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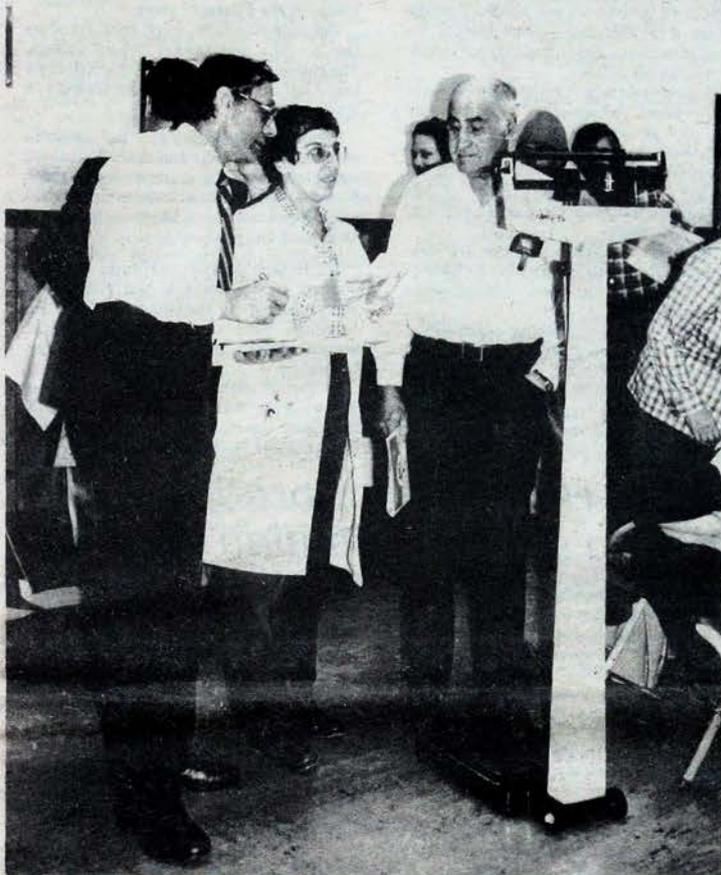
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AN UNEXPECTED CROWD of about 230 persons participated in the Health Check at Miriam Hospital on March 31. In addition to the eye, blood, height and weight tests, a booth was set up explaining the Tay-Sachs screenings at the hospital. Doctors were available to evaluate the test results and recommend follow-up health checks for individual participants.

Miriam Hospital Approved As Tay-Sachs Testing Center

The Miriam Hospital in Providence is one of only 36 facilities throughout the country, and one of only three in New England, which has been approved by the National Tay-Sachs Foundation as a testing center for this inherited fatal disease.

The Miriam's center, under the direction of Dr. Michael Sheff, associate biochemist, works to identify carriers of the Tay-Sachs gene. Drawing the necessary blood is a simple procedure, but the determination for Tay-Sachs is complicated and performed only in specialized centers.

During the past several years community screenings, organized in cooperation with the Jewish Family Service, have been provided by the Hospital. The Miriam Hospital has been the technical arm of a joint project run by the Hospital and the Jewish Family Service since 1975.

Urging that "everybody in the Jewish community" be tested for Tay-Sachs, Dr. Sheff indicates that only approximately 10% of this population in Rhode Island, or approximately 1,700 persons, have been tested at The Miriam. Of this total, 75 persons have been identified as carriers of the Tay-Sachs gene. This is in keeping, Dr. Sheff explains, with the estimate that approximately four percent of the Jewish population in Rhode Island are carriers.

Being a carrier creates absolutely no health conditions. It is only when two carriers have children that the consequences can be evidenced. In such a situa-

tion, there is a one-in-four chance with each pregnancy the child will be afflicted with Tay-Sachs. With further testing early in pregnancy, it is possible for the couple to carry to full term only those pregnancies which are free of Tay-Sachs disease.

Persons desiring additional information on Tay-Sachs detection should contact the Tay-Sachs telephone number at The Miriam Hospital, 274-6731, or Jewish Family Service, 331-6962.

Begin Draws Lesson From Falkland Dispute

JERUSALEM (JTA) — Premier Menachem Begin used the escalating crisis between Britain and Argentina over the Falkland Islands to admonish the British government this week "not to demand" that Israel surrender territory it occupies.

The Falkland Islands conflict was discussed during Sunday's Cabinet session where the ministers took note that Britain was ready to fight over a crown colony 8000 miles from its shores.

"This being so," said Begin, "we have the right to expect our friends, in England and elsewhere, will better understand, and will not demand of us further that we surrender to foreign rule parts of our homeland that are located less than one mile from our capital city, and but a few miles from most of population centers."

After April 25

Despite Egypt's Reassurances For Normalization, Uncertainty Prevails

CAIRO — The question of what will happen after April 25, the deadline for Israel's withdrawal from the remainder of the Sinai, continues to resurface, despite repeated assurances from Egyptian President Hosni Mubarak that normalization of relations between the two countries will continue.

Uncertainty prevails among the Israelis, particularly since Mubarak has expressed his desire to restore Egypt's relationship with the Arab world, which was damaged

Exodus From Sinai Filled With Sadness, Bitter Tears

YAMIT — The exodus from the Sinai last Thursday was embroiled with sadness, tears and bitter feelings. Most of the Jewish settlers, who were ordered by the army to evacuate northern Sinai by midnight, left peacefully and quietly with worldly possessions in one hand and shattered hopes for the future in the other.

A land that had promised a new beginning for many was being progressively dismantled and torn down.

As the army prepares for the final third of the peninsula to be returned to Egypt, the Jewish settlers, men, women and children, head north, some to Tel Aviv into new farms, and settlements inside Israel proper where they will begin again. Hopes for their children's futures, the promise of blessings in the Holy Land — all left behind now.

Others, not so resigned and accepting, work in silent defiance to build their synagogue in a new settlement established by Orthodox Jews. Faith that God will intervene and the commandment in the Bible to settle the land of Israel — the Holy Land — override any withdrawal deadline. But, resistance here is in the form of quiet sadness, without any intent for a bloody confrontation when soldiers move them out of the area.

Militants in Yamit, where bloodshed and clashes with the army have erupted week after week, expect to continue a headline defiance to the withdrawal. Rabbi Meir Kahane's Kach movement is preparing for "bloodshed" with Israelis soldiers who will attempt to evict the settlers before the April 25 deadline.

when the late Anwar Sadat began the Egyptian-Israeli peace process.

Mubarak has said that he is eager to resolve the tensions, as long as the Arab countries do not interfere with Egypt's policies, including its treaty with Israel. The Egyptian president has emphasized that it is a treaty between two nations and not between his predecessor and Prime Minister Menachem Begin.

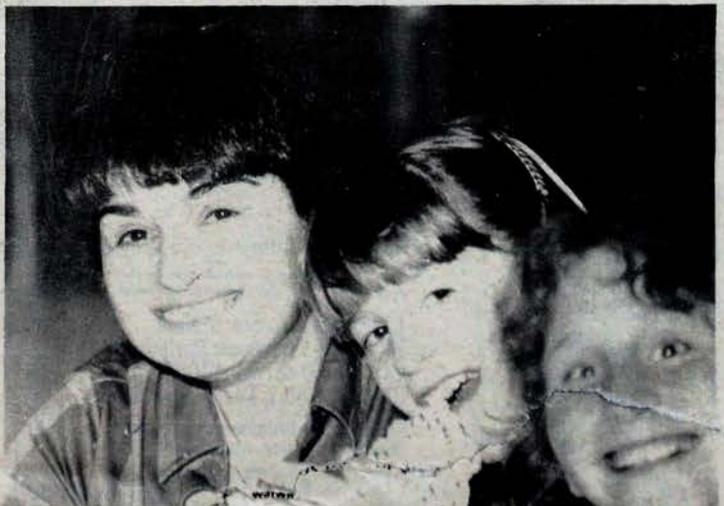
The Government-supervised press agencies have been ordered by Mubarak to stop refuting the remarks of Arabs opposed to the Camp David accords, and as a result, he has received favorable press among Arab factions, in particular, from Kuwait and Saudi Arabia.

The Egyptian press in addition, has stressed that the return of the Sinai is not related to the agreement to be reached on the fate of the 1.3 million Palestinian Arabs living in the Israeli-occupied West Bank of the Jordan River and Gaza Strip. Egyptian officials repeat that if no autonomy agreement is reached before April 25, the negotiations between the two countries will continue after the return of the Sinai.

An editorial in the semiofficial newspaper Al Ahram, referred to opposition to the move in the Knesset, the Israeli Parliament. In the editorial, it stated that there was concern in Israel about actions after April 25 by Arab nations now alienated from Egypt. There is an atmosphere of concern and caution in Israel, the paper stated. The Egyptians are also concerned that pressure in Israel might result in unexpected or anxious reaction by the Government.

Israel Rejects EEC Criticism Of W. Bank

JERUSALEM (JTA) — Israel reacted strongly last week to the European Economic Community (EEC) summit's condemnation of Israel's policies on the West Bank. The leaders of the 10 EEC member-states, including Prime Minister Margaret Thatcher of Britain and President Francois Mitterrand of France, issued a joint declaration at their summit meeting in Brussels expressing "deep concern at the grave events" on the West Bank and particularly denounced "the repression imposed on the Palestinian population."



MODEL SEDER AT THE BETH AM-BETH DAVID: (From left) Sandra Lobden, Carey Myers and Debbie Matthews during the seder meal. (Turn to story page 2.)

Why Is This Night Different From All Other Nights?



RABBI MILTON KROOPNICK is joined by (From left) **David Finn, Steven Blank, Paul Deutch, Lisa Oleveri, Jesse Cohen and Mark Liebowitz** during the model seder at Temple Beth Am-Beth David.

Marvin Hamlisch To Perform At Ocean State Arts Center



"A Chorus Line" . . . Pulitzer Prize . . . nine Tonys. "The Sting" . . . Academy Award. "The Way We Were" . . . two Academy Awards; four Grammys. "Nobody Does It Better." "What I Did For Love." Theme for ABC-TV's "Good Morning America." Motion picture scores. Pop contemporary songwriter. Musician. Conductor. Composer. Marvin Hamlisch.

Hamlisch will be appearing at the Ocean State Performing Arts Center in Providence on Saturday, May 1, at 8:30 p.m. The concert is being presented by Temple Emanu-El.

Hamlisch's latest efforts include the music for "They're Playing Our Song," a collaborative work with Neil Simon, and the music adaptation for the motion picture "Ordinary People." He is the only composer with two hit shows currently running on Broadway.

Hamlisch's opening act will be Toby Stone, a singer — a "belter" — in the best tradition of Ethel Merman or Sophie Tucker, with the added dimension of the subtlety of Barbra Streisand or Edie Gorme. She is a little girl with a big, big voice.

Miss Stone began her professional career in "Hair" playing one of the lead roles in the Boston Company. This was followed by tours in "Fiddler" with Jan Pearce, Robert Merrill, and others.

Moving to the "Big Apple," Toby soon established a solid reputation at many New York night clubs and Catskill resorts. In her first season at the Concord, Grossingers, Kutchers and other major hotels in the Catskills, she won the "Golden Mike" award as the outstanding new entertainer.

After moving to the west coast to further her career in television, recordings, and night clubs, Miss Stone appeared at Harrahs in Reno, Nevada. She shared the spotlight with Bill Cosby. Toby has also appeared on the West Coast Emmy Awards with Milton Berle, and has done many club dates with top comedians. In April, 1978, she made her national television debut when she appeared on the Johnny Carson Show.

Over the past several years, Miss Stone has opened for a who's who of the comedy world: Shecky Green, David Steinberg, Bill Cosby, Milton Berle, Henny Youngman, Robert Klein, Billy Crystal, Rodney Dangerfield, Dick Shawn, and many others. The red-haired Miss Stone is not only a talented singer, but also one who can write and use her own comedy material.

Tickets for Hamlisch's performance may be purchased at the Ocean State Box Office.

Students of Temple Beth Am-Beth David's religious school in Warwick gathered last Sunday for the annual model seder in preparation for the actual seder dinner they would experience in their own homes this week.

Conducted by Rabbi Milton Kroopnick, who joined the temple as spiritual leader in the fall of 1981, the boys and girls participated with readings in both English and Hebrew, offered the blessings, sang, danced and ate the Passover meal, symbolizing the bitter struggle leading to the freedom of the Jewish people from Egyptian-imposed slavery.

For Rabbi Kroopnick this Passover is particularly meaningful. It is his first Passover with this congregation and in light of all the conflict and tension over the return of the Sinai to Egypt by April 25, his mind is on peace and tranquility for Israel, as well as all nations.

"Passover brings to mind the feelings of our freedom and security," said the rabbi. "As a people we are always concerned with peace. In our liturgy we pray for peace three times a day, not only for Judaism, but for all mankind as well. Most of our prayers are written in the plural form to include everybody.

"With the situation in Israel we are seeking peace, but at the same time we have to be careful that our steps toward peace don't hurt us.

"Israel has been making concessions, but few are coming from the other side with terrorist attacks, as well as many anti-Israel statements from other nations. Naturally we are concerned with Israel's safety and freedom and the Passover message brings it out."

Rabbi Handler Honored At Bishop's 12th Scouting Dinner

Rabbi Jacob Handler of Temple Beth Israel in Providence was honored recently by Bishop Louis E. Gelineau for his work with the Boy Scouts and Scouting at the twelfth annual Bishop's Recognition Dinner of the Catholic Committee on Scouting.

Rabbi Handler is the only Jew honored at the dinner. He was awarded the St. George Emblem for his work over the past twenty years in bringing a spiritual dimension to Scouting and for being chaplain at four National Scout Jamborees.

The Catholic Committee on Scouting also noted Rabbi Handler's opening of Temple

Following these statements, Rabbi Kroopnick took his place at the head table and opened the seder observance with the lighting of the candles led by Jessica Grossbard in Hebrew and Stacie Pearl in English. The Kiddish was read by two boys in the Daled class. Jamie Cohen and Adam Alper.

All the students then took pieces of greens and dipped them in salt water. The Karpas was led by Steven Shaw and Brian Vinnaco.

Following the breaking of the Matzah, another Matzah was dedicated to Soviet Jewry with a prayer read by Lynda Zenofsky.

Two members of the Hey class, Daniel Glucksman and Stephanie Swerdlow introduced the Passover story.

The four questions were then asked by the Mechina and Sunday School classes. The entire Aleph class answered in Hebrew and Alan Cohen provided the answers in English.

Following the singing of V'her Sheomda with Debby Margolis and Stacy Corin, the ten plagues were explained by Stacy Kushner and Jennifer Greenstein and Jennifer Alper and Dana Blasbalg led in the singing of Dayenn.

The Pesach, Matzah and Maror were explained in both Hebrew and English by eight members of the Gimel class and the blessings were read by Paul Deutsch, Steven Blank, Lisa Oleveri and Mark Liebowitz.

A special memorial prayer was read following the meal and Birkat Hamazon. The Seder concluded with singing and the Hatikvah led by Rabbi Kroopnick.

Beth Israel for ecumenical services and his instructing of a chaplains course at Camp Yawgoog.

He has already been awarded the Shofar Award of the Jewish Committee on Scouting.

Among other groups, Rabbi Handler is a member of the National Conference of Christians and Jews, Phi Beta Alpha, the American Sociological Society, the Elks, and the Masonic Order.

Rabbi Handler is currently a professor at the Community College of Rhode Island.

Voice Of The Turtle To Present Sephardic Music

An evening of Sephardic music with Voice of the Turtle will be held on Friday, April 16, at 8:15 p.m. at Temple Beth-El.

Voice of the Turtle is a group of musicians which explores the rich musical heritage of the Sephardic Jew.

The Sephardic Jew, forced to live in exile after being expelled from Spain in 1492, have clung to the unique sounds of their Judeo-Spanish culture, as well as the cultures of the lands through which they travelled.

Using Biblical "pipe and timbrel," "harp and psaltry," together with historical instruments from the Medieval and Renaissance periods, Voice of the Turtle captures the liturgical and folk expressions of an ancient culture.

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Neo-Nazis Prepare 'Hit List' Aimed At 95 Jewish Targets

BONN (JTA) — Security measures were tightened around Jewish institutions throughout West Germany last week following the circulation of a neo-Nazi "hit list" naming 112 Jewish personalities or Jewish-owned businesses as possible targets for terrorist acts. Most of the targets — 95 — are located in Austria and the rest in West Germany.

The list reportedly has appeared in Vienna, Munich and Hanau. The Interior Ministry in Bonn first learned of it from the Munich-based Pressedienst Demokratische Initiative. A Ministry spokesman said the authorities had no information of their own but were taking the matter seriously.

According to the Ministry, the list was originally appended to an edition of the Austrian Observer, a neo-Nazi newspaper owned by the National Socialist Party of Austria. It contained five addresses in Frankfurt and other cities and in West Berlin.

Interior Minister Gerhard Baum was said to be concerned that West German neo-Nazis trained by the Palestine Liberation Organization in Lebanon, would take the list as an invitation to start a new wave of violence. Baum warned in the Bundestag several weeks ago that the PLO was escalating its activities in West Germany in cooperation with local terrorist groups.

Booby Trap Device Injures W. Bank Leader

JERUSALEM (JTA) — A West Bank village leader who cooperates with Israel was injured in the leg last Wednesday when a booby-trap device exploded as he opened his car door. Kamal Fatafta, Mayor of Tarkouniyya village in the Hebron hills, underwent surgery at Hebron Hospital and was reported in "satisfactory" condition.

He was the third victim of violence against West Bank Arabs associated with the Village Leagues, an organization set up and financed by Israel to counter Palestine Liberation Organization influence in the territory.

Several months ago the Village Leagues leader in the Ramallah area and his son were fatally shot in a highway ambush, apparently by Palestinian terrorists.

Since that incident, the Israeli authorities have armed Village Leagues members.

Strike: A Success In Territories, But Limited Response In Israel

JERUSALEM (JTA) — The general strike called to observe Land Day was only partially effective among Israel's Arab population last week although tension ran high and there were scattered disorders. But unrest seethed on the West Bank and in the Gaza Strip and East Jerusalem where the strike was virtually total and about 35 persons were arrested in widespread disturbances.

Israeli authorities said last Tuesday that only nine of the 21 Arab municipal councils in Galilee participated in the strike called by the Hadash (Communist) Party and that 60 percent of the Arab work force showed up for their jobs in factories and service industries despite pressures to stay away. Elementary school children attended classes in Arab towns and villages. Teachers also showed up in face of disciplinary measures threatened by the civil service authorities. But high school students took the day off.

The strike was most effective in Nazareth, a Communist stronghold where most shops were closed and schools were empty. Some local merchants said they shut down because of threats from radicals. The strike was observed in Arab villages near Nazareth, but hardly noticeable in those further away. In some localities, Arab youths set up road blocks, burned tires and stoned vehicles. A few Palestinian flags were raised but were immediately torn down by police.

About 2500 people marched peacefully in the Arab village of Taibe near Kfar Saba. But in Arabe village in Galilee, local residents stoned the police station and were dispersed with tear gas. Several persons were arrested.

Eight members of the strike committee in Nazareth were arrested but released later in the day. No significant disturbances were reported in the "mixed cities" such as Jaffa, Acre and Ramle which have sizeable Arab minorities. The Druze and Bedouin communities ignored the strike.

The most serious incidents inside Israel occurred in Jerusalem. A hand grenade exploded in the parking lot of a department store in the center of the city causing no

JERUSALEM (JTA) — Yona Blatman, an expert in criminal law, was named State Attorney by the Cabinet Sunday, succeeding Gabriel Bach who was recently sworn in as a Justice of the Supreme Court.

casualties. But several cars were damaged. Police said the grenade was thrown from the upper floors of an adjacent building. A search was underway for the perpetrators.

An Egged bus travelling from central Jerusalem to the suburb of Neve Yaacov was stoned as it passed through the Arab village of Shuafat. The driver fired into the air and was detained by the police for investigation. A Palestinian flag raised on the mosque in Shuafat was torn down by police.

Six Arabs from the Beit Zefafa suburb of Jerusalem were arrested when they tried to block the road into the village and the railway line from Jerusalem to the coastal plain.

East Jerusalem and most towns and villages on the West Bank were paralyzed by a general strike called in sympathy with Israeli Arabs marking Land Day. Security

forces were kept busy removing road-blocks and barriers of burning tires and dodging rocks thrown at Israeli vehicles. The security officer of the Etzion bloc of settlements south of Jerusalem was attacked by stone-throwers but escaped unharmed.

About 20 people were arrested in the Samaria district for allegedly inciting the local population to violence. The Balata refugee camp near Nablus and the Deheyshe refugee camp near Bethlehem were placed under partial curfew.

The strike was almost total in the Gaza Strip where several military vehicles were stoned and tires were burned. No demonstrations were reported there.

About 15 employees of the East Jerusalem Arabic newspaper Al-Fajer were arrested when they marched in protest against censorship by Israeli military authorities and the restrictions imposed on distribution of the paper on the West Bank. The arrests were made after the employees refused police orders to disperse. Al-Fajer and another Arabic paper, Al-Shaab did not appear today in solidarity with the strike.

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We Must Remember To The Thirty-Ninth Anniversary Of The Warsaw Ghetto Uprising

by Morris Gastfreund

Every Yom Kippur, during the Mussaf service, we read the martyrology, "The Eileh Ezkoroh," in which we remember the deaths of the ten rabbis, the ten great sages of Israel, who were executed after the fall of the Bar-Kochba uprising of 135 A.D. As I read the powerful lines of this martyrology, my thoughts go back to a time not so long ago when we witnessed the brutal annihilation of six million of our brethren, and I cannot help but compare their deaths with the deaths of the ten sages. "How," I ask myself will future generations come to remember the tragic slaughter of more than a third of our people?"

Will our children remember that the brutal events of which we speak did not take place in the dark ages, nor, in the days of the Roman arena; that they, in fact, took place in the supposedly civilized twentieth century? These brutalities took place at a time when the whole world knew that a tyrant had erected death factories for the sole purpose of eliminating an entire people from the face of the earth.

This era was, perhaps, the darkest period in the history of mankind. Where was there to be found an Emil Zola of the twentieth century who would point his finger to stir the conscience of mankind with the cry, "I accuse!" The entire civilized world shares the guilt of genocide, for it was guilty of almost as great a crime — the crime of silence.

It is with deep sorrow that I must also point an accusing finger at the Jews of non-European countries during World War II, and particularly at the United States' Jewish community and its leadership some four decades ago. I have recently read the preliminary findings of a non-partisan commission chaired by former U.S. Supreme Court Justice Arthur Goldberg, which examined the actions — or perhaps more appropriately inactions — of American Jewish organizations and its leadership during the Holocaust. From the records that are available it is already possible to draw the unhappy conclusion that the most prominent Jewish organizations and its leaders were passive and did not devote the resources and influence to rescue the European Jewry.

In a recent column appearing in the *Washington Post*, Felicity Barringer described the establishment's response to the Holocaust in the following terms: "These men singly and collectively averted their eyes and shuffled their feet as millions of European Jews were marched into showers of poison gas."

However, the Nazis did not go unopposed. Exactly thirty-nine years ago, the

remnant of the once large Polish Jewry took up arms against Nazi tyranny; this was the Warsaw Ghetto Uprising. This uprising is outstanding in Jewish history. It was not a battle for victory, as the resistance fighters themselves knew, full well, from the beginning, since the Jews of the ghetto found themselves surrounded by a mighty military force and in the midst of a sea of Polish anti-Semitism. Indeed, the Poles almost fully collaborated with the Nazis in the plans and actions to annihilate the rest of the Jews of Poland.

Rather, the fighters of the Warsaw ghetto took up arms for one purpose — to defend the honor of the Jewish people, and in the struggle many Nazis paid with their lives for their attempt at the liquidation of Judaism.

The ideals upon which the Warsaw Ghetto Uprising was based are found in three basic concepts which are recurrent in Judaism: 1) "Kiddush Hashem," martyrdom; 2) "Emunah," faith; and 3) "Gevurah," heroism. We must always remember the Warsaw ghetto martyrs who perished "Al Kiddush Hashem," in martyrdom, with the "Emunah" that a better world will follow their death, and we must remember the "Gevurah" with which the fighters of the ghetto defended the honor of the Jewish people.

Out of the ashes of Auschwitz, Treblinka, Maidanek and other death camps there arose a new spirit of courage, heroism and determination never again to be homeless, lest another attempt be made at mass annihilation of Jews. This spirit has given rise to the new hope of the Jewish people, our homeland, the land of Israel.

Today some 40 years after the Holocaust it appears that some of the very same organizations which stood by passively while European Jewry was annihilated have come around to remember and organize Holocaust memorials. Let's hope that the lessons of history will not be forgotten, particularly in light of the resurgence of anti-Semitism throughout the world. American Jewry must remain ever vigilant and united — and, above all, not intimidated into passiveness — in order to prevent another Holocaust.

SOMETHING ON YOUR MIND? *The Rhode Island Herald* welcomes comments from its readers. Write to Letters To The Editor, *The Rhode Island Herald*, P.O. Box 6063, Providence, R.I. 02940.

Orthodox Leaders Would Not Welcome Loss Of Conservative, Reform Jews

NEW YORK (JTA) — The rabbi of one of the nation's major Sephardic synagogues has asserted that not only would Orthodox Jewry not welcome the disappearance of Conservative and Reform Judaism, but also that the Orthodox movement "should be frightened by such a possibility."

Marc Angel, rabbi of New York's Spanish and Portuguese Synagogue, took that position as a participant in a symposium on "The State of Orthodoxy" in the spring issue of "Tradition," the scholarly publication of the Rabbinical Council of America, a major Orthodox rabbinical association.

Angel added that "even if it could be shown that non-Orthodox movements would unquestionably disappear, this would hardly warrant any sense of 'triumphalism' on the part of Orthodox Jewry."

"With all our theological differences, yet we are part of one Jewish people and work together in so many ways for the benefit of the Jewish community here, abroad and especially in Israel," he declared.

He posed the dilemma as he saw it in these terms: "It is not a happy prospect that the overwhelming majority will lose their Jewishness. It is also extremely unlikely that vast numbers of the non-Orthodox community will move into Orthodoxy in the relatively near future."

In the issue of Tradition, 21 leaders of American Orthodoxy commented on the basic challenges facing Orthodoxy, its relation to rightwing Orthodoxy, and its

greatest achievements and failures.

There is widespread agreement that Conservative and Reform Judaism will not disappear soon and several of the participants shared Rabbi Angel's view that any such disappearance would be bad for all Jews.

Rabbi Robert Hirt, dean of the communal services division of Yeshiva University, asserted that "the use of code words and public denigration of non-Orthodox movements lead us to a heightened polarization which discourages open, searching, non-Orthodox Jews from identifying with Orthodox institutions."

He said Orthodox leaders "would do better to project educational and lifestyle strengths rather than broadcast triumphalist broadsides."

There was widespread agreement among the participants that the network of Hebrew day schools in the United States and Canada is Orthodoxy's main achievement. One of the failures listed is the low pay scales in many of those schools which makes it hard to attract talented teachers.

Sir Immanuel Jakobovitz, chief rabbi of the British Commonwealth, said "Orthodoxy's greatest failures are to be found in its fragmentation and consequent impotence as a cohesive force to match and overtake the communal effectiveness of the non-Orthodox."

The participants cited an erosion of spirituality and a decline of rabbinic leadership as among other failures of Orthodox Judaism.

Yiddish Is Neither Dead Nor Dying Says Yeshiva Sociolinguist

Contrary to popular belief, Yeshiva University sociolinguist Joshua A. Fishman believes that Yiddish is neither dead nor dying and has authored the most comprehensive anthology ever defending that theory, in *Never Say Die! A Thousand Years in Jewish Life and Letters*, a recent release of Mouton Publishers, Inc., New York.

Dr. Fishman, founding editor of the *International Journal of Sociology of Language* and the book series, *Contributions of the Sociology of Language*, began his latest endeavor six years ago as a fellow at the Institute of Advanced Studies — of Einstein and Oppenheimer fame — in Princeton. *Never Say Die!*, the most exhaustive social and cultural history of the Yiddish language ever undertaken, whether in this or in any other country, incorporates material and commentary spanning a millennium of Jewish creativity.

Approximately half of the 800-page, 200-illustration volume has been written by Dr. Fishman, including the 100-page introduction. The remaining contents, 46 articles by prominent rabbis, scholars, researchers, and writers, bring together the different positive views about Yiddish that Jewish spokesmen have held during the past 1,000 years, including Golda Meir, I.B. Singer, Rabbi J.B. Soloveitchik, Sholem Aleichem, and many, many others.

The book contains a mixture of humorous and easy pieces, as well as more serious works. There is something here for everyone regardless of their Jewish background. Together with the important articles and studies devoted to the historical, cultural, and socio-linguistic aspects of Yiddish, the book contains a large number of fascinating pictures, cartoons, charts, and other unique and rare documents from the world of Yiddish letters. As a result, it is not only a scholar's book but a delightful gift-book as well.

"It may appear that Yiddish is dead to

those who have lost sight of it," said Dr. Fishman, who has authored 50 other books and monographs and some 300 articles on sociolinguistics, ethnicity, and bilingual education. "This book is a reminder to them that it is they who are missing a lot by being so estranged from Yiddish."

"Five million Yiddish speakers were killed during the Holocaust and millions of other Jews became Westernized and abandoned Yiddish. But the whole metaphor of dying is a misunderstanding," he added. "It's still the mother tongue of three million Jews. A lot of Jewish tradition and creativity was related to Yiddish before the Holocaust and a lot is still related to the Yiddish language today, both in the world of traditional Orthodoxy and in the world of secular literature and theater. In fact, there are many more monolingual Yiddish speaking children in the United States today than there were a decade ago and the National Institute of Education's Center of Education Statistics estimates that there will be vastly more by the end of the century."

The book has already been praised by such critics as Irving Howe, Nathan Glazer, Arthur Huerzberg, Yitzhak Greenberg, Marshall Sklare, and Ruth Wisse, and has received commendations from the Congress for Jewish Culture, The League for Yiddish, the Yiddish P-E-N Club and the Jewish Public Library of Montreal.

"I've attempted to bring together not only whatever was available in English about Yiddish," said Dr. Fishman, but also the best that was published in Yiddish per se and I do so in the original type."

Never Say Die! is available in cloth edition for \$47.50 or in a limited, individually numbered deluxe edition, bound in a combination of calf's leather and cloth, embossed in gold for \$97.50.

Send orders or inquiries to: Mouton Publishers, c/o Walter de Gruyter, Inc., Dept. 754, 200 Saw Mill River Road, Hawthorne, NY 10932.

Israel Undergoes Cultural Revolution

CHICAGO (JTA) — A veritable cultural revolution is taking place in development towns throughout Israel. In these areas, populated by families largely from North Africa, there was little or no knowledge of Western culture. But all this is changing, according to Yossi Frost, the director of Omanut La'am, a joint project of Israel's Ministry of Education, the American-Israel Cultural Foundation, and the Association of Community Centers which is sponsored by the American Jewish Joint Distribution Committee.

Frost, who reported on this development at a recent meeting hosted by Israel's Consul General for the Midwest, Emanuel Zipori, said Omanut La'am has scheduled hundreds of visits to these communities by Israel's top performers, including the Israel and Jerusalem Symphony Orchestras, Habima Theater, and leading artists and sculptors. These world-class artists, who perform on a volunteer basis, also take the time to explain carefully to their audiences the background of the works they are presenting.

The result is that art galleries are being established in these remote areas, auditoriums are filled to capacity for productions of Moliere or Shakespeare, or for performances of Beethoven, Bach or Mozart, and most important of all, the adults, young people and children are learning music, drama and the plastic arts. Buses often take residents from the development areas to visit museums in Tel Aviv, Jerusalem and Haifa.

In a reverse process, Frost pointed out, the traditional music, dance and art of Jews from Islamic lands are now being demonstrated for the Ashkenazic population.

As an example of the remarkable relationships between the development towns and artists from major cities, four hours after the news came of a Palestine Liberation Organization bombing of Kiryat Schemona, a group of actors arrived to perform in the bomb shelters to demonstrate their solidarity and to boost the morale of the residents.

The Music Foundation of Chicago, sponsored by Robert and Marry Ann Asher of Chicago, have backed up all these programs through a summer youth camp where teenagers from the development towns have a concentrated 14-hour-a-day exposure to top drama, music and art instructors.

The enthusiastic response of the youngsters clearly demonstrates that the cultural gap which has so long separated what is sometimes known as the "two Israels" can be overcome.

Chol Hamoed

April 9
6:02 p.m.

Pesach

April 13
6:06 p.m.
April 14
7:10 p.m.



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THURSDAY, APRIL 8, 1982

Ultraorthodox Leaders Pressure Begin To Live Up To Coalition Agreements

JERUSALEM — The ultraorthodox religious leaders in Israel have attacked three primary issues in the country, putting pressure on Prime Minister Menachem Begin and the government to fulfill their 87-point coalition agreement signed with Agudat Israel Party and two other parties after last summer's election.

One of the battles over the demands of the ultraorthodox, which maintain the balance of power in Begin's coalition, is to halt the archaeological excavations which have unearthed human bones in ancient Jewish cemeteries. The Bible and Jewish law decree that once buried, no Jewish bones can be moved. A number of digs have been disturbed, both Israeli and non-Israeli, by the rabbinical faction.

The City of David archaeological dig has aroused much controversy in recent months and the issue has not to date been settled by the courts.

The ultraorthodox movement has also approached the government to close El Al

and the national airlines every Saturday, in addition to closing the port of Haifa. This issue is particularly sensitive because of economic reasons. El Al airlines has been steadily losing money and a Saturday shut down would cost the government a great deal of tourist-travel revenue. Begin has continued to stall Agudat on this issue and options have even been presented in terms of a compromise. One solution has been to staff the airline with non-Jews on Saturday.

However, Agudat remains unmoved and is not buying this option, arguing that the Sabbath observance in Israel has for too long been too widely neglected and eroded over the years.

The underlying issue behind these disagreements is whether Israel will be a secular or religious state. The promises that Begin made in the 87-point coalition agreement were aimed at meeting the religious demands of the 12-member Council of Sages, an elderly group of ultraorthodox rabbis, which dictates Agudat's political positions. As a result of Begin not having "made good" on these promises Agudat is fighting back and demanding obedience to the Torah and religious law, including granting automatic citizenship and benefits to converted Jews only if they have been converted by Orthodox rabbis, as well as compelling government employees to dress more conservatively and keep their arms covered, despite Israel's intense summer heat.

Soviet Jew Seized In Red Square

MOSCOW — A Soviet Jew, who was denied an exit visa by authorities in Moscow, was seized in Red Square this week when he held up a sign demanding permission to migrate to Israel.

Identified as Mikhail Tsivin of Leningrad, witnesses saw him running past police guards to a stone platform opposite the Kremlin Wall to display a sign which read, "Let Me Go to Israel." Police seized the 18-year-old youth and took him away.

Tsivin, according to friends, had applied last month to migrate to Israel when he received an invitation from his aunt. His was refused permission when his parents said they did not want to leave the Soviet Union.

PLO Denounced For 'Ruthless Killing' Of Israeli Diplomat

PARIS (JTA) — Yaacov Bar-Simantov, an Israeli diplomat, was fatally shot outside his home here last week. His assailant, described as a young woman wearing a white beret, escaped into a subway entrance after being chased by the diplomat's 17-year-old son, Avi, who witnessed the shooting.

Bar-Simantov, 42, who was second secretary in charge of political affairs at the Israel Embassy, died while being administered to by a mobile intensive care unit rushed to the scene. He had lived in Paris about two years on his first diplomatic assignment overseas.

Israel's Ambassador to France, Meir Rosenne, denounced the Palestine Liberation Organization for "the ruthless killing" and also blamed "countries which extend diplomatic recognition" to the PLO.

The shooting took place shortly before noon as Bar-Simantov, his wife and eight-year-old daughter Penina were returning from a shopping trip to their home on Avenue Ferdinand Buisson in the fashionable 16th District near the Bois de Boulogne. Witnesses said the assailant fired five bullets into the diplomat's head and chest.

Police said that they had a composite picture of the killer based on information supplied by the victim's son. She was described as being in her mid-twenties. According to police, the diplomat's son told them he had almost caught up with the flee-

ing assailant when she turned her gun on him and warned, "Another step and I shall shoot you as well."

The murder occurred only three days after masked men fired automatic weapons at the Israel Trade Mission which occupies an annex to the Israel Embassy here. No one was hurt in that incident and the gunmen escaped in a car.

Police did not immediately link the killing of Bar-Simantov with the attack on the Trade Mission. But they said it paralleled the assassination three months ago of an assistant military attache at the U.S. Embassy, Lt. Col. Charles Ray. Police said that same technique was used in both assaults.

A hitherto unknown Palestinian group based in Beirut claimed credit for killing Bar-Simantov, saying it was an act of vengeance for the Zionist-Imperialist aggression against south Lebanon.

Responsibility for the attack on the Trade Mission was taken last week by a group calling itself the "Lebanese Armed Revolutionary Factions." The same group took credit for the murder of Ray.

Bar-Simantov was the first Israeli diplomat murdered in France. Israeli diplomats have been slain by Palestinian terrorists in other West European capitals.

President Francois Mitterrand, in a message to President Yitzhak Navon of Israel, promised that France will "do all we can" to find and bring to trial the murderer.

Lord Carrington Discusses Common Market Statement

JERUSALEM — British Foreign Secretary, Lord Carrington, who arrived in Israel last Tuesday evening, discussed Israel's differences with the Western Europeans and the Common market statement, denouncing Israel's policies on the West Bank.

In his talks with the Prime Minister, Begin suggested that the Common Market nations should give the Palestinian autonomy process, which is part of the Camp David agreement, a chance. The process includes a limited form of Palestinian autonomy with village leagues headed by Arab factions prepared to cooperate with Israel.

Begin reaffirmed his stand of "no negotiations" with the Palestine Liberation Organization. Lord Carrington called the PLO, "a reality," in the autonomy talks.

In meetings with Foreign Minister Yitzhak Shamir, Lord Carrington was met with a hardline accusation that the Common Market statement had ignored the reality of the situation in the occupied territories.

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SOCIETY NEWS

Hopfenberg Weds Singerman



MRS. JEFFREY RONALD SINGERMAN

Roberta Lee Hopfenberg, daughter of Mr. and Mrs. Lawrence Henry Hopfenberg of Providence was married to Jeffrey Ronald Singerman, son of Mr. and Mrs. Mark Alvin Singerman of Annapolis, Maryland, on Sunday, April 4, 1982.

The ceremony was held at the bride's parents' home, with the reception following at Ledgemont Country Club in Seekonk, Massachusetts. Rabbi Marc Jagolinzer officiated.

The bride is the granddaughter of Mrs. Grace Hopfenberg of Pawtucket. The groom is the grandson of Mr. and Mrs. Walter Singerman of Altoona, Pennsylvania, and Mrs. Greta Schwarzschild of New York.

Maid of honor was Jill E. Leven. Bridesmaids were Lisa S. Botvin and Sara-Ellen Wolfson, cousin of the bride.

Best man was Murray O. Singerman, brother of the groom. Ushers were David H. Hopfenberg, brother of the bride, and Mark W. Wolfson, cousin of the bride.

The bride is a graduate of the University of Rhode Island. She is employed as a New York salesperson for the women's division of Swank, Inc., of Attleboro, Massachusetts.

The groom attended Fairleigh Dickenson University and received his masters degree in public administration from New York University. He is employed as a representative in the Greater New York area by Shared Medical Systems of York Prussia, Pennsylvania.

The couple plans to reside in Cliffside Park, New Jersey.

Shelly Weinberg Weds Danny Lynch

Shelly Ann Weinberg, daughter of Mark and Dorothy Weinberg of Providence, was married to Danny Lynch of Long Beach, California on January 31.

The couple will reside in Long Beach.

Barbara Hanzel Weds Marks



MRS. ALAN D. MARKS

Barbara S. Hanzel, daughter of Mr. and Mrs. Albert Hanzel of Providence was married to Alan D. Marks, son of Mr. and Mrs. Henry Marks of Long Island, New York on Saturday, April 3 at Temple Emanu-El in Providence. Rabbi Wayne Franklin officiated at the ceremony, assisted by Cantor Ivan E. Perlman. A reception followed at the Temple.

Matron of honor was Harriet Cole, sister of the bride. Bridesmaid was Fredda Kearney.

Best man was James Murray. Ushers were Steven Marks, brother of the groom, and Dr. Alan Cole, brother-in-law of the bride.

The bride is a graduate of Harvard College and the Harvard Graduate School of Business Administration. She is currently employed as director of planning for ABC Publishing, a Division of ABC, Inc., in New York.

The groom is a summa cum laude graduate of the Wharton School of the University of Pennsylvania. He is presently

an associate at Lehman Brothers Kuhn Loeb in the Public Finance Banking Division.

Following a wedding trip to St. Martin, the couple will reside in New York City.

Maggie Woerner Weds Stephen Gordon

Maggie Woerner, daughter of Mr. and Mrs. Clifford Z. Feen of Longmeadow, Massachusetts, was married to Stephen A. Gordon, son of Mrs. Thelma Gordon of Cranston and the late Harold Gordon, on Sunday, February 28, at Temple Beth El in Springfield, Massachusetts. Rabbi Barry Dov Lerner and Rabbi Gerald Zelermyer officiated at the ceremony, and a reception followed at the Temple.

The bride is presently employed as an interior designer with Maggie Gordon Design, Inc., formerly Covell Woerner Design Assoc., in Barrington.

The groom, an attorney, is currently a partner with Gordon and Levitt in Warwick.

The couple will reside in Providence.

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BIRTHS

Kenners Announce Birth Of Son

Mr. and Mrs. Harris Kenner of North Scituate have announced the birth of their second child and first son, Ryan Scott, on December 28.

Maternal grandparents are Mr. and Mrs. Robert Galkin of Cranston. Paternal grandparents are Mr. and Mrs. Frederick Kenner of Providence.

Maternal great-grandparents are Mr. and Mrs. Arthur Galkin of Providence and Palm Beach, Florida; and Mr. Benjamin Blacher of Cranston.

Paternal great-grandmother is Mrs. Samuel Cor of Asheville, North Carolina.

Perlmans Announce Birth Of Daughter

Mr. and Mrs. Richard Perlman of Cumberland have announced the birth of their daughter, Jessica Ilene Perlman, on March 13.

Maternal grandparents are Mr. and Mrs. Norman Schwartz of Providence. Paternal grandparents are Cantor and Mrs. Ivan Perlman of Providence.

Maternal great-grandparents are Rose Dworkin of Providence and the late Isador Dworkin, and Mr. and Mrs. Morris Schwartz of Pawtucket.

Paternal great-grandparents are Katherine Perlman of Providence and the late Henry Perlman; and Mr. and Mrs. Thomas Herman of Lauderhill, Florida.

Fishbeins Announce Birth Of Daughter

Elliott and Carol Fishbein of Pawtucket have announced the birth of a daughter, Briana Leigh, at Women and Infants Hospital.

Maternal grandparents are Mr. and Mrs. Dan Farb of Chicago.

Paternal grandparents are Mr. and Mrs. Mathew M. Fishbein of Pawtucket.

Hamiltons Announce Birth Of daughter

Mr. and Mrs. Joseph Hamilton of Londonderry, New Hampshire announce the birth of their second child and daughter, Kristen Lee, on February 21.

Grandparents are Mr. and Mrs. Owen Kwasha of Cranston.

Great-grandparents are Mr. and Mrs. Allen J. Strauss of Cranston; and the late Mr. and Mrs. L. James Kwasha.



The Contest Is Over; The Friendships Linger On

She didn't win the Miss Rhode Island-Miss USA Pageant, but Renee Seidman of Cranston won the fringe benefits of entering the contest.

"Now that it's over," the 18-year-old said, "the friendships have stayed on. I met girls from all over the state whom I wouldn't have had a chance to meet before."

Renee entered the contest on a fluke. Her mother spotted a copy of the application and brought it home.

She attended the first meeting with the pageant directors. Worried about her 5'2" height being a liability, Renee was surprised to discover that there were girls shorter than herself.

The first meeting was only the beginning of regular Sunday afternoon meetings for several months. Each week, the girls learned the rules, regulations and what would be expected of them.

One obligation was to individually obtain sponsors who would appear in an ad book presented on the day of the pageant.

Renee explained that the ads supplemented the expense log for the winner's trip to Mississippi this Spring.

The girls are judged on evening gown and bathing suit merits. They are also interviewed privately by the judges.

The preliminary for this year's Miss Rhode Island-Miss USA Pageant was held on March 7.

"That evening was very nerve-racking," Renee said. "All 43 girls showed up at 6. It took until 9 p.m. for 20 to go through the initial judging."

"The girls were asked one at a time questions based on background information they had written on their applications."

"During some years, I learned, the questions have been political in nature, but not this year."

Renee endured four hours of "keeping cool" waiting for her turn to be interviewed.

A chorus of nervous tension electrified the air by all the anxious contestants.

"Everyone was emotionally wrinkled and edgy," said Renee. "We all consoled each other."

When Renee's turn came, she was ushered into the judge's room. It was a shock for her to see that the bevy of judges was composed of six men and one woman.



The single woman was a former Miss Rhode Island.

"The panel should definitely be more balanced in the future," Renee said. "More women should have been on the panel."

All in all, she thinks back on the experience very positively.

"It was a challenge, a lot of work and time in selecting outfits, shoes to match and accessories."

Rehearsals were required for the actual day of the Miss Rhode Island-USA Pageant. All the girls participated in an opening song and dance number "Hey Look Us Over."

Just before the finalists were announced, the girls kicked up their heels to a rendition of "Fame."

Renee has plans to "give it another try next year."

"I had no idea what to expect this year, but knowing what it's all about now, I would really like to give it another whirl."



RENEE SEIDMAN

"Some girls are there to win, others just to have a good time," she said. "I hope, too, that some of the girls from this year's pageant will enter in '83."

"Those new friendships are what it's really about and what made it enriching and fun for me."

This is not the first time Renee has been involved with a contest.

In 1969 the former department store, Shepard's, entered her photo in the 35th

National Children's Photograph Contest. Renee was the first-prize winner.

A freshman at CCRI attending classes on both the Lincoln and Warwick campuses, Renee plans to major in Accounting and Business Management next September.

She is a part-time employee of Klein's Jeans and Sportswear in Cranston.

Renee is the daughter of Elaine and Dave Seidman, and sister of Jill, a ninth-grader at Western Hills School in Cranston.

AROUND TOWN welcomes all kinds of news, including community and organizational, theme parties, milestone events, tid-bits, in addition to the personality profiles that have been recently featured.

AROUND TOWN encourages readers to send all kinds of news.

Jot down an idea of your story and send to **AROUND TOWN**, P.O. Box 6063, Providence, R.I. 02940. Or leave a message at 274-0946.

B'nai B'rith Women Theme Annual Meet "New Reflections"

"New Reflections" is the theme of the New England Region of B'nai B'rith Women's annual conference on Friday, April 30 through Sunday, May 2, in Newton, Massachusetts.

The weekend event will be held at the Marriott Hotel in Newton just off Rt. 128, and members of all B'nai B'rith Women chapters from Maine, N.H., Mass. and R.I. are invited to attend.

The conference will start with a Friday night Sabbath dinner and services, and will feature as a guest speaker, Evelyn Wasserstrom, past international President of B'nai B'rith Women.

Saturday's workshops will include topics such as "inter-marriage," "dealing with aging parents," and "the joys and conflicts of the working mother."

Sisterhood To Mark Israeli Freedom

The Sisterhood Congregation of B'nai Israel, 226 Prospect Street, Woonsocket, will sponsor an Israel Independence Day Celebration on Sunday, April 18, beginning at 10:30 a.m.

The festival will include a film of the Jerusalem festival, a luncheon, and an Israeli fashion show. The clothes modelled will go on sale after the show at below wholesale prices.

For more information call I. Esther Falk at 766-3364 or write Mrs. Max Weitz, 100 Glaude Lane, Woonsocket, RI 02895.

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Schlar To Speak At Golden Agers Kumstiz



LOIS SCHLAR

Lois Schlar, director of community services and women's division of the Jewish Federation, will speak on April 21 at 11 a.m. about the American Jewish woman today at the JCC Golden Age Club Kumstiz Wednesday forum.

A graduate in the field of Jewish communal service at Brandeis, Schlar has been at the Rhode Island Jewish Federation since 1981.

Temple Torat Yisrael Sets Passover Services

Temple Torat Yisrael of Cranston will mark the closing days of Passover with services on Tuesday and Wednesday, April 13 and 14, at 6:15 p.m.; Wednesday, April 14, Seventh Day services at 9:15 a.m.; Thursday, April 15 Yom Tov observances, including Yizkor memorial prayers, at 9:15 a.m.

Rabbi Gerald B. Zelermyer and Cantor Aaron Marcus will officiate.

Temple Sinai Will Dedicate Memorials

Temple Sinai, 30 Hagen Avenue, Cranston, will hold a dedication of memorial plaques for Yizkor on Tuesday, April 13, at 8:15 p.m.

Prov. Hadassah To Hold Meeting

The Providence Chapter of Hadassah will hold a regular meeting on Monday, April 12 at 12:30 p.m. at the Jewish Community Center, 401 Elmgrove Avenue, Providence.

Cantor Ivan E. Perlman, of Temple Emanu-El, Providence, will speak on the topic "Living As A Jew In A Non-Jewish World." He will be introduced by Doris McGarry, program chairman.

The business and program portion of the meeting will be preceded by a reception featuring special Passover refreshments.

All members and friends are invited to attend.

Federation To Sponsor New Russian Film

The popular new Russian film "Pena" ("Suds") will be shown on Sunday, April 18 at 10 a.m. at the Cinema Theatre, 811 Hope St., Providence. The film is in Russian without English sub-titles. It is sponsored by the Jewish Federation of Rhode Island Acculturation Committee.

"Pena" is a satirical comedy that explores the inside of a unique black market in a large Russian city that sells masters and doctoral theses for a negotiable fee. Despite the absence of English sub-titles, this film will be of interest to all who wish to know more about contemporary Russian life.

Tickets may be purchased at Cinerama Theatre Sunday morning, before the film.

PHDS Luncheon Raises Funds For Computer Program

The Parents, Teachers, and Friends Association of the Providence Hebrew Day School held a donor luncheon on Sunday, March 21, in the school's Korn Auditorium.

The donor luncheon is an annual fundraising event which seeks to provide financial support for the school's educational program. This year's funds were earmarked for the "Year of the Computer" which will see the establishment of a computer science program at PHDS.

The donor luncheon committee was headed by Ruth Shein with the following individuals serving as chairpeople: Treasurer — Diane Goldman; Reservations — Dina Mizrahi; Telephone — Carolyn Mendelson; Publicity — Carolyn Schwartz; Decorations — Jani Rosen; and Luncheon Arrangements — Sandy Afsai, Seena Altabe, Ruth Amkraut, Liliana Fijman, Betty Geller, Simone Levy, Judy Missry, and Elaine Strajcher. Jackie Sisun serves as president of the group.

Highlighting the program was a musical presentation by the school's choir under the direction of Cantor Aaron Marcus. The forty youngsters in the choir performed "From the Mouths of Children," a special musical potpourri arranged by the Cantor, and were accompanied by instrumentation provided by Eti Merkine, Paul Jones, and Richard Cherlin.

Greetings were extended to those in attendance by Dr. Edward Beiser, President, and Rabbi Sholom Strajcher, Dean of the school.

Falashas To Be Subject Of Gutterman Talk

Rabbi Leslie Gutterman will speak on, "The Falashas: A Black Chapter in Jewish History," on Friday, April 9, at 8:15 p.m. at Temple Beth-El in Providence.

Passover, the festival of freedom, is an appropriate time to discuss the plight of the persecuted Jewish minority, the Falashas, who live in Ethiopia, according to Rabbi Gutterman.

Good Acting, But Uneven Pace In Trinity's 'Dead Souls' Play

by Lois Atwood

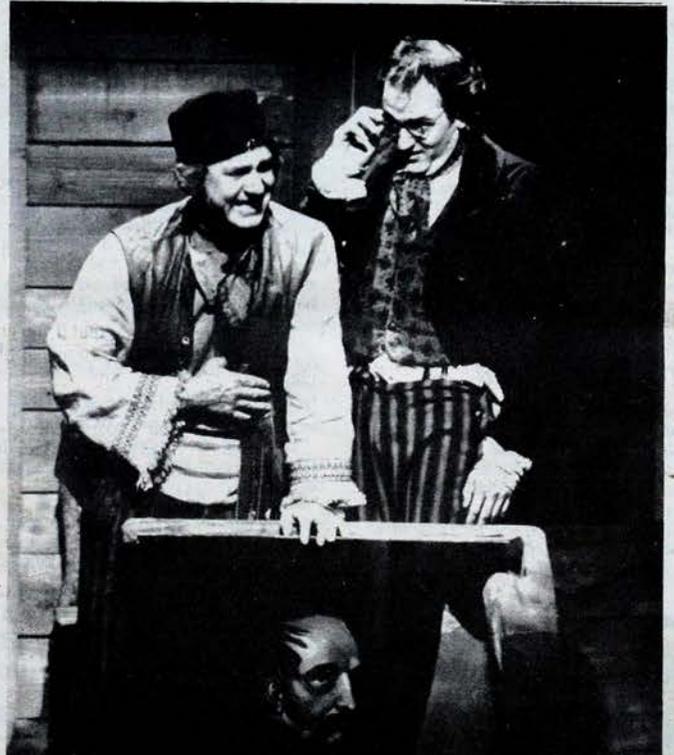
"Dead Souls" — Nikolai Gogol's comic novel about a novel way to get rich — is being presented upstairs at Trinity Rep in a dramatization directed by Adrian Hall, staged by Robert D. Soule, lit by John F. Custer, costumed by William Lane, with music by Richard Cumming. Its cast of 23 includes some of the company's top actors.

Set in Russia in the 1830's, "Dead Souls" depicts the journeying of Pavel Ivanovich Chichikov (Richard Jenkins) from St. Petersburg into the country as he seeks to buy up dead serfs from various estates. (Once he has title to these "dead souls," he can use them as collateral to raise loans from the government.) Chichikov is in dead earnest about the matter, which makes his encounters with bewildered estate owners even funnier.

Almost every role is a character part, which brings variety to the play. The wandering from one place to another is done in a jolting carriage set within the audience, and works very well; serfs go on about their business beside the roads that Chichikov drives along. It's the kind of setting and effect that Trinity used to offer fairly often. But the wandering from estate to estate gives a linear, pearls-on-a-string effect also, so that the flow and pace of the comedy are uneven. There is a lot of very good business, though Jenkins is so quick that unless you watch him almost all the time, you can't catch everything he does.

There is much good acting here, with Richard Cumming as the provincial governor producing one of the most charming scenes as Chichikov flatters his way into that drawing room. The four card-players — the president of the courts, police chief, public prosecutor, and postmaster, played by Marran Smith, David Kennett, Vince Ceglie, and Ed Hall — present another good vignette. The estate owners — Manilov (Timothy Crowe), Nozdryev (Richard Kneeland), Plyushkin (Maurice Dolbier), and Mother Korobochka (Barbara Orson) — all give good, strong characterizations so that even though some of their scenes might have been shortened, what they do is excellent. The governor's wife (Barbara Blossom, who also plays Plyushkin's servant) and the Mortgage Bank official (Ed Hall) also gave vivid portrayals.

"Dead Souls" has the virtues and defects of a genre it resembles, the rogue novel, which generally moves from place to place as the hero hits and runs. It could be shortened, some scenes could be tightened (some of the humble bowing done by Chichikov could be cut out, and some of the actions of the women in a group, for example), but it is an interesting play, often funny, with characters you won't forget. . . . Jenkins, in particular, as the comic lead, Hall's directing brings an extra spice, too, engendering a play that moves differently, often more excitingly, than those directed by others.



TRINITY SQUARE REPERTORY Company's production of Gogol's 'Dead Souls' features (From left) Richard Kneeland and Richard Jenkins. Adapted by Tom Cole, performances are 8 p.m. Tuesdays through Sundays with selected 2 p.m. matinees. For reservations call 351-4242. Performances now through April 25. (Photo by Constance Brown)

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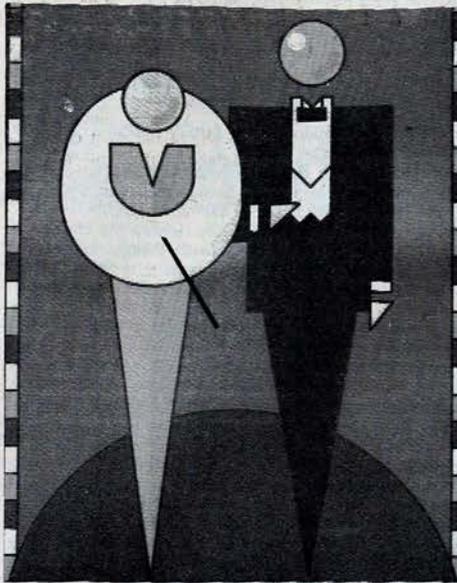


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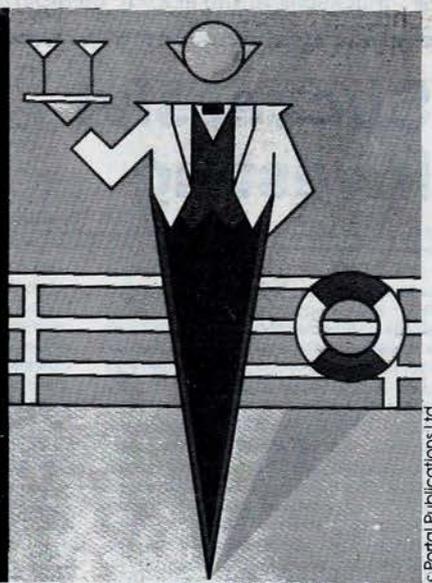


Illustration by Steve Pickard

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Kitchen's Closed! Let's Go To Amaras!

by Dorothea Snyder

Whenever I go on strike and announce "Kitchen's closed for repairs," my other half knows in which direction to frequent.

The car directs us to Fox Point to the site of Amaras.

The charming old Wickenden Street home, converted into a natural foods restaurant, is a cozy comfortable place to frequent.

Candleglow, red tablecloths, fresh flowers and a blazing fireplace enhance the warm, artsy interior at night. At daylight Amaras projects a relaxed friendly feeling, too.

Our most recent visit to Amaras included two first-time diners who enjoyed its "pleasant ambience."

One chose Lasagna (\$5.00), made with four layers of artichoke pasta, fresh spinach, ricotta and mozzarella topped with green peppers, onions and mushrooms. Diagnosis . . . Delicious!

This dish is a favorite at Amaras and my only complaint is popular demand occasionally exhausts the supply there.

Soup specialties are always a welcome surprise. On that day the choice was onion soup and cream of vegetable (\$1.50) both hot and hearty, plenteous with stock.

The second first-time diner chose Wok-Fried vegetables (\$3.95) mixed with a touch of tamari over brown rice. She complimented the "al-dente" texture.

My other half relished the Chicken Wings Teriyaki (\$4.50) baked in

Amaras own teriyaki sauce. Soup and the crispy salad bar were included with this entree.

I tried the Vegetable Pie (\$3.50), a blend of parsnips, carrots, onions and mushrooms in a light bechamel sauce on a layer of cream cheese, baked on home-made whole wheat crust.

It was a tasty alternative to tired, over-subscribed quiche dishes to which we have all been exposed.

Amaras always features specials in addition to the regular menu. Their baked fish dishes are superb.

Desserts are always a treat if you enjoy the likes of sweet potato pie, apple pie, banana truffle and other innovative creations.

The quality and savor of Amaras versatile menu is as constantly consistent as the courteous and pleasant crew employed.

Whether customers are there for just soup and salad or the whole works, the staff is equally attentive.

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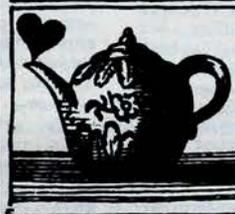
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Successful Investing

Three Stocks Reviewed

by David R. Sargent



Q — In January 1982 I bought 100 shares of Mountain Fuel Supply (NYSE) at 33 7/8. It has since dropped below 25. I have heard people say you shouldn't "fall in love" with a stock and hold too long on a decline. Should I accept my losses and sell, or is the stock likely to recover soon? — A.N., Kansas

A — Mountain Fuel Supply is a natural gas utility serving parts of Utah and Wyoming. However, its Wexpro oil and gas exploration subsidiary contributes nearly half of total company income. A lengthy dispute with the Utah Public Service Commission over whether Wexpro properties and profits were utility or non-utility — hence under the PSC's jurisdiction — was finally settled in 1981. The resulting utility rate reduction helped to produce sharply lower earnings for the (parent) company for 1981 — \$1.74 per share vs. \$4.10 in 1980 — and the stock remained under pressure. In fact, it slid more than 25 points from its 1980 high of 53. However, earnings in 1982 are expected to rebound to near \$4.50, and the stock merits retention for income (8.5 percent) and price recovery. Three months is barely time to get over your initial infatuation with the stock; give it another chance in better market conditions.

Q — I would like to know what you think of the stock of Homestake Mining as a long term investment, if it could be purchased at around \$20. — W.L., Nebraska.

A — Homestake is one of the favorite North American gold mining stocks, which are preferable to the South African for their lower political risk factor. However, gold stocks face a gloomy near-term outlook, as a meaningful upturn in gold bullion prices is unlikely this year. Also, as long as inflationary expectations remain quiet,

such asset-rich investments lack appeal. Homestake's properties do have long term value, but at today's prices even the lowest cost ore bodies are often uneconomical to mine. Moreover, since these mining companies are largely undiversified, the negative impact on earnings is particularly pronounced — Homestake's 1981 earnings were reported at \$1.69 per share vs. \$5.96 in 1980. The shares, now at 24, have little to recommend them.

Q — I inherited a number of shares of a color graphics computer company in Georgia called Intelligent Systems. This is an over-the-counter stock which does not pay a dividend. (I am a widow with four children.) I have planned to keep the stock, but in the last three months it has dropped in value from 26 to 18. What is the company's growth potential? Would you advise that I sell or hold to see if the market rallies? — A.R., New Jersey.

A — Intelligent Systems appears to be a leader in the low-cost end of the computer graphics systems technology. New products and increasing demand from business as well as scientific companies position it well for rapid growth over the next four or five years. A speculative growth stock may not be your cup of tea, but I would put off selling at current levels. This may prove to be a winner.

PARIS (JTA) — Egyptian-born poet and novelist Edouard Jabes has been awarded this year's prize by the French Foundation for Jewish Culture. The 56-year-old writer, who has published over a dozen volumes, is due to visit Israel later this month for a series of lectures organized by the Hebrew and Bar Ilan Universities.

Conservative Movement Plans To Strengthen Its Presence In Israel

JERUSALEM (JTA) — Perhaps belatedly, but with much vigor and determination, the Conservative movement has decided to turn its attentions to Israel, with a view to establishing a strong and expanding Conservative ("Masorati") presence within the Jewish State.

The plans and programs that have been drawn up were given impetus this month by an extended visit to Jerusalem by Dr. Gerson Cohen, Chancellor of the Jewish Theological Seminary of America in New York City, a spiritual leader with a great deal of practical verve and drive.

"I keep being told by Israeli politicians that what counts here is not ideology, but numbers — and I realize it is true," Cohen said in an interview with the Jewish Telegraphic Agency.

So, while continuing to fight for religious pluralism in Israel's one-stream (Orthodox) establishment, Cohen is leading the Conservative movement in a bold new endeavor: to establish itself solidly at the grass roots level across the country.

At present, after years of quiet and unobtrusive activity, there is one Conservative school (in Jerusalem), a youth summer camp "Ramah" (also in Jerusalem) and a number of synagogues around the country.

The new program proposes to increase and multiply all these endeavors manifold. A planned "Foundation for Masorati Judaism in Israel," with an annual budget of \$1.5 million will:

- Train Israeli rabbis and teachers for service in Israel, though the indigenous Conservative movement will evolve its own spiritual leadership.
- Develop methods and materials and provide personnel for the teaching of Jewish tradition in schools in Israel. This approach, it is hoped, will in time provide a pluralist alternative to the present rigid religious/secular school structure.
- Increase and strengthen the present network of Masorati congregations, adult education centers, summer camps for

children, and family retreats, all over Israel.

- Establish the movements first kibbutz. A nucleus has been formed, Cohen said, and land has been earmarked in the Galilee.

- Translate into Hebrew the classics of Conservative Jewish thought and extend publications programs in Israel.

"I am sure," said Cohen, "that potentially 80 percent of Israelis are sympathetic to Conservative Judaism." So many Israelis, he adds, would like religious content in their lives but are put off by Orthodox-style synagogues that "represent to them the ghetto, dogma, and compulsion — especially in the education of children."

"If we succeed," he continued, "we shall increase Shabbat observance by 100 percent in this country, increase kashrut, increase all aspects of religious life. I'm not saying everyone will observe everything in our congregations. But the overall effect will be to increase religion."

Cohen stressed the aspect of developing private religious institutions on the American pattern, instead of the government-funded system that prevails in Israel. He said the lay leadership of the Conservative movement in the United States was enthusiastically behind him and his staff in Israel regarding the Foundation plan. The JTS chancellor met in Jerusalem with spiritual and lay leaders of Israel's various Sephardic communities. He is convinced, he said, that there is tremendous potential for Conservative Judaism among the Sephardim, where the generation gap between observant parents and non-observant children is often very pronounced.

On "ideological" matters, Cohen had a lengthy interview with Premier Menachem Begin, where the "Who is a Jew" issue was a central subject.

Cohen said he found the Premier himself to be fully in sympathy with the Agudat-National Religious Party positions on such matters of Jewish identity as "Who is a Jew," marriage and divorce. Thus, in a hypothetical situation in which Begin did not need the religious parties for his coalition majority, he would still, in Cohen's view, take Orthodox positions on these controversial issues.

"There is little doubt in my mind that he (Begin) doesn't speak merely out of political utility on these issues."

Museum Modernized

LONDON (JTA) — The Jewish Museum of Budapest, recording the history of Hungarian Jewry, is to be modernized by the Hungarian Jewish community with financial help from the country's Communist government.

The museum, on the site of the house where Theodor Herzl was born, will be closed in September for restoration work which is expected to last two years, this correspondent was told in Budapest last week.

The building's present dilapidated condition is in danger of damaging its contents, possibly the finest collection of Jewish treasures outside Israel. They include gravestones from the Roman period, indicating a Jewish presence in Hungary centuries before the invasion by the Magyar ancestors of most modern Hungarians.

It also contains documents illustrating Hungarian Jewry's involvement in Hungary's struggle for independence in the 19th century. A separate section illustrates the community's sufferings in World War II when some 60,000 Jews, mainly from the provinces, were sent to the death camps, and a fate shared by many of those in the capital.

The main contents of the museum were saved from destruction or pillage when they were concealed in the Budapest National Museum cellars to protect them from air raid damage.

A visitor is reminded of Herzl's Budapest origins by a bronze portrait of him in the entrance hall. The house where he grew up, and where the present museum stands, is adjacent to Budapest's chief synagogue, a red brick building in Moorish style, with twin towers almost 150 feet high. Situated in Dohany Street, it is one of 29 Budapest synagogues which the community says are still used.

Near the museum are the offices of the community's central council in Sip Street, whose courtyard contains a mass grave of people who died in the nearby ghetto at the end of 1944 and the first few days of 1945.

There is also a marble tablet in memory of the Hebrew poet, Hannah Senesh, executed after secretly returning to Hungary from Palestine in a forlorn bid to organize Jewish resistance to the Nazis.

Hungary's present Jewish community of more than 80,000 people benefits from the relative liberalism of the Kadar regime. In addition to state support for its communal organization, it also boasts a rabbinical seminary attended by students from other Soviet bloc countries.

The community is affiliated to the World Jewish Congress and last November was visited by a high level delegation from the Congress's European branch. Diplomatic and consular relations between Hungary and Israel are handled by Switzerland in the absence of direct relations.

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Your Money's Worth

Will More Medicare Cutbacks Save Us Money?

by Sylvia Porter

Under the Reagan administration's newest budget proposals, Medicare expenditures would be cut back another \$2.5 billion. This would be on top of the \$350 million in medical costs that were shifted to the elderly as a result of 1981's Budget Reconciliation Act. One result obviously will be that many more older persons will postpone needed medical care.

Consider the point that in the end, treatment of neglected conditions can run up horrendous bills for the individual and eventually for the Medicare and Medicaid programs.

Last year, on the White House's recommendation, Congress boosted the Medicare hospital deductible from the 1981 level of \$204 to \$260, an increase of more than 25 percent. When the hospital deductible goes up, the co-payments go up as well. These co-payments are the amounts a Medicare patient must pay beginning with the 61st day of a hospital stay, or the 21st day of a stay in a skilled nursing facility.

Now the administration is proposing that the elderly pay also toward the home health care visits — 5 percent of the first 100 home health visits and 20 percent of all visits after that. In addition, the limit on the amount Medicare will pay toward physical therapy received as an outpatient would be reduced from \$500 to \$100 a year. This is the kind of treatment that can help a stroke victim regain the use of a limb and avoid ending up as a public charge in a nursing home or even stay out of the hospital in the first place.

If the administration's proposals get through Congress, the elderly would pay more toward their doctor bills, too. Under Part B of Medicare (the part that covers doctor bills and a variety of other services), there is a fixed deductible of \$75 (raised just last year from \$50). Now the White House is proposing that the part B deductible rise each year in tandem with the consumer price index. That change alone would cost the elderly \$65 million next year. Requiring co-payments for home health visits would cost another \$35 million, and limiting the reimbursement for outpatient physical therapy would take another \$4 million from their spending money.

Another proposal would limit the annual increase in the amount the Medicare program would pay toward doctor bills to 5 percent instead of the current limit of 8

percent; it also would delay the increase from July to October.

If these suggestions are adopted, even more physicians than today would refuse to accept assignments from their Medicare patients — to collect more from the patients to make up for the limited Medicare payments.

Is this "pennywise and pound foolish"? Past cuts in funds for administering the program already are having an impact. Medicare contractors are doing less medical review of the claims they pay as well as fewer and less extensive audits of the Medicare providers of service.

The "savings" in administrative expenditures are even now resulting in the loss of millions of dollars in funds improperly paid out to hospitals and other providers of services.

An authoritative estimate is that the Medicare program was saved \$26 for every \$1 spent auditing health care providers in 1981. But in the face of a projected 10 percent increase in the number of claims and other added duties for the contractors, this year's funds have been cut still further.

Field audits can be made of fewer than 40 percent of providers this year. Desk audits have been slashed from 40 to 15 hours each.

Meanwhile, health care costs are soaring at nearly double the rate of inflation. The lid must be clamped on! But are our older citizens to be the sacrificial lambs? Wasn't anybody in the White House ever poor?

NEW YORK (JTA) — Bank Hapoalim announced the opening last week of an office in Toronto, making it the first Israeli bank to establish a subsidiary in Canada. Previously, foreign banks, under Canadian banking laws, were not permitted to maintain subsidiaries in Canada.

Hadassah MD's Use Surgery To Treat Appearance In Mongolism

JERUSALEM — Ten children who have Down's syndrome (mongolism) underwent plastic surgery in February at the Hadassah-Hebrew University Medical Center to improve their physical appearance in the hope that this will better their social and mental functioning.

These were the first such operations ever conducted outside Germany where, since 1977, some 250 cases have already been treated by Prof. Gottfried Lemperele and his colleagues at Frankfurt's St. Markus Hospital.

The 10 Israeli patients have all been thoroughly examined for social and cognitive functioning by educational psychologist Reuven Feuerstein, head of the Hadassah-Wizo Canada Research Institute here. He will follow the development of the young patients after the operation as to how the surgery affects their social and intellectual activities.

Prof. Feuerstein, who teaches at Bar Ilan University, explained that "There is no reason to believe that the operations will directly affect the patient's intelligence. However, if intellectual performance is at least partly determined by a child's interaction with his environment, then I am sure the operations will have an effect on and change the patient's functioning."

He said that because of their mongoloid appearance, the children tend to generate immediate, set responses among "normal" persons who come into contact with them. These responses, in turn, have a determining effect on the youngsters' behavior and functioning. "Thus, changing the patients' appearance should also change the responses they meet in the community," Feuerstein concluded.

Lemperele, who addressed a full-day

symposium at Hadassah on "Surgical and Cognitive Intervention among Mongoloids," said that the best results from surgical intervention are obtained from young patients between two and six years old.

He reported that in 1968 a German surgeon, H. Hoehler, performed the first such experimental operation. In 1977, the girl's parents launched a national campaign to influence doctors to carry out more such procedures, because they believed that the changed appearance had greatly improved their child's social functioning.

In the past, life expectancy of mongoloids has been low. However, thanks to antibiotics and better nutrition, it has in recent years increased to about 40 years.

Dr. Lemperele reduces the protruding tongue, which tends to make speech more intelligible; raises the nose bridge; alters the lid axis, and raises hanging lower lips — all facial characteristics of Down's syndrome.

He reports: "Without exception, the parents have been satisfied... but a positive effect on social behavior and the mental development of the children has not yet been proven," because until now there have not been the kind of follow-up studies that Feuerstein and Hadassah plan to make.

JERUSALEM (JTA) — A three-month interim budget was approved by the Cabinet Sunday to enable the government to meet its obligations pending Knesset approval of the full budget for fiscal 1982-83. The law allows the government to spend up to one-fifth of its projected annual budget during the interim for regular expenditures and up to one half for development and investment.



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Obituaries

LOUIS GERSHMAN

PAWTUCKET — Louis H. Gershman, 81, of 99 Blodgett Avenue, founder of the former Atlantic Burlap Bag Company of Providence, died Saturday, April 3, at the Jewish Home for the Aged in Providence where he resided for the last four months. He was the husband of Natalie (Ravitz) Gershman.

A son of the late Joel and Fannie Gershman, he was born in Russia. He resided in Pawtucket for 19 years, previously living in Providence.

He founded his company in 1917. It was located on Printery Street. He retired in 1962.

He was a member of Temple Emanu-El and the Faband Labor Zionist Organization.

Besides his wife, he leaves a daughter, Mrs. Arthur Levin of Chelmsford, Massachusetts; three granddaughters and three great-grandchildren.

A funeral service was held Tuesday, April 6, at the Mount Sinai Memorial Chapel, 825 Hope Street, Providence. Burial was in Lincoln Park Cemetery, Warwick.

EVELYN FISHBEIN

NORTH MIAMI BEACH, FL. — Evelyn L. Fishbein, 76, of 1670 Northeast 191st Street, a retired corporate executive, died Friday, April 2, at Parkway Memorial Hospital. She was the wife of Nathan S. Fishbein.

Mrs. Fishbein was an executive for the Nathan S. Fishbein Hearing Aids in New York City for 19 years before she retired seven years ago.

Born in Cambridge, Massachusetts, a daughter of the late Max and Bessie (Pearlman) Goldberg, she resided in Brookline, Massachusetts until moving to New York City 19 years ago. She retired in Florida in 1975.

She was a member of the Mogen David, the Jewish Red Cross, the Brandeis Women's Committee, a life member of the American Jewish Congress, the Eastern Star, B'nai B'rith Women, the Hadassah, ORT, the Youth of Aliyah, and the Hope Center for Retarded Children.

Besides her husband she leaves two sons, J. Ronald Fishbein of Pawtucket and Hal Richard Fishbein of Newton, Massachusetts; a brother, Mathew A. Goldburgh of Newton, Massachusetts; a sister, Mrs. Ruthe G. Alprin of Cranston, and two grandsons.

A funeral service was held Monday, April 5, at the Max Sugarman Memorial Chapel, 458 Hope Street, Providence. Burial was at Lincoln Park Cemetery, Warwick.

BEATRICE STRAUSS

PROVIDENCE — Miss Beatrice R. Strauss, 80, a retired bookkeeper, jewelry designer and entertainer who resided in the Jewish Home for the Aged, 99 Hillside Ave., died Wednesday, April 7, at Miriam Hospital.

Born in New York City, she was a daughter of the late Frank B. and Fannie E. (Klass) Strauss and came to the Providence area with her parents as a child.

She was a past president of the South Providence Golden Agers Club and a member of the Jewish Community Center Golden Agers Club.

She leaves a sister, Mrs. Belle Feinberg of Providence; and a brother, Dr. Samuel D. Strauss of Schenectady, N.Y.

The funeral service will be held at 11 a.m. Sunday, April 11, at Mount Sinai Memorial Chapel, 825 Hope St. Burial will be in Lincoln Park Cemetery, Warwick.

BETTY BEERMAN

CRANSTON — Betty K. Beerman, 77, of 40 Sachem Drive, died Saturday, April 3, at Glen Memorial Hospital in Brunswick, Georgia where she was taken after being stricken en route from Florida. She was the wife of Samuel Beerman.

A daughter of the late Samuel and Sophie (Dujansky) Krovitz, she was born in Fall River. She resided in Providence many years before moving to Cranston in 1977.

She was a member of the Rhode Island Hospital Guild and the American Red Cross.

Besides her husband she leaves two sons, Joseph J. Beerman of Montreal and Richard T. Beerman of Oakland, California; a brother, Robert Krovitz of Quincy, Massachusetts, and two grandchildren.

A funeral service was held Tuesday, April 6, at the Max Sugarman Memorial Chapel, 458 Hope Street, Providence. Burial was in Lincoln Park Cemetery, Warwick.

ARNOLD STRAUSS

PAWTUCKET — Arnold L. F. Strauss, 52, of 98 Blaisdell Avenue, chief of administrative services in the state Department of Community Affairs, was stricken at the Jewish Community Center in Providence, and was pronounced dead on arrival at Miriam Hospital on Wednesday, March 31.

He had been employed by the state for 16 years.

He was a member of Congregation Ohave Shalom, the Jewish Federation of Rhode Island, and the Rhode Island Jewish Community Center.

Born in Providence, a son of Mrs. Bessie (Hamer) Strauss of Pawtucket and the late Abraham Strauss, he was a lifelong Pawtucket resident.

Besides his mother, he is survived by a brother, Bernard Strauss of Framingham, Massachusetts, and two sisters, Joan Gadol of Pawtucket and Fruma Efreom of Warwick.

The funeral service was held Friday, April 2, at the Max Sugarman Memorial Chapel, 458 Hope Street, Providence. Burial was in Lincoln Park Cemetery, Warwick.

MAX FISHMAN

PROVIDENCE — Max Fishman, 62, of 260 Fourth Street, died Saturday, April 3, at Miriam Hospital.

A lifelong resident of Providence, he was a son of the late Benjamin and Sarah Fishman.

He is survived by a brother, Frederick Fishman of Warwick, and a sister, Mrs. Minnie Gordon of Providence.

A graveside service was held Sunday, April 4, at Lincoln Park Cemetery, Warwick.

Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope Street, Providence.

ARNOLD ROSE

BOSTON — Arnold Rose of Boston, Massachusetts, and formerly of Providence, died suddenly on Tuesday, March 30. He was the husband of Mary (Wolfson) Rose.

He was the son of Clara and the late Solomon D. Rose.

Besides his wife and mother, he leaves a daughter, Debra Rose; a brother, Marvin Rumpel of Needham, Massachusetts; a sister, Cynthia Rumpel of Needham, Massachusetts; and five nephews, Gary, Lewis, Steven, Michael, and Mark Rumpel.

Services were held at Temple Beth Shalom in Needham, Massachusetts on Friday, April 2. Arrangements were by the Levine Chapel in Brookline, Massachusetts.

Enrollment Of Reconstructionist, Reform Candidates Drops For 1981

NEW YORK (JTA) — There has been a drop in the number of men enrolled as rabbinical candidates under Reconstructionist and Reform auspices during the current academic year, compared with enrollment during the 1980-81 year, but virtually no change in the number of women rabbinical candidates studying this year, as compared with the prior academic year.

The data on the decline in the number of men candidates emerged from the annual Jewish Telegraphic Agency survey of the number of rabbinical students in the two categories of Judaism. A bruising struggle for several years over enrollment of women for the Conservative rabbinate has

been shelved indefinitely. Orthodox seminaries do not admit women.

The number of men and women studying for the rabbinate at the Reconstructionist Rabbinical College (RRC) in Philadelphia this academic year is 35 — 20 men and 15 women. The number of men and women studying for the Reform rabbinate this year is 190 — 124 men and 66 women. During the prior academic year, the total was 201 — 134 men and 67 women.

Thus, the data show there are five fewer men students at the RRC this year than last, and 10 fewer men studying for the Reform rabbinate this year.

Four men and two women are completing studies at the RRC this year who, barring unforeseen developments, will be ordained as Reconstructionist rabbis this coming summer. In June, eight women and nine men will be ordained as Reform rabbis in New York City by the Hebrew Union College — Jewish Institute of Religion. Four women and 16 men will be ordained at the Cincinnati branch of the Reform seminary.

Tel Aviv University Accepts Applications For Overseas Study

American and Canadian students, through enrollment in Tel Aviv University's 1982-83 Overseas Student Program, will have the opportunity to select among a wide range of intensive study programs that combine both educational and cultural experiences.

Available are a one-year program, a semester program and a summer session, all with full credit courses taught in English. Judaica and Jewish Studies; Middle East Studies; Israel business and Labor Relations; Israel Studies; The Arts; and General Studies are the six disciplines around which the Overseas Student Program is centered, according to Bluma Stoler, director, student programs, North America.

The program is open to students who are about to enter, or are currently enrolled, in a bachelor of arts or bachelor of science program. Mid-year high school graduates are eligible for admission to the spring semester and summer programs.

Further information and application forms can be obtained by contacting the Office of Academic Affairs, American Friends of Tel Aviv University, 342 Madison Avenue, New York, New York 10017, (212) 687-5651.

Two Scholarships Offered Providence High Graduates

The Providence Association of Independent Insurance Agents will offer two \$500.00 scholarships to the members of a 1982 Providence high school graduating class.

According to William McGillivray of Starkweather & Shepley, chairman of the association's scholarship committee, the scholarships will be offered to one boy and one girl who plan to enroll in a Rhode Island college and pursue a course in business administration.

The scholarships will be paid, on behalf of the student, directly to the registrar of the college or university being attended, at the beginning of the second semester of the freshman year.

Students who wish to apply for the scholarships should complete the Rhode Island state scholarship and grant programs, 1982-1983, financial aid form and return it, by April 30 to Everett J. Federici, executive secretary, Providence Association of Independent Insurance Agents, Box 48, Howard Building, Providence, Rhode Island 02903.

Interviews with the prospective applicants will be scheduled during the week of May 3, and the successful recipients will be notified by May 14.

Israel Bans Some 2,000 Books

JERUSALEM (JTA) — Labor MK Abba Eban has called on Defense Minister Ariel Sharon to make available to the Knesset a list of some 2,000 books banned on the West Bank. Eban said the books include George Orwell's "1984," Alan Moorehead's famous accounts of the search for the sources of the Nile, and "Song of the Wind," written 50 years ago by a leading Egyptian author, Tawfik el-Hakim.

Eban wanted to know why a book dealer in Nablus could be prosecuted for selling books that are freely available in Arabic translation in East Jerusalem. He said the ban was ridiculous inasmuch as many of the books are classics which could hardly be considered politically dangerous. According to the Jerusalem Post, Shakespeare's "Merchant of Venice" in Arabic is also on the proscribed list.

Eban submitted his question in writing. It will be answered by the Defense Minister at a later date. The former Foreign Minister urged the government to see to it that all books of cultural and literary interest available in Israel and elsewhere in the free world are also available in the occupied territories.

In a related move, Eban wrote to Eliahu Ben-Elissar, chairman of the Knesset's Foreign Affairs and Security Committee, proposing that it create a special subcommittee to oversee government activities in the territories. He said these activities should be closely watched and subject to Knesset scrutiny but there is no parliamentary body at present for such a task.

An army source quoted by the Jerusalem Post last week said there are about 1,100 titles on the list of books banned in the occupied territories by the Israeli authorities. The source gave no further details and the Post said it has been unable to obtain a copy of the list.

Gunmen Take Israeli Installation In Paris

PARIS (JTA) — Three masked gunmen strafed the Israel military trade mission last week just as the staff was about to leave for lunch. A police officer guarding the building which houses the mission said that had the trio opened fire a minute or two later, several people among those leaving the building might have been seriously injured or killed. As it turned out, no one was injured in the gunfire.

German-Arab Group Urges Revocation Of Nobel To Begin

BONN (JTA) — The German-Arab Friendship Association has called on the Nobel Committee in Stockholm to revoke the Nobel Peace Prize awarded to Israeli Premier Menachem Begin in 1979 for his role in negotiating the peace treaty with Egypt. Egyptian President Anwar Sadat was the co-recipient.

The pro-Arab group said in a cable to Stockholm that Begin forfeited the prize because he was responsible for the fatal shooting of Arab demonstrators during recent clashes with Israeli security forces on the West Bank and Gaza Strip.

The Friendship Association, which includes members of all three political factions in the Bundestag, also attacked the Reagan Administration for supporting Israel. In a press release published here, the Association said Israel could not have carried out its policies without American consent.

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Klarsfeld Puts Holocaust Guilt On Killers; Those Who Forget

It is difficult to be German today, Beate Klarsfeld declared at the Holocaust Commemoration at the Jewish Community Center on Saturday, April 3.

"Because besides being the Germany of Goethe ... it is also the Germany of Hitler," she said.

In her speech titled "Past as Prologue: Understanding Our History as a Guide to the Future," Mrs. Klarsfeld urged present-day Europeans to "face-up to their history," both the good and the bad chapters.

A resident of Paris, Mrs. Klarsfeld condemned the text books used in French schools which mention that 80,000 Jews were arrested in that country, but tell nothing about the responsibility of the Petain Government for the arrests and subsequent executions.

She said, "Two parties are guilty (for the Holocaust): Those who actually executed the Jews and those who planned and gave the orders and signed papers." Mrs. Klarsfeld also implied that those who now try to ignore these crimes which killed two of every three Jews in Europe must bear a certain guilt as well.

That the Nazis committed the "best prepared, best organized, best executed crimes in history," she explained, can be in part attributed to the deliberate, precise, and scientific pattern of the German psyche.

Mrs. Klarsfeld herself would make an interesting subject for a psychological study.

A Christian Nazi-hunter, born into the Berlin of 1939, the daughter of a soldier in the Wehrmacht. Her mother has always disapproved of her work.

"It's a good thing your father died when he did. Otherwise, you would have killed him," Mrs. Klarsfeld recalled her mother telling her.

But for everyone whose been against her work, there have been others who've supported and praised her.

Golda Meir said, "Courage, conviction, compassion, decency, justice and self-sacrifice to the point of personal danger — these are the words that come to mind when one hears the name Beate Klarsfeld ... In a world in which appeasement has again reared its ugly head at the expense of moral values and human dignity, the personal example of Beate Klarsfeld serves as one woman's personal assertion of the supremacy of right and justice."

Working out of a cluttered Paris apartment along with her husband, Serge Klarsfeld, a Jew whose father had been a member of the French Resistance and who died in the gas chambers of Auschwitz, she has compiled a memorial book listing the names, dates and places of birth of more than 80,000 Jews deported to Germany or killed in France; researched the whereabouts of several hundred suspected Nazis; and actually confronted many war criminals with her evidence.

Mrs. Klarsfeld and her husband planned the successful capture of former SS Captain Klaus Barbie, "the Butcher of Lyon," who'd fled to South America where he was living a life of ease and comfort.

Barbie, however, was the exception to the rule when it comes to where former Nazis live, according to Mrs. Klarsfeld.

"Most criminals are not living in luxury in South America like you find in some fiction book like *The Boys From Brazil*. Most remain living and working in Germany," she said.

This fact, Germany's seeming unwillingness to ferret out and cleanse itself of those who committed the horrors, appears to grate on Mrs. Klarsfeld the most.

Her life's work of researching living Nazis, some of whom have been tried in absentia and convicted of crimes against humanity, is unfulfilled if the authorities refuse to prosecute.

"Dr. Horst Schumann who performed medical experiments at Auschwitz, he's living in Hamburg, quite openly, with his name on his door. And if you want I could give you his address," she said.

Kurt Lischka, the former chief of the Gestapo's Bureau of Jewish Affairs in France, was another target of the Klarsfelds. Lischka had been involved in the deportation of more than 73,000 Jews to killing centers. And like other high ranking Nazis he had disappeared at the end of the war.

The Klarsfelds tracked him down to Cologne, Germany, and in Dec. 1973 they went there to personally confront him.



BEATE KLARSFELD

Serge Klarsfeld waited for Lischka outside his place of employment for over an hour. When the tall, older man appeared, Klarsfeld drew his revolver, caught up with the former Nazi, raised the gun between his eyes and forced him against a car. Then, after a long moment, Klarsfeld laughed in Lischka's face and walked off.

Under regulations imposed on the German people by the Allies, Germany is forbidden from prosecuting its own war criminals, so the evidence of Lischka's crimes presented by the Klarsfeld's did not bring him to trial.

Undaunted, the Klarsfeld's devised a plot for kidnapping Lischka and transporting him to France where he could be taken to court. The plan failed when Lischka put up a fierce struggle which attracted the attention of a policeman. Beate Klarsfeld was arrested for attempted kidnapping, convicted, and sentenced to jail. After considerable political protest, she was later expelled from Germany. Lischka, at last report, remains a senior bank clerk in Cologne.

One important result of the Lischka incident was Mrs. Klarsfeld's resolve to fight for a change in the German regulations forbidding Germany to try its own war criminals. With the aid of Chancellor Helmut Schmidt, the German Parliament ratified the convention change in January 1975. Since that time, she has waged a battle to force the German courts to apply the ratified convention. It was not that many years earlier that her relations with the chancellor's office had been stormy.

In April 1968, Mrs. Klarsfeld committed what is, perhaps, her most infamous act. Upon the election of Kurt George Kiesinger, a former top Nazi propagandist, as chancellor of West Germany, the Klarsfeld's vowed to expose his dark past. After writing a series of articles about Kiesinger for a leftist paper and jeering him at several talks, Mrs. Klarsfeld, assuming the role of a reporter, approached Kiesinger as he sat in front of a podium before a speech in Berlin's Congress Hall.

She said she did not realize until the last moment how hard it would be, but she slapped Chancellor Kiesinger full on the face and shouted, "Nazi! Nazi!" She was dragged away and brought to trial. The case was dismissed when Kiesinger refused to testify himself.

Three months later, Kiesinger was defeated in an election by Willy Brandt, a strong anti-Nazi politician.

Beate Klarsfeld wrote her story in a book titled, "Wherever They May Be!" published in English translation by Vanguard Press.

In recent years, she has been arrested on several occasions in eastern Europe for protesting against anti-Semitism. In 1977, she protested in Argentina against growing human rights violations.

CORRECTION

The subject of a feature article in the March 25 issue of *The Rhode Island Herald* should have been identified as Sam Zurier, son of Mr. and Mrs. Melvin L. Zurier of Providence.

Bridge

by Robert E. Starr



Defense or Big D as we hear it more and more these days. As Football becomes more popular every year, the chant can be heard, "Defense." The same is true in Basketball except we read about it in the technical reviews. The public hopes for it from their team but they are not so loud. In Bridge it is even more important. Remember, we defend twice as much as we are Declarer. Every time the opponents buy the hand, presumably half the time, we both have to defend. Whereas, when our side does, the other half, one of us is the Dummy, again presumably half the time. Defense is also the hardest part of the game to teach. To teach the bidding is really quite easy. The play of the hand as Declarer more difficult but not too bad. Defense seems to have to be innate and it is an extreme pleasure to have a partner who is a good defender. Today's hand is a good example. All it takes to defeat it is a very simple defensive play at the very first trick yet few Declarers failed to make the hand.

The bidding as shown is normal enough. West has a reasonable overcall at the one level not vulnerable. North might be one point shy for a two level bid but certainly his seven card suit is worth stretching a bit. East has just enough for a raise and South cannot be faulted for jumping right to game with his good seven card suit.

West led his Spade King and when Dummy was spread Declarer could see two sure losers in that Spade suit plus a possible loser in Trumps. Also, if the Defenders were able to get rid of those two Trumps in Dummy before he was able to use one to ruff the third Spade he would lose another trick there. The four high Diamonds proved to be duplication and would provide but two tricks.

At most tables I watched, West was allowed to hold the trick and now Declarer was in command. No matter what West played next Declarer could win, lead second Spade to rid Dummy of his last one, win the return and still have a Trump in Dummy for that last Spade in his hand. A Trump lead at trick two from West could stop that ruff but would cost a trick his Trump King could have scored.

How, then, could this hand be beaten? East had heard his partner bid Spades, had also seen the Dummy and should realize the importance of a Trump lead. Of course he could assume his partner would lead that Trump himself but can make certain himself by overtaking partner's King with his own Ace. Could this cost a trick? No, partner's lead guaranteed the Queen. Also, maybe West couldn't afford the Trump lead, as is the case. At any rate, a Trump lead from East at trick two will set the hand. No matter what Declarer does, the Defense can safely lead a second Trump now before the ruff can be obtained.

Moral: No matter how brilliant your partner may be, if you can take him off a spot yourself by knowledge you know you have, do it.

| | | |
|-------|----------------|--|
| North | | |
| ♠ | 43 | |
| ♥ | J 6 | |
| ♦ | A J | |
| ♣ | Q J 9 8 7 4 2 | |
| West | | |
| ♠ | K Q 10 9 7 | |
| ♥ | K 7 | |
| ♦ | 10 7 4 3 | |
| ♣ | 10 3 | |
| East | | |
| ♠ | A 6 2 | |
| ♥ | 8 2 | |
| ♦ | 9 8 6 5 2 | |
| ♣ | K 6 5 | |
| South | | |
| ♠ | J 8 5 | |
| ♥ | A Q 10 9 5 4 3 | |
| ♦ | K Q | |
| ♣ | A | |

North-South vulnerable, South dealer with this bidding:

| | | | |
|----|-----|----|----|
| S | W | N | E |
| 1H | 1S | 2C | 2S |
| 4H | End | | |

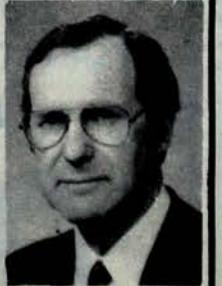


MR. AND MRS. BERNARD E. BELL (far left and right) of Providence recently represented New England at the National Leadership Conference of the Jewish National Fund in San Diego. With the Bells is Charlotte Jacobson (center), president of the Jewish National Fund of America.

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Is There A Jewish Style In Art?

by Steven Schnur
 Rachel Wischnitzer was born at a time when virtually no art historian considered Jewish art a legitimate field of study. Today, in her ninety-sixth year, she is the doyenne of an ever burgeoning field that defines Jewish art so broadly that the Center for Jewish Art of the Hebrew University, Jerusalem, calculates it will take one hundred years for that institution to catalogue all the artifacts now considered Jewish art.

Largely responsible for this transformation, Prof. Wischnitzer elevated the study of Jewish art through her seminal works on synagogue architecture, illuminated Hebrew manuscripts, and ancient Jewish synagogue frescoes. She has been honored by Yeshiva University, the Jewish Museum of New York, and the Center for Jewish Art whose *Journal of Jewish Art* recently declared, "Professor Rachel Wischnitzer saw Jewish art objects not as mere parochial material to describe and be proud of, but as part of the history of world art." Yet, after nearly a century of scholarly work she insists that there is no such thing as Jewish art.

No Jewish Style
 Interviewed recently in her Manhattan apartment, Rachel Wischnitzer claimed that not only is there no Jewish art per se, there is no French, German, or English art either. Hurrying around her book-crammed apartment to gather articles and books emphasizing her

theories, she insisted: "Style is not a national characteristic, but the result of a general atmosphere. The Moscow cathedrals, for instance, were built by Italians, the chief architect of the Roman emperors Trajan and Hadrian was Apollodorus of Damascus, and fifteenth century French miniatures were painted by Flemish artists."

In a recent article on her life's work she wrote, "I have always regarded Jewish art as part of the general creative process molded inexorably by the times and the artist's personality rather than by national characteristics." A close friend of Russian artists Marc Chagall, Eleazar Lissitzky, Issachar Ryback and Boris Aronson, she has witnessed at first hand the influence of history and environment upon the artistic process.

From the ancient frescoes of the third century Dura-Europos synagogue in Syria to the works of her contemporaries, Prof. Wischnitzer finds a commonality of subject matter but not of style. "Today Jewish art consists of works by Jewish artists as well as works about Jewish life by Jews and non-Jews," she said. At the Center for Jewish Art in Jerusalem even anti-Semitic art is being catalogued and studied as a part of the world of Jewish art.

Influenced by I.L. Peretz
 Born into an assimilated middle-class Jewish family in Minsk, Russia, Rachel Wischnitzer, nee Bernstein, first developed an interest in Jewish culture while a high school student in Warsaw. There, as part of a small group of school girls, she met with the renowned Yiddish writer I.L. Peretz to discuss the newly emerging phenomenon of Zionism. Police later forced the group to disband. A gifted linguist and mathematician, she studied philosophy in Heidelberg before deciding upon a career in architecture. But shortly after receiving her accreditation in 1907 from the Ecole Speciale d'Architecture in Paris she realized that as one of only three women in the field her future as an architect would be limited.

Discovering that she has a facility for writing, she decided to specialize in art history with an emphasis on architecture. After returning to her native Russia, she married the historian Mark Wischnitzer and began to publish articles on the large collection of illustrated Haggadahs in the Academy of Sciences in St. Petersburg

Continued on next page

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Is There A Jewish Style In Art?

(Continued from preceding page)

and on synagogue architecture and ceremonial objects. In 1921, the Wischnitzers moved to Berlin and a year later founded the first scholarly journal devoted to Jewish art, published simultaneously in Hebrew and Yiddish under the titles Rimon and Milgroim (pomegranate).

During the increasingly perilous 1930's, Prof. Wischnitzer staged several exhibitions of Jewish art at the Jewish Museum of Berlin. At one of the shows, titled "Our Ancestors," she was asked to accompany Adolf Eichmann, the Gestapo colonel, through the exhibition. She recalled how he prided himself on his knowledge of Jewish affairs.

In 1935 she published *Symbols and Forms of Jewish Art*, which was banned three years later by the Nazis. Though eager to leave Germany, the Wischnitzers remained in Berlin (even after Rachel was forbidden to enter state libraries) so that Mark, in his capacity as secretary-general of a Jewish welfare organization, could assist the thousands of Jews seeking to emigrate. His book, *Jews in the World*, provided those leaving Germany with invaluable information concerning Jewish communities throughout the world. Finally, in 1940, Rachel left for the United States with her 16-year-old son. Her husband followed a year later.

As Nazi Germany was attempting to annihilate every trace of Jews and Jewish culture, a team of French and American archeologists was uncovering the most perfectly preserved frescoes of the ancient world in a lost synagogue on the banks of the Euphrates. Buried for 1700 years, the city of Dura had once been a thriving commercial center with a prominent Jewish community. In seeming violation of the Second Commandment against graven images, the walls of the synagogue had been covered with colorful scenes depicting figures from the Bible. Though several works were published describing this unique find, it was Prof. Wischnitzer who discovered the key to the fresco cycle.

In what she considers her most important contribution to the field of art history, *The Messianic Theme in the Paintings of the Dura Synagogue*, she determined not only that messianism unites the synagogue's many panels, but that these third



century Jewish frescoes form the basis of the Byzantine style of painting that was to dominate the church for the next several centuries.

"When I worked on Dura, I felt that there must be some motivating idea and discovered that it was the resurrection of the Twelve Tribes. 'These people wanted to become a nation again,' she said.

Synagogue Architecture
While in Germany, Rachel Wischnitzer began assembling the documents that were to form the basis of her two classic works on the synagogue, *Synagogue Architecture in the United States* (1955) and *The Architecture of the European Synagogue* (1964).

Following the death of her husband in 1955, Rachel Wischnitzer began her formal academic career at the age of 70 by joining the faculty of Stern College for Women of Yeshiva University. Teaching art history until her retirement at 83, she encouraged a new generation of female art historians who are now making their mark in the field.

At 96, she continues to publish articles and is presently at work on three different subjects. Still excited by the discoveries at Dura and her own theories concerning those finds she is planning another article on the subject. Working daily from 5 p.m. until 2 in the morning at her desk, surrounded by the numerous books and articles she and her husband have written, she brings to the study of art what few others in her field possess — nearly a century of experience and insight. A recent bibliography of her works lists 344 works in half-a-dozen languages, a list that continues to grow as she tirelessly pursues the origins of artistic motivation, placing Jewish art firmly in the mainstream of Western art.

(Reprinted with permission from Reform Judaism, published by the Union of American Hebrew Congregations.) Steven Schnur is Managing Editor of Reform Judaism.

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On Seder Night:

TEL AVIV — Israelis had a sadder answer than usual this year when they replied to their youngster's query on seder night: "Why is this night different from all other nights?" And the answer will be even sadder to a similar question asked a month later, on Independence Day.

For Israelis will this year be telling the Passover story of the Biblical exodus from Egypt just a week after the date fixed by the Israel government, at the end of March, as the last date for civilians to be living in the Sinai.

And April 26, the date fixed by the Israel-Egypt peace treaty as that on which the last Israeli soldier should have left the Sinai, comes on the very eve of Memorial Day, the day before Independence Day.

Since 1967, when Israeli forces captured the Sinai peninsula after Egypt declared sudden war, Israelis have gradually come to regard the vast triangular desert area as part of Israel itself.

At first, the feeling was largely based on the security and defense aspects of the region, a large empty area forming a security belt between the populated sections of Israel and Egypt. But as the years passed, feelings towards the region turned more, in the minds of the civilians, at least, to the recreation and playground aspects of Sinai.

Lately, as the withdrawal date approached, a religious tinge has been given, especially to the northern Sinai coastal area, as members of the Stop the Sinai Withdrawal movement, almost all of them members

of the religious and ultra-nationalist Gush Emunim group, have begun squatting in the town of Yamit and surrounding villages.

The religious veneer is purely artificial. There are no religious links between Jews and the Sinai as there are between Jews and the West Bank. Even Mount Sinai itself has no religious significance for Jews, as the actual site of the Biblical granting of the Torah to Moses is a matter for speculation and arguments between archaeologists.

And for vacation-seeking Israelis, the loss of the Sinai is a severe blow. No longer can Israelis merely get in their cars and drive south for a holiday or weekend rest at beauty spots and deserted stretches of beach between Eilat and Sharm El-Sheikh, without having to obtain a visa and go through the problems of a border crossing.

Both Israeli ecologists and local tourism officials are concerned by the effects of the closure of Sinai to Israelis seeking a local vacation spot. The hundreds of thousands of Israelis who for the past 15 years have grown accustomed to driving south for a brief holiday, will henceforth have to find camping and recreational grounds in other areas.

And this means that they will be packed like sardines around Eilat and its narrow coastline confined to the few miles between Jordan and Egypt, or around Lake Kineret. At either spot, the masses expected there will probably prove to be too many for their own comfort, or a severe hazard to local ecology. (JTA)

Jews Of India: Unique, Ancient... Assimilating

by **Gaye Applebaum**
The farther the Jewish tourist travels from home, the more ethnocentric he becomes. Drawn to the synagogues of remote places, the Jewish traveler hopes to meet and get to know "locals" with whom there already exists a sense of identity... a bond.

No less curious than others, I sought out India's Jewish community, during a recent trip to the sub-continent.

Indian Jewry is made up of three separate and distinct groups.

Iraqis: Arrived in large numbers in the 1830s on the heels of the influential Sassoon family. Most settled in the Bombay area, but gravitated to Calcutta. The few thousand Arabic-speaking Iraqis in India at the beginning of this century have dwindled to fewer than 100 families. Wealthy, primarily businessmen, the

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Jews Of India

(Continued from preceding page)

Iraqi community has lived in India without ever becoming a part of it.

Cochin: First recorded on India's southwestern Malabar coast in first and second centuries AD they have continuously recorded history around Cochin from the fifth century onwards. Devoted to rabbinical Judaism and tradition, the Cochin Jews were fervently observant. With the advent of the 2,000 immigrated to Israel in the 1940s and 1950s.

Sixty elders remain solely to maintain the deserted 400-year-old synagogue that has become a tourist attraction in Cochin.

Bene Israel: By far the largest and oldest indigenous group, they have no recorded history prior to the 17th century. Legend suggests a shipwreck on the Konkan coast, just south of Bombay, about 2,300 years ago. Fourteen survivors established a community, which grew to 20,000.

Known as Saturday observers, they practiced circumcision, separated clean from "unclean" fish and recited the Shema Yisroel prayer at every festive and somber occasion, when discovered by the Cochin, David Rahabi, in remote villages in the 17th century. Convinced of their Jewish origins, Rahabi set about instructing them in Hebrew, the laws, festivals and customs.

Marathi speaking, they merged all Judaic practices with deeply ingrained Hindu ways. Today, the 7,000 remaining in India, primarily in Bombay, are, for the most part, deeply observant.

A poor community, many left for Australia, Canada and Britain along with the general Indian exodus in the 1950s, following disillusion with, and economic upheaval caused by Indian independence. Large numbers immigrated to Israel, following the rabbinic's begrudging recognition of the Bene Israel as Jewish.

Throughout their history, the Jews of India have lived, almost uniquely, without persecution. They have survived as an organic entity, separate from the various Hindu-Moslem sects, without worry about assimilation or intermarriage. Only in recent years has erosion strated to affect the previously intact Bene Israel community.

In New Delhi, after several inquiries, I made arrangements to join the Friday evening services at Judah Hyam Hall on tucked-away Humayan Road.

With Uncle Ezra Kolet, president of New Delhi's Jewish Welfare Association,

away in Israel, nephew Jonathan Kolet chanted the brief Sephardic service in the halting Hebrew he had learned from his uncle. Ezra has devoted his life to the preservation of Judaism in the small community.

Two of Ezra's three children have settled in Canada (Edna in Toronto, Uri, a pilot in Edmonton) and this third, Baruch, 19, plans to join them.

Ezra has instructed synagogue caretaker, Isaac Ezekiel, a young man with law and business degrees, to carry on when he no longer can. Ezekiel, who lives in a tiny room next to the synagogue with his wife and mother, may well be the last lay leader to hold services in New Delhi.

After a kiddush with Israeli wine, there were warm handshakes all around and wishes of Shabbat shalom. There was a sense of well-being, of camaraderie with "my people."

A taxi ride to a new suburb in a total blackout, by two sikh who spoke only Hindi, quickly dispelled the Shabbat tranquility and brought me back to the reality of India.

On Monday, Kolet took me back to Judah Hyam Hall. A recently built social hall adjoins the synagogue. At Passover, more than 70 people, primarily Jewish tourists and the resident foreign Jewish community, gather to conduct a lively international seder.

Purim costumes lie neglected in long unused boxes. Photographs depict the annual Hanuka outing that attracted all of New Delhi's 70 families. Kolet recalls a festive communal reception for Yehudi Menuhin in the 1950s.

Visitors have sought out the synagogue from Mexico, South Africa and Sweden.

A small, well kept cemetery has served the community since its consecration by England's Bet Din in 1934.

We went back to the Kolets for lunch with Esther, Jonathan's wife, their son Ari, 10, and cousin Baruch. Until recently the family name was Koletkar, identifying them as being from the village of Koletki.

Bene Israel families were always known by the villages they had come from, hence Rohekar, Rajpurkar, Divekar and Ashtamkar. Most have dropped this surname recently, and use only their first two names, generally Hebraic. Thus you find many Ezekiels, Daniels and Davids everywhere you go. Most still refer to their village names amongst themselves.

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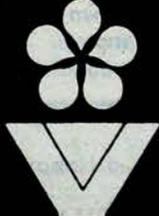
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Jews Of India

(Continued from preceding page)

Hospitality overflowed the very modest, by Canadian standards, 3-room Kolet flat. A delicious Indian lunch, tempered, regrettably, for the spice-wary Western palate. The discussion turned to recent changes in Toronto's skyline. Kolet works for British Airways and visits Canada with his family periodically.

The Kolets are typical of the Bene Israel community as a whole. Jonathan's family tree is recorded back to the early 1700s, yet he is now one of the last left in India. His parents, four sisters and two brothers have all immigrated to Israel.

However, equally typically, Esther's large family of five married brothers and three sisters have not only remained in Ahmedabad, where the community is still active, but have all stayed on in the large patriarchal family home, in traditional Indian manner.

The large scale emigration of the 50s and 60s has eased off. Some of the 7,000 remaining will likely join relatives abroad. But the Kolets believe that there will be enough to keep the community alive, in places like Poona and Ahmedabad, if not in Delhi.

Jonathan Kolet, 49, has no desire to leave himself, but admits that economic conditions may cause the younger Bene Israel members to consider emigration.

Several days later, I went to Poona, in the mountains south of Bombay. The Iraqi and Bene Israel communities co-exist here, without communion.

At the ramshackle Succoth Shelomo Synagogue on Jews Street, the Bene Israel community of 50 brings a lively atmosphere to Friday night services, while Ohel David, the massive Iraqi synagogue, known locally as the Red Church (because of its uncharacteristic red brick, its vaulted arches and 70-foot clock "steeple") attracts four or five worshippers. Ohel David is maintained in decaying splendor by the wealthy Sassoon Trust in Bombay. It is opulent and empty, like other Trust properties.

Succoth Shelomo's padlocked mikva is offset by a recently planted, very alive myrtle bush. The community hopes to provide its own lulavs for future Sukkot holidays.

At Ohel David, the once flourishing, now dilapidated Talmud Torah is flanked by the towering marble gothic David Sassoon tomb, making the courtyard even more desolate, more abandoned.

Dr. S.B. David, head of the

department of botany at the University of Poona, was pleased to accompany me to Succoth Shelomo's Monday evening services. Poona, unlike Delhi, has few foreign visitors at the synagogue.

Five of us participate in the abbreviated, pro forma service, conducted by Danile Rohekar, who arrives religiously three times daily to unlock the building, primarily for his own benefit.

While in a state of disrepair on the outside, the interior is very beautiful. Intricate carvings adorn the women's gallery. Two dusty but delicately carved brit mila and Elijah chairs flank the Ark, where there are many Torahs with beautifully-wrought silver covers and crowns.

David Solomon, the caretaker and Poona's kosher slaughterer, was expecting me. I had met his wife, Esther, and son Ephraim, 2½, in New Delhi the week before. (Esther is the sister of Judah Hyam Hall caretaker Isaac Ezekiel.) Here, too, the young family lives in a humble single room next to the synagogue. I invited myself to Ephraim's bar mitzvah in 10 years' time.

Two of David's children are settled in India. A third, Gabriel, lives in Tronoto's Thornhill area. Molly, his wife a relative of the Kolets in New Delhi, shed her sari some years back in favor of "more comfortable" Western clothing — still a rare sight in India.

Dr. David one of the founders of the Jewish Welfare Association of Poona, has undertaken to teach the younger Bene Israel community something about the festivals and religious observance. Although there has been no formal religious instruction in Poona for many years, the younger generation is showing renewed interest in their heritage. Dr. David hopes to regenerate interest in the synagogue, and particularly in the small Poona Jewish reading room and library, in dire need of funding after 100 years' service to the city.

Poona, like Ahmedabad, must rely on Bombay for a cantor or mohel when there is a marriage or circumcision in the community. Since there is no burial society, each must perform burial duties himself; most of the older community is well versed in ritual requirements and can carry out funeral rituals according to talmudic obligation.

I then went to find Ezra-Lion Daniel, to arrange to

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Jews Of India

(Continued from preceding page)

see inside the rarely unlocked Iraqi synagogue. Just walk along Poona's main street until you find a "Saturday closed" shop, I had been advised in Bombay. Daniel explained to me that, years ago, he was the only one who ever closed. Everyone in Poona knew that "Saturday is Mr. Daniel's prayer day."

Ohel David's interior is quite breathtaking; majestic arches, vibrant stained-glass designs, ornately crafted brit mila and Elijah chairs, Torahs with finely made Iraqi ornaments, graceful Ionic columns that direct your gaze to the spacious but empty women's gallery above. It is built to accommodate several hundred. With his two married daughters living in England and Israel, Daniel is one of the last to attend the Friday-only services.

He unlocks the monumental Sassoon crypt across the courtyard. Far grander than another David's tomb in Jerusalem, it seems this David's sons were more interested in emulating the tombs of Moghul emperors than in observing halachic precepts for simple burial. There is so much self-indulgence here, while the Bene Israel community has so little.

Three girls, taking time out from university sit on the synagogue's steps We stop and chat. Rachel Daniel, 18, and Diana Daniel, 19 (not related), are Bene Israel girls, raised in strictly observant homes. Their parents would tolerate a "love marriage" today, but would still prefer to arrange marriages that would meet with the girls' approval. Nonetheless, any love marriage the girls make can only be with someone Jewish.

"That is the problem," sighed Diana. "The Jewish boy, he is too proud to fall in love." For Sunita Penali, 18, their Hindu friend, it had also become easier for her parents to recognize love marriage, now that the oldest had set a precedent. None of the three considered leaving India, but all admitted they would likely move, with their husbands, away from Poona.

Back in Bombay, my attempts to see some of the Bene Israel's synagogues proved unsuccessful. Far-flung and difficult to find, they are almost always locked when you do discover them. I did manage finally to see the two Iraqi synagogues, Magen David and Knesset Elyahoo, both typically, ornate, sumptuously maintained by the Sassoon Trust and predictably empty. The courtyard of Magen David houses many of Bombay's Jewish poor. Here also is the Sir Jacob Sassoon primary and secondary school, which still boasts a 60 percent Jewish enrollment.

It proved easier to meet Bombay's Jews than to gain access to its synagogues. I spent a delightful evening with Vera and Gerhard Gabriel.

Gabriel, director of ORT India and the American Joint Distribution Committee, arrived in Bombay in 1933 and personally brought large numbers of Jews to safety in India as Nazi persecution accelerated. While there was a community of several hundred people in Bombay in the early post-war years, all of the European Jews have now left for the West or Israel. Although India served as a haven, few, other than Gabriel and one or two close friends, ever came to regard the country as a permanent home. Gabriel himself schooled both daughters abroad, where they are now living.

A chance introduction took me to the hallowed atmosphere of Bombay University, where I spent an afternoon interviewing poet Nissim Ezekiel. The outspoken Bene Israel celebrity discussed his traditional background, his eventual alienation from things Jewish, his sojourn in England and the United States and his 3-year experimentation with LSD.

The striking 57-year-old poet admits that he has recently returned to a more traditional Jewish outlook. However, he stressed that the Bene Israel community has always regarded itself first as Bene Israel, secondly as Jewish and thirdly as Indian. "We were not Jews. The Jews were those others (presumably Iraqi)." It is not merely a difference in semantics. Ezekiel's Marathi-speaking family did not identify with the Iraqi community in any way.

On my last night in India, there was a Shabbat dinner at the home of the doyen of the Iraqi community, Sophie Kelly. Twenty relatives and friends kiss their hostess's hand in Sabbath greeting in the formal dining room of a former maharaja's mansion. Nephew Solomon Sopher begins the Friday night kiddush in resonant cantorial voice. Following the breaking of the flat Iraqi bread, seven servants bring a veritable Iraqi feast to the table.

Kelly, along with Ezekiel, belongs to a recently formed body, the Council of Indian Jewry, established to try and bring some cohesion to the two disparate groups. But little has changed.

In Bombay, assimilation is occurring faster than elsewhere. Little attempt is made to relocate the synagogues when people move to the suburbs. The Jewish Club, once a lively social center is used by a few aging cronies who come together to play cards.

Like the ancient Kaifung community in China, we may well see the dispersion of the Jewish communities in India in this century.

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A Walk With History In The Hills Of Galilee

by Yitzhak Goldfield
 The Tiberias/Kiryat She-mona bus left me off at Rosh Pina. It was about 2 p.m. on a hot, steamy day in April and my canteen was almost empty. I walked up the slow grade to the youth hostel passing the usual army hitchhikers trying to thumb rides up to Safed. My pack wasn't too heavy yet, but I knew it would be the following day. My plan was to climb Mt. Canaan to Safed the next morning.

The Jerusalem Tour Guide School had scheduled a day's tour of the capital of the upper Galilee, Safed. As a student, I decided to do my own exploration first and meet them there.

Rosh Pina was an ideal spot to begin my walk. It lies at the foot of Mt. Canaan, one of the highest peaks in northern Israel, and is one of the most picturesque towns in the entire country. Rosh Pina's slopes command an awe-inspiring view of the Sea of Galilee (in Hebrew, the Kinneret) down below. The name Rosh Pina is Hebrew for "foundation stone," a term used in the Book of Psalms, referring to the Holy Temple in Jerusalem. It was settled in 1882 by a group of religious Jews from Rumania. They called themselves "Lovers of Zion" and had bought the land from local Bedouins.

These Jews were the precursors of the Jewish National Fund, founded in 1901, to provide the Jewish people with an instrument for the purchase of land. Thanks to Baron de Rothschild, who granted the original 30 settlers money to enlarge their holdings, a thriving silk industry developed in Rosh Pina. But malaria from the nearby swamps at Lake Hula and a lack of manpower soon caused Rosh Pina to decline. It wasn't until the 1950's, through a major JNF project, that these swamps were drained and today provide Israel with some of its most fertile farmland.

I decided to have a look around the town. From the roof of the hostel I could see the entire Hula Basin and the Rift Valley as far south as the Kinneret, winking deep blue in the distance. Descending, I walked through the cobblestone street of the village. Much of the topography is covered by the geological residue of past volcanic activity of the nearby Golan plateau. Black and red basalt rocks and earth are everywhere. Even the houses are built of it. Much of Rosh

Pina is hidden in a secluded woody area where the landscape contains scrub forests and individual willows, poplars and eucalyptus trees.

Stretching from Mt. Canaan to Safed is a large (four million trees) pine forest — the Mt. Canaan Forest. Like most of the woods in Israel, this forest was planted by the Jewish National Fund. The JNF has done exceptional work converting barren hillsides into majestic forests like this one.

In less than half an hour I was walking through Rosh Pina heading north to a place called Hazor, a modern development town built and settled since the creation of the State of Israel. Above this town a narrow trail took me up the mountain through the Mt. Canaan Forest. Dawn was approaching and I wanted to start my climb. I soon found myself surrounded by large pine trees. Here the trail had become quite rocky and steep. My back-pack was getting heavier. So I sat down to rest under a tree. Suddenly, a gazelle darted through the air in front of me. In a flash it was gone. In the distance I noticed other deer moving through the forest. The forest was alive with animals and birds of all kinds. As I looked around me, I couldn't help but reflect that this forest seemed to exemplify the theory of rebirth and renewal which Israel has come to represent.

Having refreshed and rested myself, I reshouldered my pack and continued my climb. I knew the difference in elevation between Hazor and Safed was about half a mile and I now felt every foot of it. After another hour, I reached the crest and the main highway to Safed about a mile away. Below me stretched another stunning view of the Kinneret. Behind me and above I could make out the Crusader fortress, on top of Mt. Canaan and in the midst of the city of Safed.

Safed, comes from the Hebrew, meaning "to look out," is an appropriate name for this city, as it commands an observation point almost unparalleled in Israel. The Crusaders built their castle there in the 12th century but were defeated in 1187 by Salah-e-Din and the Moslems. Safed became the center of renewed Jewish religious mysticism in the 16th century. Many important works of Jewish commentary on the Law were

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A Walk With History In The Hills Of Galilee

(Continued from preceding page)

written there. In the 1948 War of Independence, the Jewish population of Safed, out-gunned, outmanned, and out-positioned, defeated a superior Arab force through what is still considered today to be a miracle. Safed today is one of the four holy cities of Israel (the others are Tiberias, Hebron and, of course, Jerusalem). It is also

a center for artists and sculptors, as well as for tourists who come here for Safed's cool, crisp climate.

By the time I had reached my favorite cafe in downtown Safed, I was ready for a serious breakfast. Twenty minutes later, my class-mates arrived. They had missed a lot.

The Forbidden Jews Of Gibraltar

by Shimon Samuels, Director, European Office
Anti-Defamation League of B'nai B'rith

In 1963, Sir Joshua Hassan, current Prime Minister of Gibraltar, delivered a lecture to the Jewish Historical Society of England on "The Treaty of Utrecht 1713 and the Jews of Gibraltar."

In his lecture, Sir Joshua pointed to Article 10 of the Treaty: "Her Britannic Majesty, at the request of the Catholic King (of Spain), does consent and agree, that no leave shall be given under any pretense whatsoever, either to Jews or Moors (Moroccans), to reside or have their dwellings in the said town of Gibraltar . . ."

It should be recalled that after the expulsion of the Jews in 1492, Spain was virtually "Judenrein." Though Great Britain occupied Gibraltar in 1704, Spain confirmed the right of the British monarch to possession of the Rock only nine years later by the Treaty of Utrecht.

Yet, this was soon followed by a Spanish embargo on the Rock, not dissimilar to the current situation, which forced the British settlers to seek provisions from Morocco, a few miles across the Straits.

The Emperor of Morocco agreed to provide whatever was required, on condition that Gibraltar be open to all his subjects, both Jews and Moors.

England was the place in a dilemma, for by carrying out the Treaty she would be cutting off her own local source of supplies. The successive governors of the Rock solved the situation by repeated promises to Spain that the Jews and Moors would be evicted, and at the same time ignored orders to that effect from London.

The number of Jewish residents rapidly increased and by the time of the Spanish siege of 1726-27, the community numbered over a thousand. Jewish support for the British side during the siege consolidated their position and they became an integral part of the garrison.

Thus, the Jews have flourished in secluded tranquility, disturbed only by their evacuation to Madeira in World War II, due to the fear of a German invasion of the Rock through Fascist Spain or Vichy-controlled Morocco.

Today, a community of 600 Jews lives peacefully among a general population of 27,000. While every child in the community attends the Jewish school, "God Save the Queen" is sung in Hebrew in the Rock's four synagogues. The British Governor seeks advice of the community in setting the date for elections so that they should not coincide with Jewish holidays. Moreover, in respect to Jewish guests, no pork or shellfish are served at official functions.

Schoolboys stroll along Main Street wearing "kipot" as they pass the statue of Lieutenant Benzecry, an Orthodox officer who symbolizes all Gibraltar's fallen in World War One.

Yet, a closer look at this seeming idyllic situation for Jews reveals profound apprehensions. For the last 13 years, the Rock has been isolated from Spain. The closing of the border at La Linea hermetically sealed Gibraltar and insulated its population from the political extremism and violent spasms of the post-Franco era.

According to the Rabbis, the closed border acts as a brake against assimilation, for before Franco sealed off the Rock the youth were absent from Shabbat services as they spent their weekends in Spain.

Further anxiety has been stirred by Spanish press comment on alleged neo-Nazi activity along the Costa del Sol.

When asked about the incidence of anti-Semitism on the Rock, Sir Joshua stated that "though there may be resentment in some quarters, the Gibraltarian is suffering."
Continued on next page

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The Forbidden Jews Of Gibraltar

(Continued from preceding page)

ficiently civilized not to make an act of anti-Semitism."

A prominent businessman and ex-minister felt that while the border is closed, Spain serves as the butt of public discontent. "If it is opened, the Jew may become the new scapegoat," he said.

Despite the overwhelming desire of Gibraltarians to remain British (in the 1967 referendum 12,138 voted for British sovereignty against only 44 for Spain), the Catholic Spanish-speaking majority has been cut off from its religious and linguistic hinterland. One Jewish leader feared that the opening of the Spanish border could lead to a resurgence of Catholic fundamentalism, bringing with it a more overt anti-Semitism.

On the other hand, as most of the Jewish community is active in retail business, it has been hurt deeply by the effects of the economic recession upon tourism. Indeed, the local press is demanding that the Gibraltar government tourist Office in London be closed, as it is a waste of public funds. Thus, from an economic viewpoint, by opening the border, Gibraltar could attract part of the massive tourist trade along the beaches of southern Spain.

Franco's decision to close the border in 1968 was aimed at strangling Gibraltar's economy and forcing out the British. He succeeded, however, in depriving 4,000 Spaniards of employment in the colony and passing on the benefits to Morocco, as all traffic between the Rock and the mainland must now pass through Tangiers. Moreover, some 12,000 Moroccans have replaced the once Spanish labor force.

Britain is conditioning Spanish entry into the European Common market upon an end to the embargo on Gibraltar. Spain is demanding the return of the Rock to its sovereignty as the price for its entry into NATO.

The British colony remains an important strategic point in the Atlantic alliance controlling the crossroads between the Atlantic and the Mediterranean and also between Europe and Africa.

The above-mentioned businessman feared that Gibraltar, in the hands of a pro-Arab Spain facing a

potentially Islamic fundamentalist Morocco, could be a conceivably dangerous scenario for the free passage of Israeli shipping through the Straits. The problem is further complicated by Morocco's often proclaimed designs upon the Spanish enclaves of Ceuta and Melilla along the North African Coast.

Despite discreet Arab investment in Gibraltar and the centrality of the mosque for the Moroccan community, the latter is regarded condescendingly and public opinion tends to identify with Israel. Both Gibraltar and Israel are perceived as small democratic peoples, surrounded by hostile neighbors and closed frontiers, with their backs to the sea.

Sir Joshua recalled that Sir Gordon Macmillan, who served in Palestine before becoming Governor of Gibraltar, approached him at a Cabinet meeting in 1952 to express his condolences on the death of Chaim Weizmann.

Sir Joshua, besides being Prime Minister, is a practicing barrister and also the administrative president of Gibraltar's largest synagogue. Though there were shouts of "Hassan to Israel!" at a strike against his government by the Transport and General Worker's Union in 1964, Sir Joshua has won 19 elections since 1945 as the Labor Party candidate.

He claims that his greatest supporters are the Moroccan community, as they see him as a bulwark against Spanish ambitions — a settlement with Spain would, they believe, lead to their repatriation to Morocco.

Sir Joshua declares that he has no intention to stand in the next elections in February, 1984. Though Gibraltar's Mayor Serfaty is also a prominent member of the Jewish community, Sir Joshua's departure from the political scene would mark the end of an era, as there are no Jewish figures among the candidates to succeed him.

Sir Joshua sees the eventual opening of the border as the culmination of his political career. He anticipates the successful conclusion of negotiations between Spain and Britain toward this end. Yet, he

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The Forbidden Jews Of Gibraltar

(Continued from preceding page)

realizes that an open border implies a two-way flow and that the Rock's security may be affected.

Members of the Jewish community are clearly alarmed that Gibraltar would be dealing with a different Spain from the ordered dictatorship they knew in the Franco years.

Though they appreciate the steps taken toward democracy, they fear the potential blows to their idyllic seclusion and feel vulnerable in the face of a possible influx of anti-Semitic and anti-Zionist propaganda, arms smuggling, political violence and the terror currently sweeping Spain.

An octogenarian, fifth generation Gibraltarian lady contributed her solution to the problem: "A resumption of the ferry service to the Spanish mainland would serve to reunite us with the Jewish communities of Marbella, Torremolinos and Malaga and avoid the dangers of opening the border at La Linea."

The lady concluded whimsically, if regretfully, by noting that "Gibraltar's Jewish cemetery is on the Spanish side of the border in La Linea!"

Though no longer forbidden in Gibraltar, the Jews of the Rock peer over their border at a forbidding Europe.

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The Perfect Jewish Family: Myth Or Reality

When the topic 'The perfect Jewish Family' was suggested to me, I noted some equivocation. In others with whom I discussed the topic, the range of reactions included a smile, a frown, a lifting of the brow and the shrugging of shoulders all of which pointed to discomfort, perhaps embarrassment, as though a burdensome expectation had not been fulfilled.

Surely, the increasing divorce rate, the impact of changing values relating to sexual behavior, the changing roles of women, the problems of intergenerational conflict, the impact of economic pressures, the wide geographical spread of family members, attenuating the bonds of family relationships, the large number of single parents and the even larger numbers of the unmarried are but a few indicators of familial concerns that somehow leave us falling short of perfection.

But that we dare to suggest the notion of perfection may be an inherent strength, though part of our dilemma. For what we have come to think of as myth may in fact be the reality of an ideal yet to be realized. In the effort to fulfill the ideal, the intrusion of what life imposes, more often than not forces the necessity to adapt, incorporate and redefine ourselves in terms that may deflect and detour us from the path we have chosen to live out the drama of Jewish life and history.

Thus historical time and distance may create the gap between ideal and reality

from which springs the myths that express the longing for the ideal. Thus, when the family is looked upon as perfect the roots of this perception may reside for some in the consciousness of their being as an ideal to be fulfilled and for others, as part of a larger collective unconscious, a kind of memory that is held together by strands of historical threads.

Not unlike other families, the Jewish family, as the basic social institution of a society, has experienced and continues to experience the vicissitudes of the varied eras of civilization in and through which it has existed. Consider the trials and tribulations of Jewish history within the contexts of social change of societies wherever Jews have lived and one can only marvel at the fact that we are here today to face the issue of the contemporary Jewish family in all its varieties, variations and similarities. The notion of perfection, *the idea there is nothing missing in the design*, is not a myth but an ideal that lies within all those who feel a Jewish sense of themselves, the degree of which can be only known and felt individually.

Although inconsistent and perhaps irrational are the numbers of people who in an intermarriage insist upon the presence of a rabbi along with a clergyman of another religion to officiate at an intermarital wedding, or the Jewish grandparents of a newborn grandson insisting that along with a baptism

Continued on next page

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The Perfect Jewish Family: Myth Or Reality?

(Continued from preceding page)

there should be a birth, although the mother of the child is Christian and the father is Jewish — whatever the motivation for these incongruent demands there is the desire to achieve what should be in the design.

At the other extreme are those who in their every thought and movement relate to family members with rigor and an explicitness that leave little room for human difference whether it be emotion or intellect. Again the motivation is toward the achievement of what should be in the design. In the extremes of human behavior do we often find the sharpness of the issue. In between these extremes are the myriad of family patterns unique to each family with common Jewish elements expressed in varied forms reflecting the incorporation of living modes of the larger community and that which is at dissonance with it.

The question is what accounts for this effort toward a perceived perfection of the Jewish family by Jews and non-Jews? Among the many factors that may account for this phenomenon, I am able to discern the following which is central to the function and continuance of the Jewish family:

The perceived perfection of the Jewish family by Jews and non-Jews is a phenomenon related to the origin of the Jewish people and their distinctive historical purpose. Central to the fulfillment of this purpose is the function of the Jewish family in developing and sustaining the *raison d'être* of Jewish existence.

Endowed as it is with the sacredness of its function, the Jewish family, unlike the family of other groups, carries the ultimate burden of its sanctity in accordance with the structure of Jewish law which defines familial relationships from birth to death. The intrinsic structure of the Jewish family derives its basic morality

from the archetypical covenantal experience of G-d with Abraham.

In this covenantal experience is a morality that is embedded in the concept of obligation that binds family members to each other and to the community. What is significant is the inseparable relationship between the family and the evolving history of the Jews. Whether in actuality or by metaphor the family and familial designations dominate the substance of Jewish life, religiously and culturally. In the family are the normative values of the Jewish ideal made manifest, real and generative. The design of the Jewish ideal is organic and all elements of that ideal find a functional fit. Irrespective of the theological or ideological position of different Jewish groups, whether for or different from the ideal, there is an acknowledgment of the ideal without which there can be no group self-definition.

Of major significance is the obligatory character of the Jewish family, of it to its members, of its members to each other and their collective responsibility to the community. The psychological thrust of the family, collectively or individually, is outward to the other, in recognition of the sacredness with which all people are endowed. It is in the relationship to the other that the full social nature of the individual self is realized. Given this formulation of the Jewish family, anchored as it is in the historical purpose of the Jewish people, it is no wonder the perception of the Jewish family takes on the salient and formidable image of perfection.

It has been noted that in light of the painful history of the Jewish people there is no rational explanation for their survival. If perfection is that quality of fulfilling the highest degree of expectation

Continued on next page

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The Perfect Jewish Family: Myth Or Reality

(Continued from preceding page)

tion, then the survival of the Jewish people exceeds any reasonable expectation. Remarkable as it is, the Jewish family is a dominant factor in this phenomenon beyond mortal comprehension. The perfect Jewish family as an ideal is in fact a reality that resides in varying degrees of consciousness in all who proclaim themselves as Jewish.

The dilemma we face at this time in American culture, with the cataclysmic changes we are experiencing, is how to fulfill the ideal of the Jewish family. In the life glow between the Jewish world and the larger world in which we live, we are subject to the impact of social forces that impinge upon our beliefs, tradition and institutions. Whether we like it or not, as is true for all people, we are in a period where we are experiencing the erosion of all social institutions and the necessity to redefine ourselves as individuals in terms of our collective interests and needs.

In this period there has emerged, too, a cult-like morality that confuses the concept of individualism with that of the individualistic, and the subsequent narcissistic self-centeredness of the "me." This is not only antithetical to those imperatives that constitute the character of Jewish life and purpose, but also incongruent with the collective nature of the family, which, whatever is a prevailing trend or fashion in the larger community, requires, if not demands the compelling questioning of these changes in terms essential to the survival of the Jewish people.

The overall public attitude and changes in contemporary family life are so fluid that yesterday's fad quickly gives way to today's fashion. The illusory liberation of last year's divorce becomes this year's time of oppressive loneliness. The pattern of contemporary social life is in the process of being reformed as we sift through the remains of the social upheaval of the 60's and 70's (much of which occurred as a function of affluence), in order to salvage

those changes that have a true social utility.

There are changes that cannot be avoided or denied: the changing male-female relationship; the low birth rate among Jewish couples; the increasing numbers of aged Jews; the advances in medical knowledge and technology that provide us with greater control of the life process. These are but few of the changes that are in themselves both substance and context.

In my judgment there are other changes occurring that constitute a new context in which who and what we are as Jews in general, and as members of a family in particular, will affect — if not determine how we will live and which may humble us with the striking sharpness of this reality: The first change is that which relates to the American economy. The industrial greatness of this country is fast diminishing. Inflation is not just affecting us but transforming our concept of a successful economic life that in most basic and fundamental terms is forcing changes in what we value, confusing our order or priorities and severely limiting the large range of choices that only an abundant society can provide. The truth is that Jewish institutions are beginning to knuckle under, so that our Jewish institutions of learning, our social agencies, our religious institutions, the supportive structures of the Jewish family are weakened and diminished in their contribution to our survival and continuance.

The second change in the context of our lives is the increasing ineptness of government and the crisis of confidence that pervades the citizenry. The rampant clamor of special interest groups whose claims may be legitimate in their own right are nevertheless impediments to the establishment of a national consensus about the needs and requirements of the society as a whole, a society about which there can be no cohesion, and without which there can be no ordered and civil society.

The third change in the

context is the shocking increase in crime, violence and terrorism, especially a terrorism that has found sanction and legitimization in the international community.

And last is the reappearance of anti-semitism. When fear generated by forces that seem beyond control ravages a society there must be a scapegoat. I leave it to you to figure out who that scapegoat shall be.

In these days we hear much about personal liberation and the right to choose how one wishes to live his life. The meaning of choice has for me a profundity that approximates the sacred. For me, the miracle of Jewish survival is not that the Jew was chosen but that the Jew chose to be Jewish. It is the ultimate choice we make each day of our lives. It is truly a volitional choice.

Continued on next page

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The Perfect Jewish Family: Myth Or Reality

(Continued from preceding page)

In this privileged opportunity to make this choice we may be headed for painful and agonizing moments in human history. Whatever the range of family conflict we may experience, the underlying basis for resolution must be through a reaffirmation of the primacy of the Jewish family as the central and dominant force in Jewish survival — in terms of an ideal that is not myth but reality. Whatever our private and individual needs and wants, we may have to rediscover the value of subordinating these in the interest of the greater good. This does not mean repression or denial of the self but rather the opportunity for a fuller realization of the Jewish social self.

This will mean struggle, struggle to be responsive to the other because of the need for survival as a people. It will mean sacrifice and recognizing that no one person can have all that he wants or needs at any given time, all at once. Nor does it mean that to give of the self to the larger community there will be immediate return or responsiveness. Adversity is no virtue but it can create the strength and inner fortitude that is also part of the self and the human condition.

I believe we have once again come to that historical moment of true choice. The stakes are high. And if we so choose to affirm who we are for ourselves and our children, then it is from a rediscovery of our ideal of the perfect Jewish family that we can draw our strength, our bearings and our direction.

In our tradition resides the form and the structure that we need to reinvigorate as the newly emerging context of our lives forces us to question issues the resolution of which can occur only in terms of the need to survive as a people. We may need to resurrect that question that has been put into the back of our consciousness because of the benefits we have enjoyed in a prosperous and democratic society. The question — is it good for the Jews? takes on a new and

urgent meaning in the order of our priorities.

Irrespective of where we locate ourselves in the spectrum of Jewish life, the basic issue in maintaining the viability of the Jewish family is a moral one — and by moral I mean the dynamic importance of understanding and acting on the obligations that are intrinsic in the relationships between family members and they to the family — that unit which is larger than the sum of its members and which exists not only for the welfare of its members but for the community and the totality of the Jewish people.

In the obligation there is not only historical precedent, deriving from G-d's covenant with Abraham, but a practical mechanism for the day to day exchange of emotion, thought and feeling that together comprise the human dimension of what we are. For in the fulfillment of an obligation to the other there are the prerequisite conditions of trust, loyalty and most important faith — a faith predicated on the belief that in the other there is that divine spark of the sacred.

In this period of scientific achievement we have come to believe in a kind of sophistication that has taken from us the innocence and frailty of our humanness. And we are slowly allowing ourselves to feel the impotence of our power. To have faith in the other, a quality that is developed and nurtured in the family, requires a faith in ourselves and an acknowledgment of a higher power. Only the cynic can deny this.

No, the perfect Jewish family doesn't exist but the ideal does — but the opportunity is now to continue our efforts and struggle to achieve the fulfillment of the ideal. In this we can be perfect.

(By Dr. Lloyd Setleis, Samuel J. and Jean Sable Professor of Jewish Family Social Work and Dean of Yeshiva University's Wurzweller School of Social Work.)



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This volume was published in German in 1935 when Heschel was twenty-eight years old. It was received enthusiastically when it appeared. Some forty-five years after its original publication, the book has finally appeared in English, in a felicitous translation by Joachim Neugroschel. All students of Judaism now have available to them a superb account of the life and works of Moses Ben Maimon, the "Rambam." Its publication is an important scholarly event.

Heschel's biography is based on original sources. The full spectrum of the great sage's amazing life is skillfully and movingly presented. We learn about Maimonides who was Judaism's greatest philosopher, his epoch's greatest halakhist, the effective rabbi of the Jewish community in Egypt, one of history's greatest physicians, and an important personality in the court of the Muslim rulers of Egypt. Heschel limns his portrait with skill, clarity, and eloquence. All in all, Maimonides is an intellectual delight.

In Heschel's view, Maimonides is not the cold rationalist he is frequently depicted to be. Rather, he is seen as a warm human being who is very much aware of the mysteries that surround us and which even the sharpest intellectual thrusts cannot really penetrate.

In one chapter, later published as a monograph in the Louis Ginsberg Jubilee Volume, we learn about Maimonides' preoccupation with the idea of prophecy. The clue is Rambam's report that his family preserved a tradition handed down from father to son "since the Destruction of the Temple that in the year 1216 the spirit of prophetic illumination would return to the world." There is every indication that Maimonides believed that he could train himself to reach the level of prophecy. He would accomplish this by extraordinary intellectual endeavor and by strenuous efforts to develop the per-

sonal qualities which are indispensable for prophetic inspiration. "Maimonides sought prophecy," writes Heschel, "because, from his youth on, he sensed the limits of the intellect." In his commentary to the Mishna, Rambam writes: "with all his wisdom, his research and efforts, man has no other choice then to leave his business in the hands of the Creator, to pray to Him and beg Him to grant understanding, lead him to the right road and reveal the mysteries to him." The austere philosopher acknowledges that prayer is factor in the process of thinking.

Especially moving is Heschel's description of the last days of Maimonides. The philosopher turns from contemplation of the Divine to the imitation of the Divine. He realizes that reason can go only so far in understanding the realm of God. Beyond all our philosophizing lies more mystery. The human task is to imitate God — to help suffering and anxious human beings find serenity and happiness. The philosopher becomes an activist. He helps the Jews of Egypt and the Jews of Yemen, and intensifies his medical practice.

Maimonides was a deeply feeling human being who achieved almost superhuman results in intellectual pursuits. He wanted, especially in later years, to immerse himself in the world, to help and to heal.

To really understand the greatest Jew of the Middle Ages, a writer needed to be an eminent scholar and a deeply pious man. Abraham Joshua Heschel was one of the few individuals in our century who had mastered the tools of technical scholarship and who labored so heroically to improve God's world. The result is this book — the best biography of Maimonides now available in English.

Reviewed by Seymour Siegel, Ralph Simon Professor of Ethics and Theology, Jewish Theological Seminary of America.

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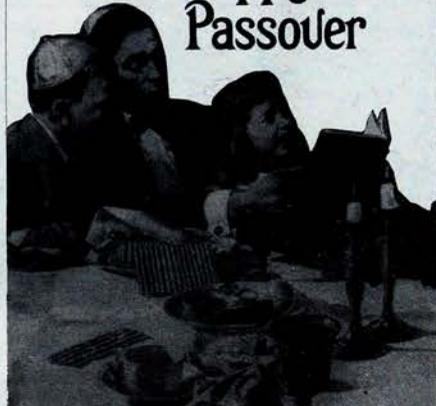
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The evening will begin with complimentary wine and cheese at 7 p.m. Dinner will be served at 8 p.m., followed by dancing to music by the Jerry Davis Orchestra.

Jimmy Burchfield, the first non-medical professional selected for this honor, was chosen for his dedication and hard work in raising funds for the Rhode Island Chapter of Ileitis and Colitis.

When Burchfield's son, Jimmy Jr., became stricken with severe colitis, Burchfield learned there was no cure for

the disease. He joined forces with the Ileitis and Colitis Foundation to fund research for a cure for the disease.

Burchfield's collaboration led to the "1st Annual Classic Eight Mile Fun Run," held to benefit the Rhode Island Chapter of Ileitis and Colitis. The event raised \$6,000 last year. A second running of the race is scheduled for August 29.

Frances Laliberte is the dinner dance chairman, and Corinne Campanella and Gert Summer are co-chairmen.

Also assisting are Mary Titus, Sandy Bethune, Dr. Walter R. Thayer, Jr., Frank Titus, Sayre Summer, and Dolores Engustian.

For ticket information, call 761-7747.

B'nai B'rith Youth Set Spring Convention For Providence

New England Region B'nai B'rith Youth Organization will hold its spring convention at the Marriott Inn, Providence, from April 16 to 18.

Members of AZA and BBG will participate in programs exploring the future of BBYO. Religious and recreational activities will also highlight the weekend. Regional officers will also be elected and installed.

For further information about the spring convention, contact convention coordinators: Audrey Tolman, Belmont; Larry Ziegler, Newport; Dina Bloom, Brighton; and Michael Muhlfelder, Nat ck, or the BBYO office at 325 Harvard Street, Brookline, Massachusetts (617) 566-2067.

BBYO is the largest high school youth organization in Jewish community services, and in the New England area there

are chapters in Greater Boston, the North Shore, Framingham, Natick, Randolph and the South Shore, Worcester and Rhode Island.

Dr. Yam To Keynote Childhood Conference

The 16th Annual Rhode Island Early Childhood Conference is to be held at Rhode Island College, 600 Mount Pleasant Avenue, Providence, on Saturday April 3, at 9 a.m.

The theme is "Play: The Forgotten Basic."

Dr. Miriam Bar Yam of Boston University will be the keynote speaker.

A variety of workshops will also be held concerning parents, children, and education.

For further information call 353-1235.



COMMITTEE CHAIRMEN Corinne Campanella (left), Gert Summer and Frances Laliberte (right), meet with Rhode Island Governor J. Joseph Garrahy.

'Genocide' Wins Oscar For Best Documentary

LOS ANGELES (JTA) — The film "Genocide," which depicts the rise to power of Nazism in Germany and the Holocaust which followed, was honored last week by the Academy of Motion Picture Arts and Sciences with an Oscar for the best feature-length documentary.

In accepting the award, Rabbi Marvin Hier, dean of the Simon Wiesenthal Center at Yeshiva University of Los Angeles, who co-authored the film's script, said that the film "is dedicated to the million of victims of the Holocaust; they have no graves but their memories will live on until the end of time." Hier also thanked Wiesenthal, the famed Nazi-hunter, who provides the prologue in the film, "as the man who stood alone for more than three decades so that the world will not forget."

"Genocide," a unique multi-image documentary produced by Hier and Arnold Schwartzman, combines historical narrative with actual stories of ordinary people caught up in the Nazis' reign of terror. Elizabeth Taylor and Orson Welles contributed their talent and time to narrate the film.

As Oscar for the best documentary short subject was also presented for "Close Harmony," a film made possible by the National Council of Jewish Women (NCJW) Brooklyn Section and produced by Nigel Noble.

Looters Have Field-Day In Yamit

TEL AVIV (JTA) — Looters are having a field-day in Yamit, removing everything portable or semi-portable from houses abandoned by their former owners and not taken over by squatters or soldiers.

Bedouin and other Arab workers employed by the Jewish Agency continued their work of dismantling houses and farm equipment throughout the Sabbath, despite denials by the government that any work was being done on the Sabbath. But while they were at work other Sinai Bedouin, and Jews from other parts of Israel, were stripping the houses of saleable items such as wood, floor and wall tiles, piping and electric wire and fittings.

Soldiers who camped in vacated houses, ostensibly to prevent them from being taken over by squatters, tore down doors and window frames to build bonfires.

In houses taken over by squatters, and in makeshift shelters in farm villages around Yamit, members of the movement to halt the withdrawal from Sinai were planting crops as though they were certain of a long and prosperous future there. A war memorial was taken over and fortified by a group of students. The army has not indicated when troops will be sent to remove them.

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