jewish households which light Chanukah candles also have a Christmas tree, while 16 percent have neither.

These are a few of the findings of the 1985 Demographic Survey which was conducted under the auspices of the Combined Jewish Philanthropies. The survey is CJP's third since 1965, and involved interviews with 1,446 randomly selected Jewish households in Greater Boston.

The survey also revealed some interesting and important differences between people at different stages of their lives.

YOUNG SINGLES AND THE ELDERLY — In Boston, both of these groups tend to live alone, and they are also the groups most likely to have neither candles nor a tree at home. Virtually no elderly have Christmas trees, but one in 20 of the young singles do, and nearly another one in ten have trees along with lighting candles.

YOUNG MARRIEDS WITHOUT CHILDREN — If those who married originally non-Jewish spouses are included, young marrieds without children resemble the young singles, including the numbers who are observing both holidays, or only Christmas. But if we eliminate intermarried couples, the percentage who celebrate Chanukah unambiguously rises sharply, and this group most resembles married couples whose children are no longer at home.

FAMILIES WITH CHILDREN — These are the adults most likely to be celebrating the holidays at home. And which holiday they observe is very strongly influenced by whether or not they have intermarried. For those with children between 7 and 17, overall the vast majority light Chanukah candles only, but 8 percent have candles and trees and 8 percent trees only. But if the intermarried are excluded, the proportion who have Christmas trees becomes very small. The pat-

(Continued on Page 11)

Highlights of Survey: Chanukah and Christmas

| GROUPS | Light Chanukah Candles Only | Have Xmas Trees Only | Do Both | Have Neither |
|--|-----------------------------|----------------------|---------|--------------|
| All adults | 71% | 4% | 8 | 18%* |
| Singles under 40 | 63% | 5% | 9% | 23% |
| Elderly | 71% | 1% | 1% | 26% |
| Under 40 married, no children, intermarried excluded | 81% | 0% | 5% | 14% |
| Youngest child 7-17, all marriages | 80% | 8% | 8% | 3% |
| Youngest child 7-17, intermarried excluded | 94% | 3% | 3% | 1% |
| All intermarrieds | 18% | 27% | 39% | 15% |
| Intermarrieds with children at home | 13% | 28% | 53% | 5% |

* Percentages may not total 100 because of rounding.

Manufacturing, Warehouse, Offices or any combination.

We have extra land in Avon Industrial Park on Rte. 24.

Ideal location. Close to Cape Cod or R.I. 20 minutes to Boston by Expressway. 6 min. to Rt. 128, 10 min. to Rt. 95 or 12 min. to Rt. 495.

We will build to suit. Minimum 9000 sq. ft. Maximum 150,000 sq. ft. with reserved parking space for an excess of 600 cars. Very attractive lease.

Call Neemco Inc. 588-7500 or 961-3732

Ask for Mr. David Schechner, General Manager



On the Inside

December Dilemma
See Page 3, Sec. 2

The Jews of Ireland
See Page 4

Northeastern Students in Israel
See Page 5

JNF to Sponsor Events on Art Honoring Immigrants

Phillip Ratner, sculptor of life-size figures of Ellis Island immigrants to be housed at that site, will be in Boston for an exhibit of the models for these works on behalf of JNF from Jan. 13-15. The models have been given by the artist to the Jewish National Fund.

On Jan. 13, Marjorie and Mitchell Marcus of Weston will host a private reception for the artist and a viewing of his works in their home. This will be by invitation only. On Wednesday evening, Jan. 14, Jewish National Fund, in cooperation with Hebrew College, invites the community to a viewing and poetry reading by the artist at 7:30 p.m. at the Hebrew College in Brookline. On Thursday evening from 6 to 8, the Young Leadership of Jewish National Fund is hosting a wine and cheese reception at the Society of Arts and Crafts, 175 Newbury St., Boston.

These events will launch an effort by the Jewish National Fund to reacquaint the

(Continued on Page 14)

FREE

5 Hotel Nights in Israel
Breakfast and Car Included

Plus Air Fare

CALL NESHER TRAVEL, 734-3100

HAPPY CHANUKAH!

To all our friends and customers, from

Claude F. Gomolka and his sales staff at Neemco, Inc. the manufacturer of Perfect Electrical Connectors and related products.

NEEMCO, INC.

Electronic Product Division



Perfection is our Product

Avon Industrial Park
Avon, Mass. 02322
617-588-7500
588-7501
588-7502
961-3732

Enjoy Great Chinese food?
Discover . . .

AKU-AKU
WORCESTER CAMBRIDGE
11 East Central St.
Camden Rd. 10 off I-90
Ample Free Pkg.
792-1124
491-5377
"Farstayst?" It's
AKU-AKU



DIAMOND BAKERY
"Every Product a Gem"

Happy Chanukah To All!

from the entire staff of the Diamond Bakery

1136 Beacon Street
Newton 4 Corners • Mass. 02159

527-3740

Zeppy's
Bagel Bakery
937 North Main Street
Randolph, MA 02368
שמח חג

NOW PAYING 7.76%

(effective annual yield) on our 7.50% 5 Year Term Deposit Account (minimum deposit \$10,000)

WATCH \$10,000 GROW TO \$14,533 IN JUST FIVE YEARS!

That's right. Our 5 Year Term Deposit Account (\$10,000 minimum) is now paying 7.50% (effective annual yield of 7.76%) which means \$10,000 invested now will grow to \$14,533 in five years assuming you let your interest accumulate to maturity.

Other interest rates and maturities are also available.

Call us at
731-1900 for
all the details!

Grove Hall Savings Bank

35 Washington Street,
Brighton, MA 02146
(617) 731-5924

Member FDIC/DFM



*Substantial penalty for early withdrawal

Israel Oscar Entry is 'Avanti Popolo'

JERUSALEM (JCN) — The Israeli entry for the best foreign film at the forthcoming Oscar awards will be 'Avanti Popolo,' which is set against the background of the 1967 Six-Day war.

This follows the withdrawal of a petition to the High Court of Justice on Dec. 14 by the distributor of another local film, 'Ricochet,' at the suggestion of the bench.

Yoram Belisovski, acting director-general of the Industry and Trade Ministry, informed the Los Angeles Academy of Film which organizes the Oscar awards that 'Avanti Popolo,' produced by two members of Tel Aviv university's cinema faculty, would be Israel's entry.

The film focuses on two Egyptian soldiers stuck in Sinai during the Six-Day war and has already drawn the ire of right-wing politicians, who see it as symptomatic of the erosion of nationalist values in Israeli society.

G-Colour, distributors of the IDF-produced 'Ricochet,' petitioned the court two weeks ago, arguing that the selection of Avanti Popolo was made by interested parties.

Curator Seeks to Preserve Heritage of Ireland's Jews

By Joy Frascinella
Special to the Advocate

Ireland, land of leprechauns and sprites, James Joyce and Bernard Shaw, is also the home of a deeply-rooted Jewish community.

In June, 1985, Belfast-born Israeli president Chaim Herzog officially opened Dublin's Irish-Jewish Museum. Herzog, whose father Isaac was once Ireland's Chief Rabbi, had been a long-time supporter of the museum project which commemorates the history and accomplishments of Irish Jews over the last several centuries.

The museum's curator, Raphael Siev, an attorney and member of the Department of Foreign Affairs, visited Boston recently on a fundraising campaign to interest American Jews in helping fund the fledgling museum. "Most people don't associate the words Ireland and Jewish," says Siev, who was born in Dublin to Russian-Irish parents. "As a result, many tourists to Ireland miss out on seeing the museum because they are not aware of its existence. We want to let as many people as possible know about this project."

The first Jews arrived in Ireland during the 11th century. But Ireland's monarchy at that time was less than favorably disposed towards Jews and as a

result, they were dispersed through Europe.

Towards the end of the fifteenth century, when the Inquisition was terrorizing Spain's Jewish community, hundreds of Spanish Jews fled southern Europe and came to Ireland, where they were welcomed. "Records at that time show a preponderance of Jewish last names with Spanish first names," notes Siev.

Jews in Ireland have always held positions equal to that of non-Jews. Ireland elected its first Jewish mayor in 1755, and in 1797 it granted Jews full citizenship and equality, the first European nation to do so. Ireland's parliament today has three Jewish members, all of whom represent a different party. It is also the only country in the world with a written statute (dated 1935) which states that all animals must be slaughtered by a shochet, since this was considered to be the only appropriate method of killing an animal.

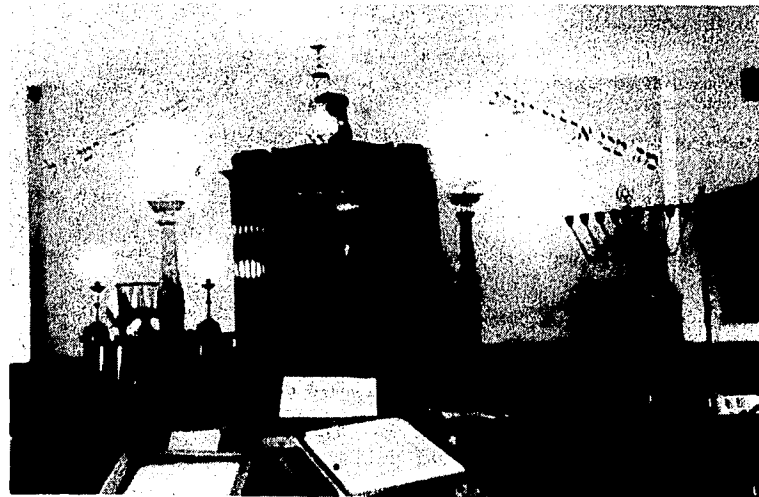
Catholic-Jewish relations in Ireland have traditionally been harmonious, explains Siev, a sharp contrast to the virulent anti-Semitism that existed in other European nations. "Jews were not perceived as a threat," says Siev, "but were seen as contributory citizens to Ireland's economy. There was no fear that Jews would steal away people's jobs or 'take control' of the country. They labored in simple professions — usually traders or storekeepers — and lived comfortably with the non-Jews in their communities."

The Russian pogroms of the late 19th century brought scores of Lithuanian Jews to Ireland's shores. Most settled in Dublin, Cork and Limerick. During Ireland's notorious potato famine, it was the Lithuanian Jews who made generous financial contributions to assist poverty-stricken farmers.

Irish Jews were, according to Siev, intense in their religious devotion. "The Catholics and Protestants were deeply observant and I think this stimulated many Jews to also worship with a great deal of fervor," he adds.

At its peak, Ireland's Jewish population reached 6,000. But with the founding of Israel, many young Jews left Ireland and the current Jewish population is now down to 2,000, most of whom are middle-aged or elderly. "The financial rewards that can be found in the United States or other European countries have also lured Jewish people away. This is a great loss to us," says Siev sadly.

Northern Ireland's Jewish population



Sanctuary in Dublin's Irish-Jewish Museum

numbers a mere 250 people. Economic woes brought on by Catholic-Protestant conflagrations caused most of the Jews in that part of Ireland to flee in the late 1960's and early 1970's. And those who remained, Siev points out, are neutral in their politics. "But when the opposing factions want a neutral meeting ground, they invariably use a Jewish site because they know it will be respected."

The dwindling numbers created fears among those Jews who stayed in Ireland that nothing would be left to mark the achievements of this small but unique community.

Siev and a group of energetic Irish citizens, both Jews and non-Jews, volunteered their time to help gather manuscripts, photos, and other documents into a small building in Dublin that was once the Beth Hamedrash Hagadol Synagogue, the same synagogue Chaim Herzog's father used to pray in.

"Our problem is that we don't have enough space for all the things we could exhibit," says Siev. "We have some beautiful ritual objects hand cast in silver that were used for special holidays but we have no insurance, not to mention display cabinets, and so cannot exhibit them. It has also been very costly to clean and re-

furbish the old building."

Siev is planning a special Holocaust display should funds become available. Although he was only a child during the war, the 50 year old curator has many special memories of wartime events. "Irish Jews were among the first to send food parcels to people in displaced persons camps, many of whom were trying to emigrate to Palestine or America. I remember all of the food sent was kosher because many people in the camps refused to eat non-kosher food."

Siev has so far been pleased with the responses he has received from those who have visited the museum. Many young people, including large groups from Germany, have greeted the exhibits with enthusiasm. "It is vitally important that individual countries have Jewish museums to hallmark the accomplishments of their individual communities. There is so much that exists outside of Israel and the United States which must be preserved for future generations."

The Irish-Jewish Museum is open year-round and admission is free. Those wishing more information can contact the Department of Foreign Affairs, Dublin 2, Ireland.



Raphael Siev

Shammai and Chanukah

(Continued from Page 1)

resist "progress" is to sin. We have forgotten that the path of wisdom sometimes involves doing less, not more.

Our political and technological policy-makers would often do well to heed the advice: "Don't just do something — stand there." They might discover a reassuring beauty in the light that has already been kindled, a new wisdom in the still, small voice that has always been there.

Rabbi Judah Aryeh Leib of Ger writes in *Sfas Emes* (Tzavim 5631) that the making of the menorah for the sanctuary required great skill and effort — and yet, as the Midrash teaches, it emerged from the fire completely formed, presented as a gift from heaven. For such is the paradox of human action: to hope to succeed in a worthwhile endeavor, we must expend our very best efforts and energies; yet when the goal is realized, we must stand back and surrender the product to G-d, seeing it as a bestowal of Divine grace.

There is a strong human tendency to take credit for the fruits of our labors, even if those labors were devoted to a sacred cause, and were expended for the sake of heaven. Those who have worked hard for synagogues and communal institutions know well the temptation to begin to see them as extensions of our egos, as "ours," as if we had a proprietary right to them. This was indeed the downfall of the Hasmonian dynasty, which began in selfless struggle and self-sacrifice, but ended in internecine rivalry and self-aggrandizement.

So there is indeed much to learn from the wisdom of the House of Shammai. While there can be no substitute for human effort and initiative in the world as presently constituted, we also need to recall the importance of self-restraint, of diminution, of what the kabbalists call *tsimtsum* (self-contraction) to leave a silent space for the One who bestows grace not by power, nor by might, but by spirit.

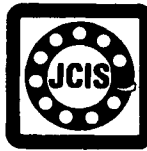
Happy Chanukah!

From the Students at Maimonides School



Best Wishes
for a Happy Chanukah!

Where? What? Who? How?



Jewish
Community
Information
Service

1-800-242-4104
(Outside MA 1-617-227-6641)

JCIS is a program of Jewish Family and Children's Service,
a constituent agency of Combined Jewish Philanthropies of Greater Boston

Shamir Appeals for Renewed Aliya

By Gil Sedan

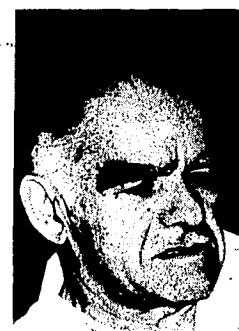
JERUSALEM (JTA) — Premier Yitzhak Shamir made an impassioned appeal for aliya last Wednesday and urged world Jewish leaders not to put obstacles in the path of Jews leaving "countries of distress" and to help them reach Israel. He referred specifically to the "negative" phenomenon of "drop-outs" among Jews leaving the Soviet Union.

Shamir, addressing the Jewish Agency Board of Governors, said he was appalled by recent figures showing a continuing decline of the Jewish population outside Israel. He said assimilation, intermarriage and a low birth rate threaten the survival of the Jewish people.

"Indications are that with-

in 15 years the Jewish community outside of Israel will decrease by about 1.5 million and one generation later we may be one or two million less," Shamir said. He was apparently referring to a recent report of a committee on demographics appointed by the World Zionist Organization Executive. It indicated that the diaspora Jewish population will be 8 million in the year 2000, down from 9.5 million at the end of 1985, and may be as low as six million by 2025.

Even if these projections are only partly correct, "they still cry out to heaven," Shamir said. "This generation which saw the loss of a third of our people cannot tolerate a second major catastrophe in the struggle for Jewish survival."



Yitzhak Shamir

Shamir called on Jewish leaders to place aliya at the top of their agenda in order to avert Jewish "mass suicide." He said Israel has improved the process of absorbing olim and the leaders of world Jewry should make it clear to their people that only Israel offered the possibility of a "full Jewish life" as well as many opportunities.

Discussing another development, Shamir said Israel would not improve relations with the Soviet Union unless it recognized "the right of the Jewish people to return to their homeland." He said Israel was meanwhile aiming at direct flights from Moscow to Tel Aviv to fight the drop-out phenomenon, "the movement of Jews from the USSR to countries other than Israel."

MERCHANTS OF MERIT DIRECTORY

MERCHANT'S
CODE OF ETHICS

- We agree to perform our services to customer's complete satisfaction.
- We pledge ourselves and our employees to courteous customer treatment, prompt service and fair prices consistent with quality.
- We agree to truth in advertising and selling and pledge ourselves to this agreement.



HEARING AIDS

HEARING
PROBLEMS?
HEARING AID
SERVICES
711 Washington St.
Hanover, MA
826-4711

- 758 Belmont St. (Rte. 123)
Next to Taymor Plaza • Brockton
586-1820
- We accept Medicaid
- We Repair All Makes
- All Batteries at Discount
- Hearing Tests — No Charge

Gerald Pessin, Certified
Hearing Aid Specialist

WALLPAPER & PAINTS

WALTHAM WALLPAPER
& PAINT CORP.
Est. 1905

Distinctive Selection of
Imported & Domestic
Wallpapers—Vinyls &
Handprints

591 Main St. — Waltham
393-3732

AUTOMOBILES

DALZELL MOTOR SALES
Inc.

"VOLVO" The Swedish
Wonder Car
805 Providence Hwy.
Tel: 329-1100 Dedham, Mass.
Clarke P. Dalzell

HARDWARE

DICKSON BROS. CO.
HARDWARE HOUSEWARE PAINTS
LOCKSMITH REPAIR SERVICE

26 BRATTLE STREET CAMBRIDGE
Tel 876-6760 HARVARD SQUARE

Yes, We Deliver
E.P. Ver Planck, Pres.

LUMBER & BUILDING MATERIALS

NONANTUM LUMBER
COMPANY
Buy Where the Builder Buys

WATERTOWN, MASS. 02171

PHONES 924-4498 — 4499
430 PLEASANT STREET

STUCK FOR A CHANUKAH PRESENT?

Buy a gift of
5,747 years of
Jewish tradition!

Choose among seven Offerings
at Hebrew College in Brookline.

- A Jerusalem Mosaic: Four Tuesday evenings (Feb. 3, 10, 17, 24) of Films on Jerusalem @ \$12 for series.
- Midrash: One-Day Intensive Institute (Feb. 8) with Barry Holtz @ \$10.
- Talmud: Hands-On Workshop (March 1) @ \$10.
- Feinsilver Archeology Series (March 11, 18 and 25) @ \$10 for series.
- Sing, Jerusalem, Sing! Mini-course (March 3, 10, 17 and 24) of History of Jerusalem through Popular Song. @ \$20 for series.
- Mornings (Feb. 4, 11, 18 and 25) with Dr. David Nieman on Jerusalem in History and Literature. @ \$40 for series.
- Downtown Study Group on Book of Judges (Feb. 3, 17; March 3, 17, 31; April 7. @ \$100 for series.

Gift tickets in your name, along with a Chanukah greeting, will be sent to the names and addresses given below:

| Name: | Event (Designate by Letter) | Total \$ |
|----------|-----------------------------------|----------|
| Address: | | \$ |
| Name: | | \$ |
| Address: | | \$ |
| Name: | | \$ |
| Address: | | \$ |

HANDLING CHARGE Add \$ 5.00

TOTAL: \$

Please note: Enclose your check or MasterCard or VISA, number and expiration date, along with your name, address and phone number. No orders can be accepted after the Fourth Day of Chanukah, Dec. 30. Fill in this ad and send along with payment to Hebrew College, 43 Hawes Street, Brookline, MA 02146. No telephone orders accepted.

REMEMBER!
PAY MY C.J.P. PLEDGE
NOW. SAVE TAXES-AND
HELP PROVIDE HOME AIDES
AND HOME HEALTH AIDES
TO 1,800 ELDERLY PEOPLE
IN GREATER BOSTON.



COMBINED JEWISH
PHILANTHROPIES
72 FRANKLIN ST.
BOSTON 02110

HURWITZ KOSHER MEAT MARKET

326 Concord St., Rte. 126
Framingham, MA 01701
875-0481

Serving the Metro West Area for 28 Years

Delmonico STEAKS \$3.89 lb.
From our freezer to yours!

BBQ TURKEYS \$1.49 10-12 lb. avg.

TURKEY BREAST \$1.99 lb.
Frozen 4-6 lb. avg.

We Feature Empire, The Most Trusted Name in Kosher Poultry

THE JEWISH ADVOCATE

(USPS 275-020)

Editorial and Business Office
1168-70 Commonwealth Ave.
Boston, MA 02134

Dedicated to Americanism,
Judaism, Social Justice

PUBLISHED WEEKLY
(ON THURSDAY)

BERNARD M. HYATT
Publisher and Editor
ELEANOR GROSSER
Advertising Director

Title registered in the United States Patent Office. Second-class postage paid at Boston, Massachusetts. Address all communications to: The Jewish Advocate, Boston, Mass. 02134. Make checks payable to: The Jewish Advocate Publishing Corporation. Send cash by registered mail only. POSTMASTER: Send address changes to 1168-70 Commonwealth Ave., Boston, MA 02134. Member Jewish Telegraphic Agency, Seven Arts Feature Syndicate, London Jewish Chronicle Services, Religious News Photo Service, Israel Sun Photo, World Zionist Press Service and Noah's Ark Children's News Service. Subscription Rates by Mail, including Postage: \$18.00 Per Annum, \$30.00 for 2 years. Outside New England: \$22.00 Per Annum, \$40 for 2 years. Foreign Rates on request. The Jewish Advocate assumes no financial responsibility for typographical errors in advertisements but will reprint that part of an advertisement in which the typographical error occurs. Advertisers will please notify the management immediately of any error.