

IN BOSTON CEREMONY

Widowed Woman Finds Release in Ancient Jewish Ritual

By Dale V. Norman
Advocate Staff

Karen Winkleman was in Providence, Rhode Island, in 1983 attending to her ailing father when her 33-year-old hus-



Karen Winkleman

band Sanford Trachtenberg died unexpectedly in his sleep. Three years later Winkleman underwent a little-known Jewish ritual that would enable her to freely marry a second husband.

A resident of Berkeley, California, Winkleman did not consider the idea of remarriage until April of this year. However, before her July wedding to Bruce Furman, she traveled to Boston and underwent a *chalitza* (release ceremony) conducted by members of the local Vaad Harabonim Rabbinical Court (Bet Din) on May 15.

Historically, in observant Jewish communities, if a man died leaving a childless widow, it was expected that his brother would marry the woman. If the brother-in-law refused, rabbis would conduct a *chalitza* ceremony thereby freeing the woman to take another husband. During *chalitza* the widow makes a series of declarations, throws a sandal and spits upon the floor to symbolize her contempt for her brother-in-law for not continuing the family name.

Karen Winkleman and Sanford (Sandy) Trachtenberg were married in an Orthodox ceremony 12 years ago. Because the couple had no children upon Trachtenberg's death, his widow decided to undergo the *chalitza* ceremony.

Winkleman told the Advocate that she first heard of the ceremony at the unveiling of Sandy Trachtenberg's headstone in Rhode Island. "An Orthodox rabbi from Providence came and told me that before I get married again I must have a *chalitza* . . . I was reminded of it again when

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By David Landau

JERUSALEM (JTA) — The Soviet initiative to hold consular talks with Israel later this month has already generated intense speculation here in Israel and around the world.

Many pundits purport to see in the Kremlin's move a sign that the Soviets believe there may be diplomatic movement in this region soon. Moscow, according to this theory, does not want to be left out of the action.

The Soviets have effectively been excluded from Middle East peacemaking ever since the step-by-step diplomacy of

then U.S. Secretary of State Henry Kissinger in 1973-75, which fashioned from the Yom Kippur War standoff, the separation of forces agreements with Egypt and Syria and the interim agreement with Egypt.

The subsequent peace treaty process under the Carter Administration was also brought to fruition with the deliberate exclusion of the Russians.

During and since that period, successive Israeli governments have developed a hostile attitude to the very notion of Soviet involvement, and thus to an international peace conference.

Indeed, it was only in the past year that the Israeli government under Premier Shimon Peres has somewhat revised that stance, and now official policy — at least that enunciated by Peres and Labor — favors international accompaniment for future peace diplomacy.

While the pundits speculate about the motives behind the latest Kremlin move, senior Israeli officials are cautious in their prognostications, preferring to await the results of the talks, scheduled for Helsinki on August 18 and 19.

But Peres has made it clear that the Israeli side to the

talks will raise the issue of Soviet Jewry. This can be justified even in the context of strictly consular talks since some of the Soviet Jewish refuseniks have asked for and been awarded Israeli citizenship and are thus — at least from Israel's standpoint — the legitimate subjects of the activities of a future Israeli consul in Moscow.

Do the Helsinki talks therefore presage an alleviation of emigration restrictions on Soviet Jews? Not necessarily, according to one well-placed observer, former Ambassador to the United Nations, Prof. Yehuda Blum. Blum, an expert in interna-

tional law, suggested Tuesday that the Soviets may be intending to establish ties with Israel in order, in part at least, to ward off international pressure on the issue of Soviet Jewry.

Once such ties are in place, Blum noted, the Kremlin would be able to tell Western statesmen to mind their own business: the issue can be dealt with directly between Moscow and Tel Aviv.

It is possibly for this reason that the most famous refusenik of all, Natan (Anatoly) Sheharansky, has seemed distinctly cool about the new

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AIPAC Under Fire: Critics Charge Pro-Israel Lobby "Too Aggressive"

By Wolf Blitzer

Editor's Note: This column is the second in a series of three on the American Israel Public Affairs Committee. The first appeared in the issue of July 31.

The American Israel Public Affairs Committee (AIPAC), the powerful pro-Israeli lobbying group in Washington, has always been condemned by Israel's Arab adversaries and their supporters in the United States. Often, AIPAC has also crossed paths with various Administration officials who have been angered by its policies and its influence in Congress.

Over the years, AIPAC has come to expect and has grown accustomed to dealing with these kinds of complaints. They are, after all,

an indication that the lobby is doing what it is supposed to do.

But lately, AIPAC has faced a new wave of criticism from an unlikely source — namely, from some American Jews who have warned that AIPAC's supposed "heavy hand" in promoting a "single issue" — US support for Israel — could actually generate a backlash against Israel and the American Jewish community.

And there have also been a few outspoken critics in Israel as well, from both the Right as well as from the Left, who have lashed out against the group.

AIPAC's president, Bob Asher of Chicago, and its executive director, Tom Dine, are understandably sensitive to the complaints. They made themselves available to this reporter to respond.

AIPAC is a registered do-

mestic American lobbying organization. It represents Americans who want to strengthen US-Israeli relations. It is not a foreign agent of the Government of Israel. Thus, it does not have to register as such with the Justice Department.

But because it is not a foreign agent, AIPAC cannot receive any money or guidance from Israel. AIPAC officials and Israeli leaders can, of course, talk to each other. And they do. But AIPAC must maintain an independent posture. It is an American — not an Israeli — organization. It represents American citizens.

In recent years, the Justice Department has quietly investigated AIPAC's relationship with the Israeli Government. No evidence was found of any wrongdoing.

And because it is a domestic (Continued on Page 22)



AIPAC Executive Director Thomas Dine

JDL Branded by California as Active Terrorist Group

By Winston Pickett

SAN FRANCISCO (JTA) — Five mainstream Bay Area Jewish organizations have expressed a resounding approval of state Attorney General John Van de Kamp's report last month singling out the Jewish Defense League as one of the most active terrorist groups in California.

The San Francisco offices of the American Jewish Congress, the American Jewish Committee and the Anti-Defamation League of B'nai B'rith joined the Jewish Community Relations Coun-

cil of San Francisco, the Peninsula, Marin and Sonoma, and the JCRC of the Greater East Bay, in condemning the Los Angeles-based Jewish militant organization.

Said AJCongress director Joel Brooks in an interview, "There is no question that the JDL has contributed to an atmosphere of terror; its members have been tried, convicted and sentenced, often to long prison terms, for their active participation in terrorist activities in this country and abroad."

Brooks cited as "the most notorious, egregious exam-

ple" the January 26, 1972 bombing in New York City of Russian-born impresario Sol Hurok's office for bringing Soviet cultural groups to the United States on tour. Hurok, who was of Jewish descent, was injured, as were 13 others, and his company's Jewish receptionist, Iris Kones, later died of smoke inhalation.

A 1982 report prepared by the State Department's Threat Analysis Unit listed 99 acts it believed were committed by JDL members from 1969 to 1982, ranging from bombing to an airplane hijacking attempt.

They included three in San Francisco, according to the report: In 1978, the JDL allegedly ignited flammable liquid at the entrance to the Egyptian Consulate; a year later, 13 JDL demonstrators reportedly kicked in the front of the gate of the Soviet Consulate during a demonstration; and in 1981, the JDL claimed credit for a bombing at an Iranian bank.

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ISRAEL UN AMBASSADOR HONORED — Alan M. Schwartz (left), chairman of the Combined Jewish Philanthropies Opportunity '87 Campaign, presents Benjamin Netanyahu, Israel's Ambassador to the United Nations with an Opportunity '87 lapel pin, and names him an honorary member of the campaign. Ceremony took place as Schwartz introduced the Ambassador to a gathering of Jewish community leaders invited to the World Trade Center by CJP for a briefing on current events in the Middle East and the UN.

Defecting Israelis Issue Heating Up

By David Friedman

COLLEGE PARK, MD. (JTA) — The issue of *yerida*, Israelis leaving the Jewish State, has become of increasing concern to Israel with an estimated 10 percent of its population now living outside the country. The *yerida* problem has received wide attention recently with a discussion on ABC-TV's "Nightline" and a cover story in The New York Times Sunday Magazine.

With the vast majority of Israelis living abroad in the

United States, "The issue of *yerida* is no longer only an issue for Israel," according to Micha Lev, author of the novel, "Yordim: Leaving the Promised Land for the Land of Promise" (Kensington, Md., Woodbine House, \$14.95). He stresses that it has become an American Jewish issue, too.

Lev and Asher Naim, Minister of Information at the Israel Embassy in Washington, D.C., discussed the issue Monday night at the 11th Annual Conference on Alterna-

tives in Jewish Education at the University of Maryland here. Some 2,000 persons, representing every aspect of Jewish education, are attending the five-day conference sponsored by the Coalition for Alternatives in Jewish Education (CAJE).

Lev said that this was the first time that the issue had been on the public agenda of a national Jewish organization because the American Jewish community feels the *yerida* problem is too sensitive. But he said that historical experience would predict that most Israelis who live in the U.S. "are going to stay."

He noted that between 1880 and World War I, 30 percent of the immigrants to the U.S. returned to their former homes. Among Jewish immigrants the number was only 10 percent. Lev said while he would like to see

most Israelis return to Israel, Israel is a land of immigrants and considering its problems, the 10-percent figure could be seen as a sign that "Israel is not failing, but succeeding as a viable modern state."

But Naim said Israel is not like other countries. He said Israel was founded not by people who wanted to improve their living standards, but who believed in an ideology for the "redemption" of (Continued on Page 4)



HEADS WOMEN — Gilda Slifka of Weston has been named 1987 Women's Division Campaign chairman for the Combined Jewish Philanthropies of Greater Boston for the second year in a row. (See page 9 for story).

Tisha B'Av: Reaching for the Keys of Redemption

By Nehemia Polen
Special to the Advocate

Editor's Note: Rabbi Dr. Nehemia Polen is spiritual leader of Congregation Tifereth Israel in Everett.

The Talmud recounts (Ta'anit 29a) that when the First Temple was about to be destroyed, the young priests took the Temple keys in their hands, mounted the roof and threw the keys up towards heaven. The figure of a hand emerged from heaven and took the keys from them, whereupon the young priests jumped and fell into the fire.

In the poetic language of the Aggadah, this story tells us a profound truth about our religious heritage. The keys, of course, are the symbol and repository of religious power and authority, the tangible device which, in the hands of religious leadership, opens the door to the inner

sanctum, to the chambers of mystery and spiritual potency.

Those keys, the Talmud tells us, were surrendered because, at the time of the destruction, their possessors felt themselves unworthy of them. The practical implication of the surrender of the keys is that the character of Judaism has been defined ever since by a pervasive and self-imposed sense of limitation, boundedness, by a voluntary renunciation of spiritual power.

Even the building of the Second Temple did not really change matters. It is a striking fact that in the Second Temple, the Holy of Holies was an empty chamber. The Ark of the Covenant — the very heart of the Sanctuary, mandated in the book of Exodus — was missing. Yet might not the priests have attempted to construct a new Ark along the lines of

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The Keys of Redemption

(Continued from Page 1)

the one made in the days of Moses? But no such replacement was ever made, and the Second Temple existed throughout all its years with the very core of its potency missing.

The destruction of the Second Temple strengthened the tendency to voluntary renunciation. Certain Temple skills — such as the baking of the Showbread and the preparation of the incense — involved secret production techniques which were closely guarded by specific priestly families, who passed them down from father to son. The priests' unwillingness to publicize their technical secrets virtually assured that they would be lost in the aftermath of the destruction, yet at least some rabbinic sources applaud their secrecy. More keys were being returned to heaven.

The institution of the synagogue which flourished after the destruction of the Second Temple continued the same pattern. The architects of the synagogue saw to it that no element of the Temple would appear there: there would be no incense, no seven-branched Menorah, no Showbread, no area restricted to priests, no altar (the *shulhan* or table on which the Torah is placed is never called *mizbe'ah*, altar) and therefore no true sacramentalism, no real mystery.

With all the rabbinic teachings about the importance of prayer as *avodah she-be-lei*, service of the heart, and with all the talk of the synagogue as a "little Sanctuary," it was always clear that the synagogue could not lay claim to the same role as the Temple in Jerusalem, which was the meeting place of heaven and earth, and whose service nourished the cosmos itself.

And so (to draw upon an insight of Gershom Scholem), the rituals of the synagogue do not claim to make anything "happen"; they transform nothing, they lack the "passion of conjuration." There can be no doubt that the omission of mystery and sacrament from the synagogue was deliberate, intended to assure that it would always be seen as an inferior, temporary substitute for the Temple in Jerusalem, not its replacement.

Once again, it must be pointed out that there is nothing a priori impossible in conceiving a "Judaism" which took a different tack, appropriating at least some elements of the Temple service to itself. The fact that Judaism as we know it did not do so is another example of self-limitation, of the voluntary renunciation of spiritual power. This spiritual restraint is all the more striking because it occurred during a period which saw the rise of a new religious body, which claimed to be the successor of biblical Israel, and which attempted to appropriate, in spirit and significance, nearly the entire Temple system of priesthood, altar, sacrifice and sacrament.

The synagogue stood and watched her own vestments of spiritual potency — which she abstained from wearing because she deemed herself unworthy — donated by someone else. She watched, and she was silent.

Although the ascendancy of the Kabbalah did much to infuse Jewish prayer with a sense of mystery and power, and despite the existence of a few vestigial Temple rituals (such as the priestly blessing and the reenactment of Temple prostrations on Yom Kippur), the general picture of spiritual restraint and limitation continued to hold, at least until the modern period.

For centuries Jews lived under a kind of spiritual moratorium, choosing to defer the exercise of those spiritual powers which they fully believed were latent within them until such time as G-d would decide to awaken them from the slumber

of exile. They had promised, after all, not to arouse the Divine love "until it pleases." In fact, the fidelity and patience which they displayed during the time lived in deferral, were themselves guarantees that eventually a restoration would come, and Israel would once again be given the keys to the kingdom.

This spiritual posture, whose motto might be "they also serve who only stand and wait," has been sorely tested in recent years by the relentless forces of modernity. Most modern Jewish movements, whether nominally religious or nominally secular, were dissatisfied with the tradition of relinquishing spiritual power. Even Hasidim contains within it an element of rejection of the self-imposed powerlessness which had characterized Jewish spiritual life. Zionism, to the extent that it consciously considered its spiritual roots, often went back to the First Temple period for models, and tried to appropriate the assertiveness and self-confidence which it found there.

This modern tendency to reach for spiritual empowerment received additional impetus from the establishment of the State of Israel, and especially from the stunning victories of the Six-Day War. On June 7, 1967, the Western Wall and the Temple Mount returned to Jewish hands for the first time in almost two thousand years. It seemed as if the heavenly hand which had long ago swept up the keys was in the process of returning them.

Yet the subsequent course of events has proven to be far more complex and confusing. Following the reunification of Jerusalem, Moshe Dayan handed over control of the Temple Mount to the Waqf, the Moslem Religious Council. The Israeli cabinet endorsed his decision at the time and very few voices were raised in objection. The chief rabbinate issued a pronouncement which declared that it was prohibited for a Jew to enter the Temple Mount. Only Rabbi Shlomo Goren, then chief military rabbi, dissented.

Thus matters stood until recently, when a group calling itself the "Council of Temple Mount Faithful," attempted to "demonstrate Jewish sovereignty" by means of public prayer on the Mount. This action, prompted by a combination of religious and patriotic motivations, was roundly condemned in most Jewish religious circles. While radical activists have placed posters in Jerusalem threatening to "REMOVE THE ALIENS FROM THE TEMPLE MOUNT," most Rabbis view any attempt to disturb the religious status quo with genuine horror.

So we have not abandoned the self-imposed stance of limitation and renunciation after all. In the nearly twenty years since Jerusalem was reunited, we have not moved towards the spot which our tradition tells us is the power center of the universe, the original locus of creation. The sanctity and sense of Presence at the Western Wall are palpable facts, evident to all who visit there, yet we have gone no further. The truth is that we are as frightened and perplexed by our recent victories as, two thousand years ago, we were by our defeats.

Occasionally people ask what is the need for the fast of *Tish'a be-Av* now that Jerusalem has been reunited. Aside from the fact that genuine peace still eludes us, there is this to consider: can the redemption be considered accomplished when we do not know the significance of our own return?

We have the sight, but our heart of hearts tells us that they may not — must not — yet be grasped. Is there any greater sign of exile than that?

Sidney S. Gelles

Sidney S. Gelles of Newton Centre, a necktie manufacturer, died recently in New England Sinai Hospital after a brief illness. He was 70.

Mr. Gelles was president and chairman of the board of Charles S. Gelles & Son Inc. of Canton, a neckwear manufacturing company.

Born in Boston, he had resided in Mattapan and lived for 40 years in Newton Centre. He graduated from Dorchester High School in 1932 and attended Tufts College.

He began his career as a lining cutter with his father's company in 1926 and later rose to sales and management. He was active in business for the past 60 years.

Mr. Gelles was a member of the Men's Apparel Club of New England, the Men's College Club, the United Masonic Lodge and Temple Emanuel of Newton.

During World War II, he was a chief warrant officer in the Army.

He leaves his wife, Evelyn (Kleinman); three sons, Dr. Richard Gelles of Rhode Island, Robert Gelles of Newton and James Garfield of Swampscott; a daughter, Jane Garfield of Swampscott; and six grandchildren.

A funeral service was held in Stanetsky Chapel, 1668 Beacon St., Brookline on July 24. Burial was in Beth El Cemetery, Baker Street, West Roxbury.

Moshe Korda

Funeral services were held in The Levine Chapel, Brookline on Tuesday, August 5, for Moshe Korda, 87, of Brookline. Mr. Korda died on Monday August 4, at the Beth Israel Hospital, following a lengthy illness.

Born in Hungary, Mr. Korda was in the shoe business for many years, prior to and following the wars. After the war he became the head mashgiach in a Budapest hospital. After the death of his wife Cecilia (Klein) eight years ago, Mr. Korda came to this country to be with his daughters, Eva Galambos of Brookline and Agnes Simon of Newton. Once in the United States, Mr. Korda became involved with Maimonides School in Brookline and supported various religious and philanthropic organizations.

In addition to his daughters, Mr. Korda leaves his two son-in-laws, Tibor Galambos and Eugene Simon, his grandchildren Chaim, Susan, Gabor and Judith, and great-grandchildren Gali and Yoni.

Rabbi Arnold Wieder of Brookline officiated at the services. Interment was at the Beth-El Cemetery, Baker St., West Roxbury.

Remembrances in his memory may be made to Maimonides School, Philbrick Road, Brookline.

Dr. Robert Copeland

Dr. Robert Copeland, 74, of Marblehead, noted philologist and author of the book "The Language of Herz's Esther," died July 3 at Atlantic-Care Medical Center, Boston Street, Lynn, after a brief illness. He was the husband of the late Amelia (Nerden) Copeland.

Born in Revere, he graduated from Brookline High School and Boston University, before earning his Ph.D in Philology from Harvard, where he was a student of Harry Wolfson in the field of the philology of the Yiddish German language. He had a long teaching career, working at Winchester, Needham and Gloucester High Schools. He also taught German at Brandeis University, and English at Northeastern University and Massachusetts Bay Community College. His book was published in 1973.

Dr. Copeland was a member of Temple Beth El in Swampscott and he also taught Hebrew privately on the North Shore to students preparing for their bar mitzvahs.

He is survived by one son, Jonathan Copeland of Pennsylvania; one daughter, Karin Copeland of Boston; a brother, Alfred Copeland of Scarsdale, N.Y.; a sister, Stella Scholnick of Swampscott; and a granddaughter, Katherine Copeland.

Services were held at the Temple Beth El, 55 Atlantic Ave., Swampscott. Arrangements were by Stanetsky-Hymanson Memorial Chapels, 10 Vinnin St., Salem.

Henry Albrecht

Funeral services were held in Woodridge, New Jersey on Wednesday, July 30, for Henry Albrecht. Mr. Albrecht, of Brookline, died at the Brookline Hospital on Tuesday, July 29. He was 89.

Formerly of Brooklyn, N.Y., and Vienna, Austria, he was the owner of a confectionery company.

He was the husband of the late Augusta (Hellreich) Albrecht and is survived by his daughter, Evelyn Albrecht Schwaiber and his son-in-law, Jules Ruben Schwaiber and four grandsons, Carl, Jeffrey, Mitchell, and Glen.

Remembrances in his memory may be made to either the Maimonides School, Philbrick Rd., Brookline, the Solomon Schechter Day School, 60 Stein Circle, Newton, or to the American Heart Association, Forth Street, Needham.

Arrangements were by the Levine Chapel, Brookline.

Sempo Sugihara, Diplomat

TOKYO (JTA) — The passing of Sempo Sugihara, a Japanese diplomat who aided in the rescue of thousands of Jews facing annihilation by the Nazis in Lithuania during World War II, has been reported by the World Jewish Congress.

Sugihara, who was 86, was the Consul in the Lithuanian city of Kovno in 1940. Acting against Japanese government orders, he issued transit visas to nearly 6,000 Jews, the majority of whom

OBITUARIES

Services for Edith Rubin

Services were held at the Levine Chapel in Brookline on August 6 for Edith Crockett Rubin, widow of Morris Rubin, founder of Rubin's Kosher Delicatessen and Restaurant.

Mrs. Rubin was born in Hancock, Maine and resided in Malden and Roxbury, and for the past fifty-eight years in Brookline. She was the sole survivor of her family, consisting of one brother and six sisters.

She was honored by Temple Kehillath Israel for twenty-five years as its treasurer. She was also a life member of the Kehillath Israel Sisterhood, the New England Region Branch of Mizrahi and the Hebrew College. She was an ardent supporter of all Jewish causes and was particularly dedicated to the decorating of the Succah at

Temple Kehillath Israel for many years. Her home was always open for overnight guests.

She is survived by her three sons, Rabbi Alvan Rubin of Temple Israel in St. Louis and his wife Ruth Ann, Chester Rubin, Youth and Adult Activities Director at Temple Emanuel in Newton and Rabbi Merrill (Mordechai) Rubin of the Wantagh Jewish Center, Long Island, New York and his wife Gilla. She is also survived by six grandchildren, Dr. David Rubin and his wife Ea, Amy Rubin Schottland and her husband, Dr. Paul, Carol Rubin-Schlansky and her husband Dr. Howard, and Shuly R. Schwartz and her husband Rabbi Neil, Jack Rubin and his wife, Leslie and thirteen great grandchildren.

Services were conducted by Rabbi Manuel Saltzman.

Benjamin L. Shapiro

Benjamin L. Shapiro, 80, of Miami Beach, Florida, formerly of South Brookline died on July 28.

He was president and owner of the A.B.C. Linen Services, Inc. of Boston. He was long-time board member of Temple Emeth in South Brookline, vice-president of Cong. Ohav Shalom in Miami Beach, past vice-president of Ben Jehuda B'nai B'rith Lodge in Miami Beach and a member of the Chaim Solomon Lodge in Boston. Mr. Shapiro was president of S.C.O.R.E. (Service Corps of Retired Executives), Chapter 29 in Miami and also a member of its Boston Chapter. He was a 32 degree Mason, a brother of the Shawmut Lodge, AF&AM and a member of the Scottish Rites.

He is survived by his wife Lottie (Kronenberg), son Herbert M. Shapiro of Brookline, four grandchildren and four great grandchildren. He was also the father of the late Diane Shapiro Applebaum of Natick.

Services were conducted by Rabbi Zev K. Nelson and Cantor Simon Kandler of Temple Emeth. Interment was on July 31 in Sharon Memorial Park.

Remembrances may be made to the Benjamin L. Shapiro Scholarship Fund c/o Temple Emeth, Grove and South Streets, Chestnut Hill, Mass., 02167.

Ida Gruber

Ida (Kaitz) Gruber, 83, of Georgetown, Hyde Park, died on July 1, at Brigham and Women's Hospital, following a lengthy illness.

Born in Shepatovka in 1903, she came to the United States in 1922. Along with her late husband, Herman, she worked in the family business on Blue Hill Avenue in Roxbury. Upon his death in 1948, she went to work as a seamstress for Rudy-Mann Co. She was a member of the I.L.G.W.U.

She was also active in charitable work. She was a life member of the Hebrew Rehabilitation Center for Aged, a member of Women's American ORT, Hadassah, Temple Beth Am of Randolph and the Georgetown Congregation Sisterhood. In 1976 she was named "Mother of the Year" by the Georgetown sisterhood.

She is survived by her four children: Ruth Shulman of Randolph, Mary Gruber of Hyde Park, Frances Pearlman of Stoughton and Martin Gruber of Randolph; three grandchildren: Helene Seigal of Easton, Linda Gruber of New York, Jeffrey Gruber of Randolph and one great-grandchild Benjamin Seigal.

Services were held on Thursday, July 3, at Levine Chapel in Brookline. Rabbi Mayer Gruber, nephew of Mrs. Gruber, officiated, assisted by Cantor Boert Shapiro of Randolph. Interment was at Shepatovka Cemetery in Baker Street, West Roxbury.

Unveiling for Paula Dubin

services will be said by Rabbi Aaron Kra

11 A.M., August 10
Linwood Memorial
Park, Randolph

War Criminals

(Continued from Page 3)

has the very distinctive name, Gerdal. A Test For Argentine Government

The Kutschmann case is a test for the government of Argentine President Raul Alfonsin. In the 1940's General Juan Domingo Peron actively recruited Nazis and offered them a haven in Argentina;

their number is estimated at more than 7,500. Since then, various Nazis have surfaced in Argentina. A few were detained for very brief periods of time, only to be permitted to go free, under one pretext or another. No Nazi war criminal has ever been extradited from Argentina.

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