

## Role Of Charities In Ethnic Press Assailed

by Robert Lindsey  
N.Y. Times

The publishers of privately owned Jewish newspapers in Los Angeles and elsewhere are accusing Jewish charities of trying to take control of much of the nation's Jewish English-language press in an effort to enhance their fund raising.

More than half the country's 125 or so newspapers and magazines designed for Jewish subscribers, including some of the largest, are now published either directly by Jewish charitable organizations or are heavily subsidized by them. Most carry paid advertising but have the tax advantages of a nonprofit organization.

The publishers of privately owned papers in some cities assert that such subsidized competition is threatening the survival of an ethnic press with a long history.

They concede that many of the subsidized papers are more sprightly looking, and in other ways of higher quality, than the traditional Jewish newspapers. But they assert that many American Jews are receiving an increasingly one-sided view of the federations that pay to publish the papers.

### Flaws Ignored, They Charge

This view, the publishers contend, is intended to maximize contributions to the federations, to ignore the flaws of the component charities and large contributors and to suppress critical reporting about Israel.

"The problem is Jews don't get news anymore," said Jerome Lippman, publisher of the Long Island Jewish World, who is national president of the Jewish Press Association, which groups both the independent and the subsidized papers. "What they get instead is how much money a person contributed to an organization. These newspapers are run not by editors but public relations people; what they are doing is closing off the First Amendment to Jewish People."

Rabbi Yale B. Butler executive editor of the independent B'nai B'rith Messenger in Los Angeles, asserted: "There is a concerted attempt to crush and destroy the independent Jewish press. You are getting a Big Brother concept, the idea that there shall be only one voice in the Jewish community, which comes from the public relations people of the federation."

### Saved Papers, They Say

In response, spokesmen for the charities contend that if they had not stepped in to save dying publications, there would be far

fewer. And they argue that many federation-affiliated papers, especially those in larger cities, are unbiased and of high quality.

The dispute has been most intense in New York and Los Angeles, the cities with the largest Jewish populations.

In Los Angeles, Rabbi Butler and publishers of the city's two other privately owned Jewish papers, *The Heritage* and *Israel Today*, are up in arms over a recent decision by the Jewish Federation Council of Los Angeles to charge its twice-a-month *Jewish Community Bulletin* to a weekly.

*The Bulletin*, which is mailed free to contributors, was once a newsletter without advertising that reported on federation activities. In five years it has evolved into a publication thick with advertising, movie reviews and features.

Philip Blazer, the publisher of *Israel Today*, said he was disturbed over the diversion of advertising revenues. But he said that even with this revenue *The Bulletin* would still lose money and subsidizing a publication primarily intended to showcase large contributors amounted to "taking money from the poor of Los Angeles and the needy of Israel."

The federation council has indicated it may not continue weekly publication of *The Bulletin* when a current fund drive ends.

The private papers have recently published editorials assailing the federation's move as a long-term attack on the freedom of the press and with critical comments from supporters such as Rabbi Isaiah Zeldin of the Stephen S. Wise Temple, who accused the federation of trying to achieve "a monolithic restructuring of public opinion."

Rabbi Butler argued that if the federation's paper continued to divert advertising, the private papers might not survive, "and then you're going to end up with one point of view."

As an example of what would be lost, he cited a report in *The Heritage* criticizing Los Angeles's huge federation-supported Cedars-Sinai Medical Center for cutting back free help to the poor.

### Situation in New York

In New York City, the United Jewish Appeal-Federation of Jewish Philanthropies, a major magnet for the \$500 million or so given annually to Jewish charitable federations in this country, does not operate its own newspaper.

(continued on page 19)

## Demographic Changes Reshaping American Jewish Communities



Sidney Goldstein (Photo by Robert Israel)

by Robert Israel

The demise of the Jewish neighborhoods and the necessity for Jews to relocate to find employment opportunities other than in self-employment are two of the factors contributing to the increase in population movement among American Jews, according to Sidney Goldstein, Professor of Sociology at Brown University. Prof. Goldstein's findings, "Population Movement and Redistribution Among American Jews", published in *The Jewish Journal of Sociology*, reveal that the Jewish population in America is undergoing many demographic changes. His research also indicates that the Jewish population in Rhode Island is decreasing.

### Developing New Roots

"What we've learned as sociologists," Prof. Goldstein said, "is that because of the necessity to relocate for employment reasons, American Jews are putting down roots different than what those roots were formerly."

Those early roots were in neighborhoods like the South and North ends of Providence, where Jews lived and worked, in self-employment or in employment in Jewish-owned businesses. As Jews became more skilled and educated, more opportunities became open to them and the migration from these neighborhoods began.

"We are now beginning to feel the consequences of this new freedom," Prof. Goldstein said. "In the future, we'll see more mobility than in the past."

The findings of his study also show that as Jews relocate to another community, they run the risks of inter-marriage and assimilation. There are also those young families that move and are reluctant to join a synagogue in their new community because of a concern that they might have to move again in a year or so because of job demands.

"Many high level positions require repeated transfers which may make it more difficult for individuals and families to grow deep roots in any single Jewish community," Prof. Goldstein said. "It often takes a number of years for individuals to develop affiliations to their communities. If a young couple, for example, is pressed financially, they may not be likely to invest money by joining a synagogue or paying dues that might also include building fund fees, knowing that they might be called to move away in a year or so."

In Rhode Island, which has suffered

from a declining population overall, Prof. Goldstein's research has revealed that as much as 72% to 90% of all Jewish children eventually live away from home motivated by seeking higher education outside their home. Over ¾ have left the state, finding opportunities elsewhere.

The exception to these findings lie within the Orthodox Jewish community, which, over the past several years, has been moving back into Rhode Island because the Providence/Pawtucket community, in particular, meets the specific needs of those who practice Orthodoxy. In this particular instance, Orthodox Jews are able to walk to synagogues and kosher shops and are able to send their children to the Providence Hebrew Day School, all important criteria to their lives.

"As Jews are dispersed more across the United States," Prof. Goldstein said, "the older areas of Jewish settlement suffer declines. As Jews follow new job opportunities, there is a real challenge that awaits them, that if they are at all Jewish they will have to create anew their belief in the importance of community. The danger, of course, is that the move will weaken their identity. There is also the problem of not finding a Jewish spouse in a new community. On the other hand, Jews are moving to places where they need more Jews, reinforcing these communities providing them with new blood. The pattern has been to move to suburban areas rather than to urban areas."

As synagogues grow, it is important for them to take into consideration these demographic changes. What might appear to be a healthy, growing Jewish community might show signs of decline down the road.

"Statistics have proven that the average life of a neighborhood is one generation," Prof. Goldstein said, and cited the example of Temple Beth Israel in South Providence as one synagogue that engaged his research when planning to build a house of worship in the South Providence neighborhood on Niagra Street in the 1950's. His research indicated that South Providence was not a wise choice for the synagogue to locate in, but Temple Beth Israel built there anyway, later closing in the 1970's to merge with Temple Beth Torah in Cranston.

"The problem is that there is not enough current data available," Prof. Goldstein said. "The last survey to gather statistics on the Rhode Island Jewish community was taken in 1963."



Students from the Solomon Schechter Day School arrive at the Jewish Home for the Aged last Wednesday. After handing out Purim baskets filled with fruit and Hamantashen "baked kosher and with love" by the children, they sang Purim songs for the residents at the Home. For more Purim pictures and news, see pages 14 and 15. (Photo by Pamela E. Greenhalgh)

# Local News

## "Evening Of Cantorial Music" April 7



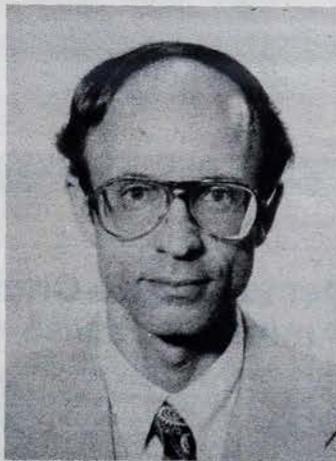
Cantor Stephen Freedman

An "Evening of Cantorial Music," presented under the auspices of the newly created Florence Margolis Memorial Fund for the Arts, and featuring Cantors Stephen Freedman and Richard Wolberg, will be held on Saturday evening, April 7, at Temple Torat Yisrael in Cranston.

The Margolis Fund, an endowed fund honoring the memory of Florence Margolis, was established to promote music, the arts, and areas of social and cultural interest at Temple Torat Yisrael. Concerts, lectures, and the purchase of artwork are but some of the ongoing activities this fund will facilitate.

The "Evening of Cantorial Music" will bring together Cantor Stephen Freedman, tenor, of Temple Torat Yisrael and Cantor Richard Wolberg, baritone, of Temple Beth-El, Fall River, Mass., in a program of solos and duets.

Cantor Freedman, now in his second year at Torat Yisrael, is a graduate of the University of New Hampshire. He has pursued training in vocal technique and Chazanut for over a decade, most recently with



Cantor Richard Wolberg

Cantor Gregor Shelkan, a past president of the Cantors Assembly of America. Since coming to Rhode Island, Cantor Freedman has participated in community-wide programs at the Jewish Community Center and at the Rhode Island State House. He has performed for numerous organizations within the state, including the Bureau of Jewish Education and the Jewish Home for the Aged.

Cantor Richard Wolberg has served Temple Beth-El in Fall River for the past eight years. A graduate of the Hart School of Music, he has studied with several cantors, including Arthur Koret, another Cantors Assembly past president. Cantor Wolberg is a member of the Cantors Assembly Executive Council, and a recipient of numerous civic citations and awards.

The "Evening of Cantorial Music" will be held on Saturday evening, April 7, 1984, at 8 p.m., at Temple Torat Yisrael, 330 Park Ave., Cranston, R.I. The concert is free of any admission charge and open to the community at large.

### Pioneer Women Meets Thursday

The Pioneer Women Na'Amat Club 1 will hold their regular meeting on Thursday, March 22 at the Jewish Community Center at 12:30 p.m.

Mrs. Sarah Friedman will preside. Mrs. Diane Silk, cultural and program chairperson, will speak on pertinent issues in Lebanon. Mrs. Celia Brown, hospitality chairperson, will be assisted by her committee.

The public is invited to attend.

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### Dr. Walsh To Speak

Dr. William B. Walsh, creator of the idea for the world's first peacetime hospital ship, the S.S. HOPE, will deliver the keynote address at the 84th Annual Meeting of the Corporation of the Visiting Nurse Association of Providence, Cranston, Johnston, North Providence. The Wednesday, April 4 meeting will be held at Butler Hospital's Ray Conference Center at 4:30 p.m.

Dr. Walsh, President and Founder of Project HOPE, will speak on health needs of our nation's elderly, a topic which is being studied extensively at Project HOPE. The public is invited to attend.

Since early 1982, Dr. Walsh has directed efforts by private business to enable the private sector to take initiatives in the health care system. The problems of our elderly's health needs have been a primary concern.

The project also is studying alternative health care systems, particularly existing home health care services. Visiting nurse associations play an active role in providing such services and impact greatly on the needs of the increasing numbers of elderly in this country.

Dr. Walsh, a native of Brooklyn, New York, received his M.D. degree from the Georgetown University School of Medicine in Washington, D.C. He served as a medical officer aboard a destroyer in the South Pacific during World War II. Poor health conditions in the area prompted his thought of someday returning with a floating medical center.

In 1958, as co-chairman of the Committee on Medicine and Health Professions of the People-to-People Program, Dr. Walsh suggested that one of the navy hospital ships then in mothballs be converted into the world's first peacetime hospital ship, the S.S. HOPE. President Eisenhower agreed, and Dr. Walsh formed the People-to-People Health Foundation, a private, non-profit foundation to raise funds. The Foundation became the parent organization of Project HOPE (Health Opportunity for People Everywhere).

The S.S. HOPE was teaching hospital, and for 14 years transported her cargo of medical, dental, nursing and allied health educators to developing coastal nations that had requested HOPE's assistance in training local medical personnel.

Dr. Walsh, formerly a heart specialist in private practice, also serves as a clinical professor of internal medicine at Georgetown University.

### Conference Group Returns From Nicaragua

A group of New Englanders, chosen for their experience and commitment to non-violent direct action, plans to participate in a Witness For Peace in Nicaragua from March 2-16. The delegation of people from religious communities from all over the state will locate themselves in Jalapa, within two miles of the border with Honduras, in an area where a U.S. helicopter was recently shot down and the pilot killed.

Since December, groups of Americans from all over the country have been shuttling in and out of Jalapa in an attempt to discourage incursions by the U.S.-backed "contras." According to the Rev. Frank Dorman, a minister of the United Church of Christ and coordinator of the group, the purpose of this Witness For Peace is "to stand with the victims of violence in a prayerful, biblical witness to the power of non-violence, in the style of Jesus, Gandhi and Martin Luther King."

The 18-member Massachusetts group is broadly ecumenical, comprised of Roman Catholics, Jews, Quakers, and representatives of a number of Protestant denominations. The average age is 40. Rev. Dorman says that this mission is strongly supported by the religious communities of Massachusetts, most of which will participate in a "Commissioning Service" on the eve of departure. Members of the group were selected partly on the basis of their ability to communicate their experience to the various constituencies when they return on March 16th.

### Dvorah-Dayan Chapter To Meet

The Dvorah-Dayan Chapter of Pioneer Women Na'amat will meet on Monday evening, March 19 at 8:15 p.m. at the home of Sylvia Prescott, 331 Hope St., Apt. 29. Guest speaker for the evening will be Mrs. Jennie Klein whose topic will be "Our Glorious Heritage."

### Women's Political Caucus Holds Open Forum

The Rhode Island Women's Political Caucus has announced an open forum on Monday, March 19 at 12 noon to review legislation of prime concern to women. All members of the public are invited.

Over a brown-bag or Dutch-treat lunch in the Legislative Dining Room at the State House, sponsors of key legislation concerning women will discuss the bills they have introduced.

The Rhode Island Women's Political Caucus is a multi-party organization and an affiliate of the National Women's Political Caucus. Its purpose is to increase the power and presence of women in all levels of government and in all parties. It also works for passage of legislation that will improve the lives of women. For child care or further information, call 741-6210.

### "Saving Lives & Jobs"

The Institute for Labor Studies and Research, in cooperation with the Division of Substance Abuse of the Rhode Island Department of Mental Health, Retardation and Hospitals, is sponsoring "Saving Lives and Jobs: A Conference on Alcoholism, Drug Abuse and the Troubled Worker on Monday, March 26, 1984 from 8:30 a.m. to 3:30 p.m. at the Biltmore Hotel. Governor Garrahy, Senator Pell, Edward J. McElroy, Jr., President of the R.I. AFL-CIO, and Thomas Romeo, Director of the Department of Mental Health, are among the featured speakers. These and other leaders of labor and government, along with representatives from treatment agencies, will discuss the development of programs to assist employees with drug, alcohol or other personal problems. Concerned individuals from labor, human service agencies, business and government are encouraged to attend.

To register or for more information, please call either Chuck Schwartz or Roberta Gaeta at 331-4900.

### ADL Civil Rights Committee Meets

The Anti-Defamation League's Rhode Island Civil Rights Committee, chaired by David Sholes, recently sponsored a luncheon on the subject of Black-Jewish relations. William Clifton, Esquire, president of the NAACP in Rhode Island, met with the committee of attorneys to discuss national and local issues affecting the Black and Jewish communities today.

The Civil Rights Committee meets monthly to discuss ADL's efforts in combatting anti-Semitism and to address areas of separation of church and state, affirmative action, reverse discrimination, and religious discrimination. David Sholes and the committee help to shape local and national ADL policies on these and other civil rights issues.

William Clifton and the committee agreed to meet again in the future to continue a close relationship between the two communities.

### Enter Our Essay Contest

The Rhode Island Herald is pleased to invite students in grades 1 through 12 to submit essays on the theme of "The Importance of the Observance of Passover in my Life," for our First Annual Passover Essay Contest.

Essays should be no longer than 250 words and must be typed or NEATLY printed. The deadline for ALL submissions is April 6, 1984, at 5 p.m.

Along with your essay, please enclose a recent photo, if possible, your name, address, school you attend and your parents' names.

The top three winners will receive gift prizes of a book and a Certificate of Merit from the Rhode Island Herald. Their essays will be published in our Passover 1984 issue of April 13. We will print as many of the other entries as space will allow.

Send your essays to: Passover Essay Contest, The Rhode Island Herald, Box 6063, Providence, R.I. 02940, or bring them by our offices at 99 Webster St., Pawtucket.

Good Luck To All!



### Temple Sinai Choir Presents Opera Excerpts

The Temple Sinai Choir, under the direction of Stanley Freedman, will present *The Jewess* by Jacques Halevy on two occasions.

The first performance will be on March 23 at 8:15 p.m. at Temple Sinai in Cranston as part of the "Sabbath of Song." The second presentation will be the following week, March 30, at Temple Beth-El in Providence at 9:30 p.m. during the Oneg Shabbat.

Soloists will be Birgitta Akerblom, Marilyn Baker, Rennie Brown, Richard Joseph and Dana McGovern.



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## Panel Of Young Americans Formed

The National Conference of Christians and Jews recently introduced a new, innovative human relations program for R.I. high school students. The "Panel of Young Americans" program serves to break down communication barriers between groups of students who are traditionally separated from each other. Its goal is to bridge the gap created by fear, mistrust and unfamiliarity among students of various ethnic, racial and religious backgrounds.

The program, which will eventually be available to all public, private and parochial schools in R.I., is presently being implemented in four schools as a result of a grant received from the R.I. Foundation. The schools, selected on the basis of geographic and demographic diversity, are Toll Gate, Central and Cumberland High Schools and Moses Brown School. A 2-day training course is being implemented in each school to prepare 15 to 20 students, selected from diverse cultural backgrounds, to appear on a panel before classrooms and groups within the student population. Several teachers in each school are also undergoing the training program with their students. Upon completion of the course the trained teachers and students alike receive certificates of recognition as certified panelists. More than 60 R.I. students will undergo the training during the spring of 1984.

The program Coordinator and training facilitator, Meg Little Warren, brings to this NCCJ project outstanding experience in the field of education and human relations training. A graduate of Smith College, she received her Masters in Education from Boston University, with additional training in Ethnic Studies and Intercultural Communications. She participated in Boston's desegregation plan by piloting a multicultural-awareness project for inner city and suburban high school students from different ethnic and racial backgrounds. Mrs. Warren has taken the Panel of Americans training course, is a certified adult panelist and has served as a Moderator for adult presentations.

The NCCJ Advisory Committee for this program, under the direction of Executive Director Charlotte I. Penn, includes as Chairperson, Dr. Carmela Santoro, Professor of History Emeritus, R.I. College; Virginia Gonsalves, Bilingual Education Teacher, Providence Schools; Vernon Lisbon, Director of Student Development Programs, R.I. College; and Marilyn J. Woloohojian, NCCJ Executive Board and National Trustee. All members of the committee are certified Panel of Americans, and are recognized in the field of education.

## Here's A Byte Of News From PHDS

Susan Lena, Computer Resource Teacher at Providence Hebrew Day School, presented a full report on the school's dynamic computer curriculum to a recent meeting of the Computer Science Committee of the PHDS Board.

In her report, she indicated that, while the school was in its second year of incorporating the computer into the overall curriculum, much has been accomplished in this short period of time. Grades two, three, four, five, and six have had exposure to both software and programming since September in the form of six-week mini-courses. Small groups of fourth and fifth graders, are writing adventure games using the language LOGO, a programming language designed for children. While most of the children will use LOGO to produce graphics, it also will be used to generate sentences.

Mrs. Lena also stated that, "Because the computer is being used to enhance our curriculum, all the teachers have become involved in learning about the computer. We have done this through on-going workshops on various computer related topics including LOGO, word processing, classroom management, and software."

Rabbi Strajcher, PHDS Dean, added to the report by noting that, "During the remainder of the year, the school will continue to work toward the goal of computer literacy for all its children and faculty. We have seen tremendous results to date and are excited about our future plans when a computer science facility will be constructed and program will be developed to its fullest."

### B'nai B'rith Holds Oneg Shabbat

B'nai B'rith Hope Lodge will sponsor an Oneg Shabbat at Temple Sinai, Cranston, on March 16, following Friday Night Services. The public is cordially invited to attend prayer services and to share in the Oneg Shabbat. Services will begin at 8:15 p.m.

### Health Check Is Scheduled At Miriam

A health screening clinic, co-sponsored by The Miriam Hospital and The Olney Street Baptist Church, will be held on Wednesday, April 4 from 12-6 p.m. at The Miriam Hospital.

The Health Check screening is open to members of the public who are 18 years of age and older. An \$8.00 fee will be charged to cover the lab costs required to process the blood chemistries.

## UMass Probing Three Anti-Semitic Actions

by Jean Caldwell  
Boston Globe

AMHERST — University of Massachusetts officials are investigating three anti-Semitic incidents which have aroused indignation on campus.

The incidents, which came to public awareness only this week, began Feb. 15 when a student working at a table set up for the United Jewish Appeal in the Campus Center was verbally harassed by six men.

Two weeks ago two students in separate dorms woke to find a red liquid under the doors to their dormitory rooms with notes reading, "Death to all Jews."

UMass Chancellor Joseph Duffey issued a statement Monday, calling the events "abhorrent" and declaring that the perpetrators, if identified, face suspension or expulsion. "We will not permit this kind of behavior to continue on our campus," said the chancellor.

Two editors of the college paper said the paper's staff was working hard to make all students realize that there is no place for anti-Semitic harassment of any kind. Josh Meyer, editorial page editor of the university's daily newspaper, said that "It's up to the students to stop it." Managing editor Bill Wall said, "We feel they will if they are made aware of it."

Meyer said that the student senate has passed a resolution condemning such behavior and that a Jewish caucus within the senate has been formed for the first time.

Five years ago there was a great deal of concern about anti-Semitism on the campus. The Jewish Faculty and

Professional Group was formed and asked then-chancellor Henry Koffler for a strong institutional stand.

One result was the Year Toward Civility Program aimed at increasing respect among students of different backgrounds. Prof. Haim Gunner who has been co-chairman of the faculty group since its inception said the university has made great strides in the past five years. "This is not an anti-Semitic campus," he said.

However, with a student body of 18,000 undergraduates, some of whom come from homogeneous communities and meet peers of diverse religious, ethnic and racial backgrounds for the first time, incidents which reflect the prejudices in the larger society can be expected, he noted.

Gunner noted that there is a great deal of "diffused rage" on campus which stems from late adolescence, trying to break away from their families, and establish their own identities, at the same time they are trying to face up to the challenge of a university.

Rabbi Saul Perlmutter, chaplain to Jewish students said that anti-Semitic incidents have occurred on other campuses, including Yale, Brown and Dartmouth. "I do not see this as unique to UMass," he said.

Despite the seriousness of the three incidents, Perlmutter said the university has several things going for it — an administration sensitive to the issue of harassment; a human relations office; a training program to make students aware of anti-Semitism, and a Civility Commission which reports directly to the chancellor.



Three R.I. representatives of the Student Coalition for Soviet Jewry (left to right), Michael Schein, Jessica Cooper and Philip Margolis, met with Sen. John Chafee (second from right) to discuss Soviet repression of Jews and steps by the United States to help ease their plight. Chafee told the students that a letter, co-signed by several other members of Congress, was sent to President Reagan urging the U.S. to renew its efforts to help persecuted Soviet Jews.

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# From The Editor

## Keep The Wall From Crumbling

by Robert Israel

Let's imagine, for a moment, what would happen if Thomas Jefferson's "wall of separation" between church and state crumbled. What would rise from the rubble?

Every morning, in every public classroom in the United States, children would rise and speak the Lord's Prayer, as I did during the 1950's, followed by a reading from the Bible as the "lesson for the day." Assemblies would include religious themes and all children would be expected to take part. Those children that chose not to participate would face disciplinary action.

The United States, as it was described last week by a representative in Congress, would be referred to as a "Christian nation." Political leaders would be guided by the need to move our government toward "religious values in public life," as Ronald Reagan said last week. In choosing to vote for a President or any public official, we would consider his or her religious beliefs first. Platforms would be presented on the basis of how much a candidate would be willing to fight for new laws favoring religion, amending the Constitution and the Bill of Rights. Each candidate's background would be scrupulously examined: candidate Mondale is the son of a minister, Hart a former divinity school student and Jesse Jackson a minister — which one is more religious than the other

and can best lead the flock of citizens to evangelical heights?

Cities and towns throughout the land would allocate tax-payers' monies to erect religious creches on public property — as the Supreme Court ruled in favor of Pawtucket's creche two weeks ago — not just on Christmas, but several times a year.

When conflicts flare up, they will be settled as they have been throughout history, through religious wars. What is now commonplace in Ireland and in the Middle East between opposing religious factions, would occur here in the United States.

People choosing to practice minority religions would live in isolated areas or ghettos. They would not share their ethnic and cultural differences for fear of reprisals, and therefore retreat further from the mainstream. Pogroms, such as the devastations my grandparents escaped from in Russia at the turn of the century, would again flare up from time to time.

If this sounds too severe, call the offices of our elected officials and ask them what kind of mail and phone calls they have been receiving these past few weeks regarding the vote for school prayer. What you will be told about threats and insinuations will be unsettling, just like the grim picture I have painted.

Unless we uphold the "wall of separation" between church and state and keep it from crumbling, we stand to lose more than we have to gain.

## Is Israel Expendable?

by Michael Shiloh

Egypt's recent return to the Islamic Conference Organization is cause of mixed feelings.

Egypt, for so long ostracized and vilified in the Muslim and Arab worlds because it made peace with Israel, is now welcomed back to the Islamic fold without having to formally renounce its treaty with Israel. This rapprochement appears to reflect a desire to forge a coalition of supposedly moderate Arab states. Its presumed object: to resist the expansionism and subversion of the alliance between Soviet-backed Syria and Libya and the revolutionary Islamic crusade led by Khomeini.

This policy bears a major flaw: It is undertaken at the expense of Israel. Tragically, in this respect, the "moderates" and the radicals are equally in moderate; Rejection of Israel turns out to be the only unifier of the otherwise bellicose "fraternity" of the Islamic world.

Disquiet on this score is aroused by a statement attributed to Egypt's President Mubarak by Morocco's King Hassan II at the Islamic Conference summit in Casablanca just (a few) weeks ago: "Camp David remains alive only in the minds of the Arabs. In our country, in Egypt, it is drained of its substance, because Egypt obtained, thanks to Camp David, what it wanted."

This statement figured prominently on Jan. 21 and remained unrepudiated until Feb. 15 when questioned by a Washington Post reporter. Then Mubarak denied the attribution. Such a denial will hardly penetrate the consciousness of the Arab and Muslim worlds. All this must give rise to grave misgivings, for it caps a series of wide-ranging Egyptian violations of the Camp David Accords and the peace treaty:

\*Egypt's ambassador to Israel has now been withdrawn for a year and a half, despite assurances of his return given last spring to Israel and the United States;

\*There has been no relaxation of trade restrictions, despite undertakings given to Israel last March. Since early 1983 the issuance of letters of credit for Israeli exports to Egypt has been made harder. In June 1983, Egypt stopped issuing import licenses for Israeli goods;

\*Egypt complies with much of the Arab boycott of Israel. The public sector, comprising about 80 percent of the Egyptian economy, remains closed to Israeli business. The Egyptian National Shipping Company, which controls the bulk of shipping to Egypt, refuses to recognize Israeli shipping companies as authorized carriers on its behalf. Israel has been prevented from participating in three major fairs in Egypt: the Cairo Agriculture

Fair in October 1982, and the two Cairo Book Fairs of January 1983 and 1984;

\*Egyptian tourism to Israel is actively discouraged and impeded by administrative and bureaucratic obstructionism. Even at the best of times, only a trickle of Egyptian tourists came to Israel, while some 100,000 Israelis have visited Egypt;

\*All cultural exchanges have been halted by Egypt;

\*In the Sinai, Egypt has overlooked certain security provisions and a military infrastructure beyond the prescribed limits has been constructed;

\*Crude and anti-Semitic propaganda against Israel and the Jewish people in general has appeared regularly in the mainstream Egyptian press and has been frequently used by Egyptian spokesmen at various U.N. bodies;

\*It is important to note that President Mubarak announced that Egypt was rejoining the Muslim organization "within the framework of the Islamic Conference's charter, to which it had always been committed." The charter has as its fundamental aim "support of the struggle of the Palestinian people," and the conference has played a significant role in rallying worldwide Muslim hostility against Israel.

"For Egypt, Camp David is dead." With this ominous declaration, King Hassan persuaded the conference that Egypt's peace treaty with Israel should no longer be regarded as the main stumbling block in the way of Cairo's readmittance to the organization.

"This is so," he continued, "because it has obtained all its fruits, Egypt has recovered its occupied territories. It has recovered its petroleum. Because of this, the substance of Camp David has been drained.

"Formally, the treaty remains. It is difficult, of course, to tear up treaties . . . Nevertheless, in politics, there is not only form but also substance.

This declaration bespeaks a shocking cynical opportunism that bodes ill for genuine peace. One must fervently hope that it has not become Egypt's policy.

Michael Shiloh is the Israeli Consul General in Boston.

## Candlelighting



March 16, 1984  
5:35 p.m.

## Crimes Of Uninvolvement

by Ellen Goodman

It is just 20 years since Kitty Genovese became one of the few victims of crime we remember by name. On March 13, 1964, this young woman was stabbed repeatedly near her Queens, N.Y., home. That night, 38 people heard her screams for help, but not one called the police until she was dead.

The chilling anniversary of her death occurs just as the New Bedford rape case has come to trial. There, a woman has testified that she was held down on a pool table in a bar named Big Dan's and raped while others watched and cheered.

Both of these cases in their own time have touched a sensitive public nerve about callousness as well as crime. The classic line from the Kitty Genovese case was from a witness: "I didn't want to get involved." The memorable line in the alleged barroom rape was the reported cheer: "Go for it."

In neither instance were all the bystanders as uncaring as we may have believed at first. The attacks on Kitty Genovese were stopped twice by yells from windows. At least one of the men in Big Dan's, the bartender, says that he tried to contact the police when he sensed trouble.

But what rivets public attention to these and dozens of similar tales of violence are the crimes of omission — Bad Samaritanism, if you will. We are profoundly disturbed by the idea that one human being can watch another being hurt without helping. It makes us all feel more vulnerable, isolated, alone.

In the years since Kitty Genovese's murder, social scientists have learned a great deal about bystander behavior. They've learned that the willingness to intervene depends on a number of subtle factors beyond fear.

It turns out that people are less likely to help if they are in a crowd of bystanders than if they are the only one. Their sense of responsibility is diffused. If the others aren't helping, they begin to reinterpret what they are seeing.

People are also more passive in urban neighborhoods or crowded city spots where they suffer from "excessive overload" and simply turn off. They rarely get involved if they believe that the victim knows the assailant. This is especially true if the crime being witnessed is, as alleged in both these cases, a rape or attempted rape.

But the irony is that Bad Samaritans are

not comfortable with their apathy. In many crimes, says Dr. Charles Korte, a psychologist at North Carolina State who has done some of this research, "they are not just callously viewing the situation. I'm quite sure that bystanders are going through tremendous internal conflict, but they can't bring themselves to do anything."

We can't prove that there are fewer cases of bystander apathy today than 20 years ago. But we do know that the public acceptance of "not getting involved" has practically disappeared. Indeed, most of us have come to favor a law that would require bystanders to help.

Dr. Harold Takooshian, who has organized a Kitty Genovese memorial conference at Fordham University on March 10, says that after the Genovese murder, 75 percent of those polled still thought that intervention should be left to one's own conscience. But by the time he repeated the survey last year after the New Bedford case, 85 percent agreed that a person should be required to help, or at least phone the police, or face a fine or jail sentence.

There are already many such "duty to rescue" laws in such countries as France, West Germany and the Soviet Union. But only three states (Vermont, Rhode Island and Minnesota) have adopted a model bystander law that explicitly states a citizen's "duty to rescue" a victim under certain conditions — when, for example, the bystander is not in danger himself.

Perhaps we have become more sensitive to victims or simply more conscious of the social effect of apathy in the face of a criminal. As Dr. R. Lance Shotland, a researcher at Penn State University, says, the Bad Samaritan gives a message to the criminal "to go ahead, that it's easy."

Shotland says, "There's a delicate balance between social control and criminal behavior. Only as people get involved do we preserve social control."

Any "duty-to-help" law is largely symbolic. There is no sure way to compel one person to help another. But widespread adoption of the law would show public support for the ethical instincts to help, the belief that people have responsibility to each other. It would be, finally, a statement that was missing the night of Kitty Genovese's death: We want to get involved.

Ellen Goodman is a syndicated columnist.

## Research Continues On Film Project

by Michael Fink

As research for our film project and in order to explore Holocaust Memorials and Archives for background information about a Rhode Island Center, my colleague, Pete O'Neill and I have been travelling to New York and to Los Angeles.

YIVO and the Jewish Museum are just a block apart at upper Fifth Avenue opposite Central Park. They inhabit beautifully panelled turn of the century mansions.

YIVO houses an excellent video and film collection. We saw "Image Before My Eyes" (also published as a book) a two-hour tape reviewing the early twentieth century history of Polish Jewry. The varieties of choice, Zionist, Bundist, Chasidic, etc. the richness of texture — what we have lost was a vast treasure of cultural possibilities.

The Jewish Museum had portraits of Russian Refuseniks and was preparing space for the Precious Legacy exhibit. They have a permanent display of Jewish Coins throughout history. The film archivists were most helpful and informative. They have access to the immense film materials on the Eichmann Trials of 1961.

We have just returned from visiting two more archives in Los Angeles. The Wiesenthal Center, and the Federation Martyrs' Memorial. The Wiesenthal Center is attached to a Yeshiva, has just purchased an adjacent lot and will expand considerably in the immediate future. It concentrates its energies on monitoring anti-Semitic activities, and on establishing outreach programs. We met the staff and viewed some unusual programs. One was a Russian piece interviewing survivors of Babı Yar. Incredibly, the show ends with the statement that Zionists, being enemies of Russian ideals, are therefore to be classified with the Nazis. I was not surprised by the mad twist, but I felt the anger, contempt and outrage

which this perverted interpretation arouses.

I write this report to indicate the existence of these centers of film, book, photo, and memorial space. And to state that such archives are all of quite recent vintage, are quite wonderful and important, and serve as points of focus for many people to try to understand and evaluate our great tragedy. Now is the time to build a fine and significant center here. Our survivors are our miracle and our pride. We need the space, time, money and resources to show our respect and compassion for them, their past, present and future among us.



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FRIDAY, MARCH 16, 1984

# Letters To The Editor

## To The Editor:

The Pawtucket creche decision reverses the thrust of prior Supreme Court rulings and represents a severe setback for the principle of church-state separation. This is the first time in our history as a nation that the Supreme Court has endorsed government support for the acknowledged religious symbol of the dominant religious faith. For the first time we have a court ruling that the state may expressly prefer one religion over another. The necessary implication for the American Jewish community is that it is now a religious stranger in its own home.

For those concerned with religion secure from government interference, the ruling must become a rallying point, the beginning of a nationwide effort to create a climate opposed to government tampering with such matters of conscience. The American Jewish Congress intends to be in the forefront of such an effort, in the hope of countering the effects of a bad decision that threatens to divide instead of unite us as a people.

Howard M. Squadron

## To The Editor:

The American Jewish Committee is disappointed at the decision of the United States Supreme Court, which ruled 5-4 that the city of Pawtucket, Rhode Island, has the right to erect a nativity scene each Christmas.

In the friend of the court brief that the American Jewish Committee filed jointly with the National Council of Churches of Christ, we expressed our belief that this was not a proper function of a municipality. It remains our view, as well as that of the National Council of Churches, that citizens of all faiths in America enjoy countless opportunities to express their religious beliefs and to pursue their religious practices without hindrance. There is simply no need to enlist the machinery of government for these purposes.

Samuel Rabinove

## To The Editor:

On Sunday, March 4, I was privileged to attend a performance of "I Never Saw a Butterfly" at the Nathanael Green Middle School. The students, faculty and staff of Nathanael Green School are to be commended for having tackled so difficult a subject and for having carried it off so well. In particular, the sets and lighting created an atmosphere that involved the audience

immediately upon being seated in the auditorium. It was a measure of the success of the production that I was brought to tears and that my seven-year-old daughter asked a lot of questions about a subject which had previously been very remote.

I was surprised by the apparent lack of support by the Jewish community for this effort. To its credit, the Jewish Community Center did sponsor an outing for at least one of its youth groups. The synagogues and schools unfortunately failed to take advantage of this local performance to make the Holocaust more real to their students.

To the cast and crew at Nathanael Green — thank you. To the Jewish community — a plea. We must support every effort by the community at large (and especially by our public schools) to teach about the Holocaust. It is our best means of assuring "Never Again."

Diane Z. Newman

*Editor's Note: R.I. Herald columnist Dorothea Snyder attended the performance and will report on the play and the students involved in the production in a forthcoming "Around Town" column.*

## To The Editor:

The Rabbinical Assembly, the United Synagogue of America and the Women's League for Conservative Judaism call upon the United States Senate to reject any constitutional amendment which would legalize any form of prayer in American public schools. Citing long-standing positions by the three organizations opposing the secularizing of prayer in the public schools, the institutions of Conservative Judaism call upon the Senate to resist attempts to make any further breaches in the wall of separation between church and state.

Prayer is a hallowed bridge between God and humanity, but its place is in the home and in houses of worship. The introduction of prayers into public schools through government fiat creates the danger of tearing apart the fabric of American society which is based on the principle that government shall not give preference to any one religion.

Indeed, at the heart of American democracy is the principle of reverence for religious pluralism. This is best achieved by an official neutrality towards all religions. History has taught us that attempts to intermingle religion and politics inevitably leads to corruption of both.

Rabbi Arnold Goodman

## NCJW Opposes Prayer In School

At a rally on the east steps of the U.S. Capitol on Monday, March 5, 1984, NCJW National Vice-President, Lynn Lyss, of St. Louis, Mo., joined other prominent organizational and religious leaders in voicing opposition to a school prayer amendment to the Constitution pending the U.S. Senate.

Ms. Lyss, representing the 100,000 members of the National Council of Jewish Women in 200 communities nationwide, made the following statement: "The National Council of Jewish Women is unalterably opposed to the adoption by the United States Congress of any School Prayer legislation or Constitutional Amendment. Right now, on the other side of this building, a group of individuals is advocating for the destruction of one of the fundamental tenets of our Bill of Rights, the separation of church and state. When our forefathers wrote the first amendment, they understood the need to separate government from religion. They looked at Europe where religion dominated the state, and they knew that they wanted to create something better. Twenty years ago the Supreme Court clarified the first amendment by affirming that the institutions which teach the children of all the citizens of our country should not teach them the religion of any of its churches.

"The Court recognized, at that time, and we are here today to repeat that the fundamental guarantee of freedom of religion, as well as from religion, for those who do not choose to practice one, is a cornerstone of our great democracy. In fact, it is a basis for the greatness of our nation. There has been an effort to promote the belief that those who oppose voluntary prayer or silent meditation in schools are

against children praying and therefore against God. As members of the Jewish faith, NCJW volunteers are committed to the freedom to practice one's religion and to enjoy, when one chooses, the solace of prayer. We are, however, convinced that officially sanctioned prayer in the public schools would automatically place children under enormous pressure to conform to the practice and thus negate the voluntary aspect of the proposed amendment.

So we have come here today, to remind the Congress of the greatness of the Constitution and of the importance of keeping it strong. We urge that our Senators and Representatives defeat any move to undermine the great democratic tradition which has made the U.S. a beacon to countries throughout the world. We declare that a vote for a constitutional amendment for prayer in the public schools will be a vote against the democracy which it protects."

## African Violet Show Slated For March 31

The Rhode Island African Violet Society is presenting its annual African Violet Show at the Woodridge Parish House, 30 Jackson Road, Cranston, R.I. The show is open, free to the public, on Saturday, March 31 from 2 p.m. to 6 p.m. and on Sunday, April 1 from 1 p.m. to 6 p.m. There will be an educational table for questions, problems and demonstrations, and also beautiful award winning plants to see. Door prizes will be awarded, plants and supplies will be for sale, and there is plenty of off-street parking available for the visitors.

## Paul Cowan To Speak At URI



Paul Cowan

The topic of next Wednesday's, March 21 Hillel Mini-Course will be "Intermarriage and Jewish Survival." Paul Cowan, author of *An Orphan In History*, will be the featured speaker. Cowan is an intermarriage workshop counselor. A book reception will follow the lecture which will take place on the Kingston campus of the University of Rhode Island at the Hillel center.

## "Informed Birth & Parenting" Class

Informed Birth and Parenting will be sponsoring a seven week class for expectant parents beginning on March 27th. This comprehensive class will cover: alternatives available in birthing, prenatal nutrition, exercise, relaxation, preparation for labor and delivery, the amazing newborn, spiritual and psychological aspects of pregnancy and parenting, sexuality and breastfeeding.

Participants are being asked to register as early in their pregnancy as possible. This is due to a strong emphasis on prenatal care including nutrition, exercise and the relationship of the pregnant couple.

The class will be led by Linda Resnik Mellion, physical therapist and certified childbirth educator and Jean Yaffe, certified childbirth educator. For further information, contact Linda at 274-1375 or Jean at 245-5296.

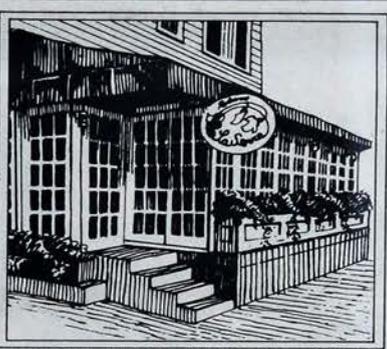
## Study Group To Discuss Israeli National Anthem

The fifth session in this year's Providence Chapter of Hadassah Study Group series, which deals with the cultural side of life in Israel, will be held Thursday morning, March 22 in the home of the chairman, Jeannette E. Resnik, 85 Dartmouth St., Pawtucket, at 10 a.m.

The featured speaker will be June Goldfarb who will discuss the author and history of Israel's national anthem — *Hatikvah*. As usual various news items relevant to our study will be discussed.

## Temple Sinai's Kitchen Shower

Temple Sinai's Sisterhood is having a kitchen shower March 21, 1984 at 8 p.m. in the Temple Social Hall. Sandy Gertz will entertain and there will be a Viennese dessert table. Chairperson is Elley Marcus.



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# Social Events

## Ileitis And Colitis Foundation To Honor Two For Service

Dr. Felder was born in Fall River, Mass. and is a graduate of Brown University. He received his M.D. degree from Tufts University and post doctorate Master of Science in Surgery from Ohio State University Hospital where he also interned and served his residency. He is Assistant Surgeon-in-Chief at Miriam Hospital.

He is a member of the American Medical Association, Rhode Island Medical Society, Providence Surgical Society, Providence Medical Society, American College of Surgeons (Fellow) and the New England Surgical Society.

He has received the Student Faculty Award from Brown University Program in Medicine and has served as President of the Providence Surgical Society, President of the Miriam Hospital Staff Association, Medical Advisor to the Rhode Island Ostomy Association, Medical Director of the Ostomy Clinic and President of the R.I. Chapter of the American College of Surgeons.

Charlie Jefferds, whose 25 years of experience in radio and television range from working at stations in Providence, Philadelphia, New York and presently WBZ in Boston, has been active in various community efforts.

In addition of the Classic Road Race which benefits the R.I. Chapter of the National Foundation for Ileitis & Colitis, Inc., Jefferds has been identified with the Cerebral Palsy Telethon for the past nine years as well as a variety of other fund-raising events.

He has been the voice for national companies such as Gillette, A.T. Cross, Parker Brothers, Abraham & Straus, Zayre, National Car Rental and various others.

Jefferds, a long time favorite of listeners, resides in Providence, is married and has three children.



Dr. Martin E. Felder

Also receiving recognition this evening for their dedication to the R.I. Chapter will be Jim Burchfield, Michael Giuliani, Evelyn Towner, The Torino Club, Ray DiMillio and the Checkmates, Fay Macari, Doborah Mariano, Anthony Macari, and Dale Boucher.

Honorary Co-chairpersons are Governor and Mrs. J. Joseph Garrahy. Chairperson is Anne Broder and committee members are Janice Brederson, Diane Carroccia, Frances Laliberte, JoAnne Pattek, Joseph St. Germain, Walter R. Thayer, Jr., M.D., and Mary Titus.

The dinner dance will be held at the Providence Marriott Hotel, Saturday evening, March 31, 1984. For ticket information, please call Anne Broder at 399-8739 or the Chapter's office at 276-5870.



Stephen D. Hassenfeld, chairman of the board and president of Hasbro Industries, Inc., in conversation with tiny asthmatic patient on a recent visit to the National Jewish Hospital/National Asthma Center (NJH/NAC) in Denver.

Hassenfeld, along with brother Alan G., executive vice president of Hasbro, will be honored March 29 at the Biltmore Plaza Hotel, with the prestigious NJH/NAC National Humanitarian Award for their outstanding programs of endeavor on behalf of disabled children.

For information about the Rhode Island Friends of NJH/NAC benefit dinner, call Joan Booth at (401) 331-3211.

## Ari Tenenbaum Is Called To The Torah

Congregation Mishkon Tfiloh in Providence was the site of Ari Tenenbaum's Bar Mitzvah on February 25, 1984. A luncheon for family and guests followed the service. Mazel Tov to Ari and his family of Warwick, Rhode Island.

## Mr. and Mrs. Roberts Announce Birth Of First Son

Mr. and Mrs. R. Brooke Roberts of Newport, R.I. announce the birth of their first child and son, Adam Roberts, on February 25, 1984.

Mr. and Mrs. Milton Filler of Cranston and the late Miriam Filler are Adam's maternal grandparents. His paternal grandparents are Mr. and Mrs. Frederick Roberts of Woodbury, Conn.

## Renee Osterman And Joseph Lewis To Wed

Mr. and Mrs. Samuel Osterman of East Providence announce the engagement of their daughter, Renee, of Smithfield to Joseph Lewis of Providence. He is the son of Mr. and Mrs. Louis B. Lewis of Providence.

A graduate of the University of Rhode Island, the bride-to-be is the Senior Adult Coordinator at the Jewish Community Center. Her fiancé is the president of the Lewis Hearing Aid Center, Inc. in Pawtucket.

The couple plans a June 10, 1984 wedding.

## Jeffrey S. Abrams Is Promoted

Jordan S. Abrams of Cranston, has recently been appointed to the position of Los Angeles Area Placement Director for the ITT Educational Services, Inc. He will be responsible for the graduate placement program for the corporation's network of electronic schools located in southern California. Prior to his promotion, he served in Placement and Training Management in the corporation's Boston and Chicago centers respectively.

Abrams is a 1971 graduate of Hofstra University, Long Island, New York, where he received his Bachelor of Arts Degree.

## Levins Announce Birth of Son

Dr. and Mrs. Earl Levin of Interlakin, N.J. announce the birth of their second child and son, Kenneth Herzl on February 26, 1984. Jonathan Lee Levin is Kenneth's brother.

Maternal grandparents are Mrs. Mina Gastfreund and the late Kalman Gastfreund. Paternal grandparents are Mr. and Mrs. J. Buddy Levin. Kenneth's great-grandfather is Philip Paige, and he is the great-grandson of the late Elizabeth (Lee) Paige.

## Rabbi Kaunfer Speaks At Koffee Kumsitz

Rabbi Alan Kaunfer, principal of the Temple Emanu-El Hebrew School, will speak on "Clarifying Our Values Concerning Israel" at this week's meeting of Koffee Kumsitz.

The lecture-discussion, led by Jenny Klein, will be held at the Jewish Community Center on Thursday, March 22, from 7:30-9 p.m.

Admission is \$3 and the public is invited to attend.



A. Clifford Barger, M.D., Professor of Physiology at Harvard Medical School will present a lecture at The Miriam Hospital focusing upon "Vasa Vasorum and Neovascularization of Human Coronary Arteries: A Possible Role in the Pathophysiology of Atherosclerosis." The presentation will be in the Sopkin Auditorium on March 22, 1984 at 11 a.m.

## Castleman Elected As President

Raymond Castleman was recently elected to his thirty-sixth term as president of the Woonsocket Hebrew Free Loan Association. Also elected at the meeting were: Samuel Stein, vice-president; Aaron Block, treasurer, for his forty-sixth term; and trustees Harry Garelick, James Golden, Louis Rosenthal, Louis Mark, Soloman Stein and Marshall Erenkrantz.

The Woonsocket Hebrew Free Loan Association is in its sixty-ninth year and meets every second Sunday of the month at 10 a.m. at Congregation B'Nai Israel in Woonsocket.

## Touro Association Plans Brunch

The Touro Fraternal Association will hold a brunch for members and guests at Temple Torat Yisrael, 330 Park Avenue, Cranston, Sunday, March 25 at 10 a.m. Those attending are also invited to join the morning Temple services at 9 a.m.

Guest speaker will be Steve Kass of radio station WHJJ.

Reservations, which must be made by March 21, may be sent to Touro Fraternal Association, P.O. Box 3562, Cranston, R.I. 02910.

## Sandy Geitz To Speak To Shalom Pioneer Women

The monthly meeting of Shalom Chapter Pioneer Women will be held on Tuesday, March 20 at 7:30 p.m. at the Jewish Federation of Rhode Island Southern Area Services Office, 3657 Post Road, Warwick, R.I.

The program for the evening is "Get it together with Aloe-Veara." Come and say hello to Sandy Geitz, our speaker for the evening, who will give an entertaining comedy presentation. A question and answer period will follow. For more information please call 822-0434.

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# May We Suggest . . .

## ART

... **Janice Crystal Lipzin Exhibit of Photographs**, Feb. 29-Mar. 30; Photography Gallery, Fine Arts Center, URI.

... **Water Street: World Within A World**, through March 1984, Worcester Historical Museum, 39 Salisbury St., Worcester; includes exhibition and special events; call 617-753-8278 for calendar.

... **Bentwood and Lamination: Their Origins in Europe and America**, Jan. 13-April 29, RISD Museum of Art, 224 Benefit Street, Providence, R.I.

... **Children of Mercury: the Education of Artists in the 16th and 17th Centuries**, March 2-30, Bell Gallery, Brown University.

... **Phyllis J. Thurston Exhibit**, March 4-30; Temple Habonim Gallery, 165 New Meadow Rd., Barrington.

... **Lesley Cooper—Flowers**, March 5-27, Watercolors and monoprints; Gallery 401, Jewish Community Center, Providence.

... **13th Annual R.I. Art Show**, May 17-20 at the Warwick Mall; Applications now being accepted; write Mrs. Lynne Meleleu, RFD 1, Langais Drive, Hope, R.I. 02831.

... **The Nutting Collection**, Mar. 17-Apr. 28, Wadsworth Atheneum, Hartford, Conn.; collection of early American furniture and an exploration of the techniques by which the pieces are made.

... **Bentwood and Lamination: Their Application in American Design Today**, Mar. 16-Apr. 29; RISD Museum of Art, 224 Benefit Street, Providence.

... **Furniture, Furnishings: Subject and Object**, Mar. 16-June 27, RISD Museum of Art, 224 Benefit Street, Providence; investigation of furniture as sculpture, sculpture as furniture.

... **Collage Exhibit by Cynthia Friedman**, through April 7; Verlaine Inc., 128 North Main St., Providence; Mon.-Sat. 9:30-5:30, until 9 p.m., Thursdays.

... **Hindu and Muslim Art from India**, Mar. 2-June 16, RISD Art Museum, 224 Benefit St., Providence.

... **Watercolors by Kurt Van Dexter**, Mar. 4-31; opening reception Mar. 4; Center for the Arts, Westerly.

... **Aquidneck Island Member Exhibit**, R.I. Watercolor Society, Mar. 11-Mar. 30; Slater Memorial Park, Armistice Blvd., Pawtucket.

... **Liza Ann Knapp Exhibit**, March 18-April 13; Sarah Doyle Gallery, 185 Meeting St., Providence. Opening reception, March 18, 7-9 p.m.

... **Joyce Neimanas Exhibit**, March 20-April 6; Main Gallery, Fine Arts Center, URI, Kingston; opening reception, March 20, 2 p.m.

... **Allison Newsome Ceramic Sculpture**; March 21-April 21; Solomon-Hatch Gallery, 118 North Main St., Providence; opening reception, March 21, 7-9 p.m.

... **Art Auction**, Mar. 24, Johnson and Wales Hospitality Center, Cranston; 8 p.m.; sponsored by the Providence Chapter of Women's American ORT.

... **RISD Clay Invitational**, Mar. 30-June 24, RISD Art Museum, 224 Benefit St., Providence.

## DANCE

... **Providence**, Friday, March 16; School One, Hope and John streets; 7:30-10 p.m.; a freestyle dance celebration for all ages; \$3 admission, children 5-12 free. For information, call 274-1375.

... **Photography and Sculpture in Motion** — Dance Theatre, March 9, 16, 23; Dryden Galleries, Ltd.; 27 Dryden Lane Providence; for information and schedule of performances, call 331-6196.

... **John Belcher and Ali Cissoko of African Drumming and Dancing** will be guest teachers March 16, Providence; 8-10:45 p.m., School One, John and Hope Street, Providence.

## DRAMA

... **You Never Can Tell**, Feb. 8-Mar. 18, Lyric Stage, 54 Charles St., Boston; Wed., Thurs., Fri. at 8 p.m., Sat. at 5 p.m. and 8:30 p.m., Sun. at 3 p.m. Call 617-742-8703 for tickets.

... **2082 Revue**, Feb.-Mar., presented by the Rhode Island Feminist Theatre, throughout Rhode Island; call RIFT at 273-8654 for a schedule.

... **The Fantastics**, Mar. 3-April 1, Newport Playhouse, 104 Connell Highway, Newport; Saturdays at 6 p.m. and 9 p.m. Sundays at 2 p.m.; for information and reservations call 849-4618.

... **Dracula**, March 7-17, Heritage Playhouse, Hopkinton, R.I.; 8 p.m.; for ticket information and/or reservations call 377-2413.

... **Titus Andronicus**, March 8-10, 15-18 at 8 p.m., March 11 at 2 p.m.; Faunce House Theatre, Brown University. For information or reservations call 863-2838.

... **Margaret Wolfit**, March 16, 17, performances at Leeds Theatre, Brown University, 8 p.m.; tickets \$3; for further information, call 863-2838.

... **The Importance of Being Earnest**, March 20, Roberts Hall, Rhode Island College, 8 p.m.; call 456-8144 for information.

... **Hobson's Choice**, March 22-April 29, 8 p.m. The Rhode Island Shakespeare Theatre, Swanhurst Theatre, Webster St., Newport; for further information or reservations, call 849-7892.

... **Man of La Mancha**, March 23, 24, 30, 31, Assembly Hall, East St., Harrisville, R.I.; 8 p.m.; presented by The Theatre Company of R.I.; call 568-6909, 568-7022 or 765-1733 for reservations.

... **The Runner Stumbles**, April 3-7, presented by the Players at Barker Playhouse, 400 Benefit St.; call 421-2855 days, 421-5183 evenings.

## MISCELLANEOUS

... **Visitors Night at CCRI Observatory**, Feb. 6, 20, March 5, 26, April 8, 9; Knight Campus, CCRI; no reservations necessary; call 825-2178 during days, or 825-2207 on above evenings for more information.

... **Play Readings At Barrington Library**, March 5-April 23; 7:30 p.m., Monday evenings; call Lauri Burke at 245-3106 for schedule of plays or to register.

... **The New Alchemy Institute Workshops**, beginning March 17; Workshops will be held at the Urban Environmental Laboratory, Brown University; for a complete schedule all the UEL at 863-2715.

... **Mothers and Daughters: Coming Together Differently**, Mar. 17; Brown University, Alumnae Hall, 9 a.m.-5 p.m.; for registration form call 863-2474.

... **Rhode Island College Symphony All-American Music Program**, March 18, Roberts Auditorium, 8:15 p.m.; free and open to the public.

... **Booklook** begins Wednesday, March 21 at 10 a.m. for two-year olds; Barrington Public Library.

... **Volunteer Programs That Win**, begins March 28 at various locations; training program sponsored by Volunteers in Action; call central office in Providence at 421-6547, or one of the regional offices for a complete schedule.

... **Hammersmith Farms Guided Tours**,

Saturdays and Sundays through March 31, daily beginning April 1; Newport, R.I.

... **Amorphous Solar Cells**, March 22, lecture by Yoshihiro Hamakawa; 4 p.m., Room 166, Barus and Holley Building, Brown University.

... **Anticipatory Grief**, March 22, conference for professionals and laypersons; sponsored by the Forum for Death Education and Counseling; 9 a.m.-4 p.m., Biltmore Plaza Hotel; call 647-7414 for registration and information.

... **Spring Classic Poker Tournament**, March 26, sponsored by the Temple Sinai Brotherhood; must be over 18; for further information call P. Geller, 942-7739; L. Schwartz, 785-2275; B. Dores, 942-0938.

... **Possible Futures for Solar Energy**, March 26, Great Room, Roosevelt Hall, URI, Kingston; lecture by Charles Vidich; 7:30 p.m.

... **Antique Show and Sale**, March 29-April 1; Meehan Auditorium, Brown University; preview party, March 29, 5-8 p.m.; 12-9 p.m., March 30, 31; 12-6 p.m. April 1; sponsored by the Junior League of Providence.

... **Lester Thurow will speak at the Providence Public Library** on April 2 on the state of economics; Reservations for the luncheon must be made by March 26; contact Carolyn Schneider at 521-7722, ext. 206.

... **The Rhode Island Center for Attitudinal Support** facilitates support groups for persons with catastrophic illnesses and their families; for group and meeting information, call 831-3010.

## MUSIC

... **Providence Chamber Orchestra**, Mar. 17, RISD Auditorium; 8:30 p.m.; for more information call 738-0937.

... **Providence Chamber Orchestra Mozart Concert**, March 17, 8:30 p.m., RISD Auditorium; tickets still available, \$8, \$4; call 738-0937.

... **Young Peoples' Symphony of R.I. Concerto Concert**, March 18, 3 p.m.; Veteran's Memorial Auditorium; for tickets or information, call 421-0460, 861-4785.

... **East Bay Chorus presents The Pirates of Penzance**; March 29-31, 8:15 p.m.; Tickets available at the door, Bristol High School Auditorium, Chestnut Street, Bristol; for information call 245-4728.

... **Boston Symphony Orchestra** in Providence, final concert of the season, Mar. 19, 8 p.m.; for reservations or ticket information, call 421-9075.

... **URI Chamber Artists Concert**, March 21, Fine Arts Center Recital Hall, URI, Kingston, 8 p.m.; tickets are \$3 and \$2.

... **Gary Buttery Tuba Concert**, March 23, Fine Arts Center Recital Hall, URI, Kingston; 8 p.m.; concert is free and open to the public.



## Zamir Chorale

MATI LAZAR, Director

The Zamir Chorale, directed by Mati Lazar, will appear at the URI Fine Arts Recital Hall on Sunday, March 25. For information, call 792-2740.



(continued from page 12)

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May 9	WESTFIELD STATE, SPRINGFIELD	\$40
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# Around Town

by Dorothea Snyder



## Hugim: Hands On Jewish Learning

On first glance, the Hebrew words Hug and Hugim may provoke affectionate thoughts. Actually, they bear no similarity in sound and synonymy.

But what Hugim did for the third through sixth-grade children at Temple Emanu-El's Religious School turned out to be an all-embracing experience.

Translated, Hugim means activities. Recently, the students participated in a highly innovative program of Hugim for two one-hour Sunday morning sessions. Four options were assigned. The youngsters were asked to sign up for first and second choices.

The Hugim options were: 1. Producing a Religious School newspaper filled with

timely news stories of local and national Jewish events; 2. Learning about the significance of a mezzuzah and a mizrah through a crafts experience; 3. Exploring the art of Hebrew calligraphy and learning about Jewish ritual creatively with students making their own Hebrew illuminated wall decorations; and 4. The American-Israeli Connection with students videotaping their feelings and memorabilia about American Jewish life to be sent to students in Temple Emanu-El's sister congregation, Eshel Avraham in Beersheva, Israel.

Principal Evelyn Brier brims with pleasure recapping the success of the Hugim programs. "Our students from

grades Gimel through Vov (third through sixth) were purposely integrated for socialization and learning. They each brought their individual levels of ability to the Hugim.

"This was not just a frontal learning experience. Every youngster had to bring something of his or her own creativity and talents to the Hugim. It was a traditional learning experience in a non-traditional manner with Jewish learning in a fun-filled environment.

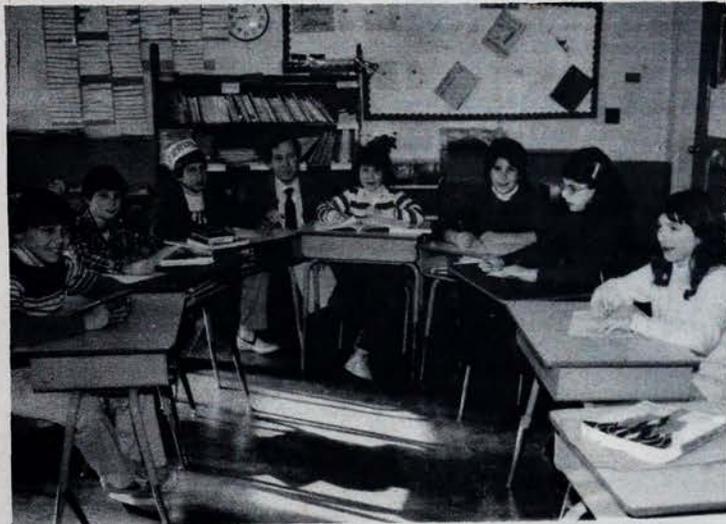
"Teachers and students who don't have the opportunity to come together in class became acquainted with each other through the Hugim," she continues. "Instead of the teachers standing at the

front of the classroom, they worked along with the children on their projects. Even sixth-graders pitched in and helped the younger third-grade children."

The idea for Hugim was brought to Temple Emanu-El's religious school principal by first-grade teacher Minna Ellison who had heard about the concept through her parents who belong to Temple Beth Shalom Synagogue in Rosiyn, Long Island.

"On the third Sunday following completion of Hugim," Evelyn says, "children stopped me and asked when will we do it again. We are hoping to repeat this program next year."

Delighted, she adds, "Every child was satisfied. I walked away smiling!"



Shown here is the Newspaper Hug with the kids who published Mah Hadash (What's New). Left to right, Philip Wexler, Joshua Feldman, Jeffrey Hirsch, advisor Sam Greenstein, Debbie Needleman, Nanette Loebenberg, Lauren Mactas, Elizabeth Feldman. Mah Hadash contained stories, interviews, articles, Purim recipes, book reviews and word puzzles. (Photos by Dorothea Snyder)



The Mezuzah/Mizrah Hug taught the significance of a mezuzah and a mizrah to these children who created their own mezuzah and mizrahs for their homes. Mizrahs are wall coverings hung on the eastern wall of the home to indicate direction of prayer. Pictured left to right are Rebecca Smith, Andrew Daniels, Neal Huberman, Daniel Needleman hidden by his mizrah, teacher Leah Eliash, Jessica Henderson, Sonja Shield, teacher Ilene Bojar, Samantha Lavine, Abby Brown, Debbie Shamon, Alan Stern.



An American/Israeli Connection Hug created a video time capsule. "Each student's portion in the biographical taping defined the life and culture these children live through three objects which told about their interests and their lives as a Jew" explains teacher Ruth Page at the camera, far left. The videotape featured left to right, Eric Busby, Roy Katzovitz, Karen Katzovitz, Jamie Daniels, Paula Feldman. An excerpt from the film to be sent to Temple Emanu-El's sister congregation in Beersheva is from Paula Feldman whose words were "The three things that I brought in about myself are a Jewish holiday rubik's cube, a tape of my song that I wrote on my synthesizer, and a 1972 quarter. A rubik's cube is a square puzzle cube with three rows of three little cubes on each side. It has Jewish holiday things on each side, and they are all mixed up. To me, Jewish life is a puzzle and knowledge is the solution." The youngsters requested a video response from their Israeli sister congregation.



"The Exploring Aleph-Bet Hug is another hands-on learning approach which illustrates how Hebrew calligraphy plays an important role in Hebrew ritual such as the Torah, the Ketubah, the Hagaddah, and the Megillah," says principal Evelyn Brier who led this activity assisted by teacher Fania Gross. "The children became scribes and made illuminated wallcoverings using their own Hebrew names. They saw examples of art forms used to enhance the significance of Jewish documents. The idea was to take an ancient Jewish ritual form and show its relevance to us today as Jews. They used their own interpretation." The scribes standing are, left to right, Stephanie Wexler behind a Ketubah, Cathy Motamed, Jamie Hirsch with an illuminated wall plaque. The middle trio of scribes are, left to right, William Busby, Michael Oelbaum, Eric Parness who displays Hebrew letters. Seated scribes below are, left to right, Harris Nachbar, Melissa Smith, Joshua Breindel whose name is illuminated in calligraphy. The Aleph Bet box contained materials and implements for this Hug.

## Peace In Middle East—Talk With Palestinians

### An Israeli

by Yossi Sarid

The struggle between Israelis and Palestinians cannot be resolved by military force. Neither side can win a clear victory, and neither will ever unilaterally dictate the conditions of a solution. National struggles such as this one must be resolved politically.

We, the moderates on both sides, must deliver our two nations from the vicious circle of just claims. It is our duty to tell our peoples: True, our claims are just, but the other side has such claims as well, and we must understand them.

The Israeli side argues, justly, that it is unwilling to negotiate with the Palestine Liberation Organization because the PLO has never officially abandoned its declared intention of wiping Israel off the surface of the earth. The Palestinian side argues, justly, that unlike the Israelis it has neither state nor army and has not realized its right of self-determination. Its main weapon is to refuse to recognize Israel, and it feels that it cannot afford to give this weapon up.

We moderates must help both sides escape from this sterile debate. How? By urging mutual and simultaneous recognition of both nations' right of self-determination. The Jewish people, settled in Zion, must recognize the Palestinian Arab people's right to self-determination — and the Palestinian Arab people must recognize the Jewish people's right to self-determination in its homeland.

Only mutual and simultaneous recognition can put a stop to the endless debate about whose rights are superior and who should recognize whom first. Pressing one side but not the other will bear no fruit — and might boomerang. The mutual recognition that we are all striving for must be explicit and authoritative, not evasive or conditional. That is the first principle in any solution.

The second principle is an answer to the enduring question, With whom should Israel negotiate about the Palestinian problem? The answer emanates simply and clearly from the first principle: Israel should talk peace with anyone who adopts the principle of mutual recognition. Whoever recognizes Israel's right to exist as a sovereign, secure state should be considered a legitimate and acceptable negotiating partner.

The third principle relates to the final form in which the Palestinian Arab nation will realize its right to self-determination. Many people in Israel, in the Arab world and elsewhere believe that any realistic solution must take account of the strong ties between the West Bank and the Kingdom of Jordan. But in the end — when the time comes — the decision must be taken by the Palestinian Arab people. It must decide for itself how it will realize its right of self-determination.

These three principles will structure any peace, but actual negotiations must be based on more specific proposals. Two such proposals are at hand: Ronald Reagan's initiative of September 1982 and the plan put forward later that month at the Arab summit meeting in Fez, Morocco. Both must be modified, and the differences between them must be ironed out. But together they can provide the basis for negotiations.

The problem with the Reagan plan, which calls for Palestinian self-government in association with Jordan, is that it does not relate directly to the Palestinian Arab people and its national problem. The problem with the Fez plan, which calls for an independent Palestinian state, is that it does not relate explicitly to Israel as a sovereign state that has to be recognized. Both failings must be corrected if talks are to have any reasonable chance of success.

To prepare the ground for negotiations, two additional and indispensable steps must be taken — one by Israel and one by the PLO. Israel must agree to stop its settlement in the occupied territories. As long as it is unwilling to do so, any talk of progress toward negotiations is empty talk, lip service and no more.

At the same time, the PLO — or at least that part of the PLO that makes a claim to moderation — must agree to stop all acts of terror. The appalling attack in December on a Jerusalem bus — for which the PLO has taken responsibility — leads even the most moderate Israelis to despair. We despise this terror. There is no justification for it — and it badly damages the chances

of a negotiated solution. Until the PLO stops such activity, all talk of progress toward negotiations is empty talk, lip service and no more.

The issue now is not how negotiations will come out. The issue is how to begin them. The extremists in both camps are doing everything in their power to prevent us from finding the thread that will lead to recognition, reconciliation and a just solution. The moderates in both camps must do everything they can to enable each other to find that thread, grab hold of it and never let go.

*Yossi Sarid is member of the Knesset and its National Security and Foreign Affairs Committee. This article and the adjoining one by Walid Khalidi are adapted from their remarks at a symposium of Palestinians and Israelis held last month at Harvard University. Reprinted from N.Y. Times.*

### An Arab

by Walid Khalidi

It is singularly appropriate for Palestinians and Israelis to talk directly to one another. Unless these two peoples can themselves move toward conciliation, no third party can significantly contribute to a negotiated settlement of their conflict.

A group of Israelis, speaking in their private capacities, have suggested three principles and two other steps as the basis for conciliation. The first principle is "mutual and simultaneous recognition of both nations' right of self-determination." This makes more sense than the demand for prior, unilateral, unconditional recognition of Israel by the Palestine Liberation Organization. It is the statesmanlike way to settle the question of who should first recognize the other.

The second principle is that Israel would talk peace "with anyone who adopts this first principle." The Israelis who proposed these principles would clearly prefer a Jordanian delegation that included Palestinians for a negotiating partner. But their second principle does not preclude the PLO and, to that extent, it is a welcome and constructive concept.

The third principle concerns "the final form" in which the Palestinians would exercise their right of self-determination. Again, the Israelis would clearly prefer a single sovereignty that included Jordan and a Palestinian entity on the West Bank. But in leaving the "final decision" to the Palestinian people, they have taken a mature and creative approach.

The first of the two "additional prior steps" they advocate is a freezing of Israeli settlement. This is rightly seen as a necessary condition for any meaningful progress. The second step, to be taken by the PLO, is the cessation of "all acts of terror." Surely, if agreement were reached to launch the peace process, the obvious thing for all parties to do would be to suspend military operations — particularly abhorrent acts against innocent civilians, whether by the PLO or by Israel.

The Arab world is divided into two schools of thought on the Arab-Israeli conflict. The first school argues that there is no alternative to a negotiated settlement, largely because any gains on the Arab side of the balance of power would be negated by American actions favoring Israel. In this view, an Arab commitment to a negotiated solution would strengthen the Israeli peace movement and nudge the United States to take its courage in both hands as a peace broker. This school also feels that negotiations have a good chance of success.

The second school rejects this line of reasoning: It argues instead that the current balance of power is so crushingly favorable to Israel that the outcome of negotiations dictated by this balance is bound to be humiliating. In this view, the alliance between Israel and the United States constitutes a great threat to the Arab world. This side argues for holding out over the long haul, even if this in the meantime leads to the loss of the occupied territories. Geography, demography, oil wells and the spread of education and technological know-how — all are seen to work in favor of the Arabs. In this view, time is on the Arabs' side.

The first school of thought is best reflected in the resolutions adopted at the Arab summit meeting at Fez, Morocco, in September 1982. Most Arab heads of state, including President Hafez al-Assad of Syria, and Yasir Arafat endorsed the resolutions, which in effect accepted partition along

the pre-1967 frontier and a guaranteed and permanent peace. The resolutions do not constitute — nor were they meant to — a blueprint for negotiations but only a "Framework" for them. As such, they mark a significant shift in Arab thinking on the subject.

For the Palestinians, a lasting settlement must accommodate both the "territorial factor" and the "dignity factor." The Palestinians must have a place under the sun in their historic homeland — a territorial partnership with and alongside Israel — as the final point of resolution of this conflict. And, like the Israelis, they must have the dignity of sovereignty. At the same time, any sovereign Palestinian state is bound to have the closest relations with Jordan.

There are two Palestinian constituencies — one in the occupied territories and one in the diaspora — and any settlement must be acceptable to both. Likewise, no settlement that bypassed Syria would be feasible, and negotiations must not become part of a strategy of confrontation with Damascus. Nor is a settlement feasible under an exclusively American umbrella. Moscow's participation is as necessary as Washington's.

The pragmatists in the Middle East — in the Arab world, among Palestinians and in the Israeli peace movement — are equally in need of each other.

*Walid Khalidi is professor of political studies at the American University in Beirut and research fellow at Harvard University's Center for Middle Eastern Studies. Reprinted from N.Y. Times.*

## Zamir Chorale To Perform At URI

The Zamir Chorale, under the direction of Mati Lazar, will perform at the Fine Arts Recital Hall on the University of Rhode Island campus on Sunday, March 25, at 7:30 p.m.

The Zamir Chorale is composed of university students and young adults from the New York metropolitan area. Zamir has been experimenting with various musical forms of Jewish expression since it was founded in 1960 by its first music director, Stanley Sperber. Lazar has directed the group since 1972.

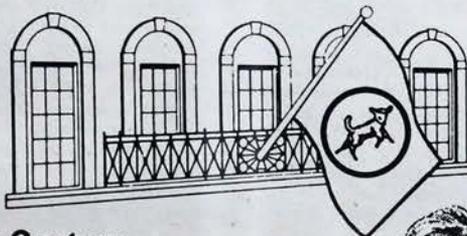
The Zamir Chorale has developed into a powerful and disciplined chorus with a wide-ranging repertoire. Zamir is now widely recognized as the leading proponent of Hebrew choral music in the United States, with a repertoire that includes Yiddish and Chasidic melodies, Israeli folk and rock selections, sacred and religious text settings by the great composers from various musical periods, as well as modern masterpieces of Jewish choral-orchestral literature. The Chorale also has an extensive English repertoire.

For more information on the Zamir Chorale's only scheduled Rhode Island appearance, call 792-2740.

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# Education

## Trend Analyst Says American Education Must Look To The Future

by Pamela F. Greenhalgh

Consider the college graduate who has lost his job, become an alcoholic and has broken apart his family. He is literate, but is he functional?

Consider the high school drop-out who easily supports his family of four as a numbers runner in a large city. He is illiterate, but is he also dysfunctional?

This was one disparity in how American education in 1984 functions and how it is perceived by the public that Edith Weiner, strategic trend analyst and president of Weiner, Edrich and Brown, Inc., discussed last week at the Brown University/Providence Journal Public Affairs Conference on "The American High School: Educating for Tomorrow."

Weiner opened by citing just some of the crises which face both educators and students today: violence in the classroom, poorly paid teachers, poor quality and/or shortage of teachers, discipline, functional illiteracy and the mismatch of jobs to education. She sees several reasons for this: the decline of the middle class, the changing status of families, the growing Hispanic population, the return of the older student to the classrooms and changes in careers and new economics. According to Weiner, while all have contributed to the decline of American education, all can assist in its advancement if attitudes are changed.

### The Decline Of The Middle Class

"This country worked to achieve a strong middle class, and at the end of World War II, there was a beautifully proportioned bell curve of poor, middle class and rich, with the majority falling into the middle class. They had a car, children, a home and the opportunity to send their children to college. Even the poor had access to public education and the prospect to break into the middle class," Weiner said. "In the past five years, this has changed. The number of poor is growing steadily and their dreams are fading."

Weiner went on to explain that public schools no longer push poor children into academic skills and employment, and as a result, they are caught in the cycle of poverty.

"The standard level of reading is the fifth grade or below. Many schools are graduating students who are illiterate," she said. "In New York City, the Literacy Volunteers found that the average age of their clients was thirty, and that the majority of them did have a high school education."

Weiner continued that while the rich and poor classes continue to grow, the middle class continues to decrease. She suggested that there was a severe mix-up in the values of jobs, salaries and education.

"Can a salary of \$14,000 be considered a middle class salary in 1984? That is the average teacher's pay. What about \$25,000? That is what an auto repairman earns," she explained. "In addition to unemployment in the middle class, there are now also three groups: the haves, the have-nots and the hads."

Public schools, she said, offer death sentences to some today.

"There is no longer a choice between a new car, a vacation or college," she said. "There is no college, there is no new car

and there is no vacation."

To alleviate this, Weiner said that there are several things that must be done. First, teaching must be made a solid middle class profession once again, which means increasing starting salaries. She also said that the middle class must be wooed back, and to do so, a good public education system is needed.

"The middle class is the tax paying segment of our society," she said. "It's decline also means the decline of good will, the increase of racism and the increasing possibility of tax revolt."

### Changing Family and Public Education

In discussing the effect of the changing status of the American family on public education, Weiner gave some frightening statistics. She said that by 1990, 37% of the children would be living with their fathers only, 24% with their mothers only, and that the rate increases to 57% for black children. In addition, she said, one child in twenty will live with their never-married mothers. Further, she said, 59% of the children born in 1980 can expect to live at least one year with only one parent, and one in three will live with stepparents.

She gave many reasons for these changes in the family, including modern technology, the pressure felt by some career women to have children once they reach their thirties, a lack of suitable partners, lack of birth control, the phenomenon of latch-key children, the fact that the extended family plays more of a role in the upbringing of children and the fact that several children are often competing for resources in the home.

According to Weiner, that all of this means to education is that schools must take a long, hard look at themselves and the services they provide.

"Times have changed, and schools must change with them in order to be effective. The schools must re-evaluate their calendar. It is no longer the case that the mother is always home. A different mode of discipline is needed. What we see today is the school and the family at cross-purposes. Schools must consider that the socialization of a child today is very different than what it has been historically in this country," she said. "Further, the school must learn to deal with the problems of today's children and how they effect children's attention spans."

She added that another concern was the absence of the father, who is usually the family member to push math and science skills, in many families, when those subjects are of great concern to the country.

"Finally, I believe we are going to see actualization through the politicalization of our schools," she said. "We are going to see political pressure put on the school system by poor women who need public education to help them accomplish what they cannot by themselves."

### The Hispanic Minority and Public Education

Weiner told the audience that Spanish speaking bilingual effect of the 15 million Hispanics living here is felt strongest in the schools.

"Public education today must concern itself with the feelings of the Hispanics. Bilingual education must be provided so these children can live up to their potential. In order to do this, there must be bet-



Edith Weiner

ter training for bilingual teachers," she said. "We must look at our definition of Americans. The Hispanics feel that the word 'American' means people from North, South, and Central America, not just the United States. They also see themselves as a conquered people with a prior right to the land, not as aliens. These beliefs must be accepted in order to do away with racism in the schools."

### Older Students Return To Classroom

Twenty-five percent of all undergraduates in this country are over thirty, Weiner told the audience. She cited a number of reasons for this, from the desire of women to return to the professional workplace to the need to continually update skills due to the outdating of knowledge, or because a primary career choice has become obsolete or unsatisfactory.

"Public education today is failing to make use of this increase in the numbers of older students," she said. "The older student makes a wonderful role model for the high school student. They can excite them about new career choices. These students also provide a potential source of needed teachers, not to mention an increased market for educational materials and enterprises."

### New Careers, New Lifestyles New Economics

"Math has been replaced by the calculator, reading by television and arcade games," said Weiner. "The young technophile of tomorrow will inherit today's technology. How are we to judge its worth?"

As an example, she cited answers a child would get if he or she was able to ask a great-great-grandparent what skills they would need in the future.

"A boy would have been told he needed to know how to build a house, a girl, how to make her own clothing," Weiner said. "Today, tools fit in very small spaces, and although some people still make their own clothes, few, if any, weave their own fabric."

She continued that times have changed rapidly in the past few years, and keeping up with those changes requires mental telepathy and the ability to see beyond today.

"It is up to the schools of today and tomorrow to teach thinking and reasoning skills which create flexible, adaptable students who can accept change," she said. "The greatest challenge of public education is to turn out people who can survive change."

Weiner concluded by saying that

although she had spoken many discouraging words, she believed in ending with an optimistic word.

"There are lots of opportunities for education to meet this challenge. A return to a liberal education which teaches an appreciation for arts, culture, geography and the ability to communicate others is the challenge we must meet," she said. "We cannot compete with other countries until we are satisfied with ourselves."

## PHDS Students Win Kite Contest

Five students of Providence Hebrew Day School have won a Chinese Kite-Making Contest sponsored by the Rochambeau Branch of the Providence Public Library. The competition was held as part of an educational awareness program which sought to acquaint children with the Chinese New Year.

Minna Ellison, art instructor at PHDS, encouraged the students of the school to participate in the event which saw the creation of kites made of a variety of materials and of individual student design.

Winners from the school were: Ron Klein in the 6-8 age category; Yocheved Jakubowicz and Esther Gold in the 8-10 age group; and David Franklin and Artie Goldstein in the 10-13 age group.

## Busy Month For Day School Students

Solomon Schechter PTA will hold a meeting on Monday, March 19, at 7:30 p.m. at the Alperin Meeting House. The speakers will be Ivy Marwill and Dr. J. Berenson. The topic will be "How to Succeed without Winning." A forum on Competition Among Children.

The kindergarten class is involved with many exciting projects throughout this month. They just completed a Hebrew unit on animals, and had potter Ruth Berenson, help them to create a menagerie of clay animals to fill the zoo that they made for the classroom.

With Purim arriving, the kindergarten has felt its presence both artistically and musically. The children are making decorations, masks, puppets and costumes for a class celebration of the holiday.

The kindergarten joined the 1st and second grades in baking hamantaschen, cookies and tzedaka. They brought these items in Meshloach Manot baskets to the Jewish Home for the Aged. This important Mitzvah of visiting those less fortunate than ourselves and of giving to others was certainly felt in the diligence with which the students made these special baskets.

The fifth grade class, with their teacher Terry Coustan, is having a discussion on the recent ruling of the Supreme Court in Pawtucket. In conjunction with their study unit comparing the Spirit of 1776 to 1984, the children are studying about the constitution, and the Supreme Court and its laws.

The fifth grade also just completed a hands-on science unit with a series of experiments involving the food web, watching plants grow, observing small animals eating. Frogs arrived in the class and they were able to see the frog in its natural habitat.

On Monday, March 12, the fourth grade class and their Hebrew teacher Wendy Garf-Lipp, learned about kashering beef and had a steak lunch in conjunction with their work unit on Kashrut.

The whole school is getting ready for a big Purim parade with costumes and songs. There is also going to be a Purim writing contest.

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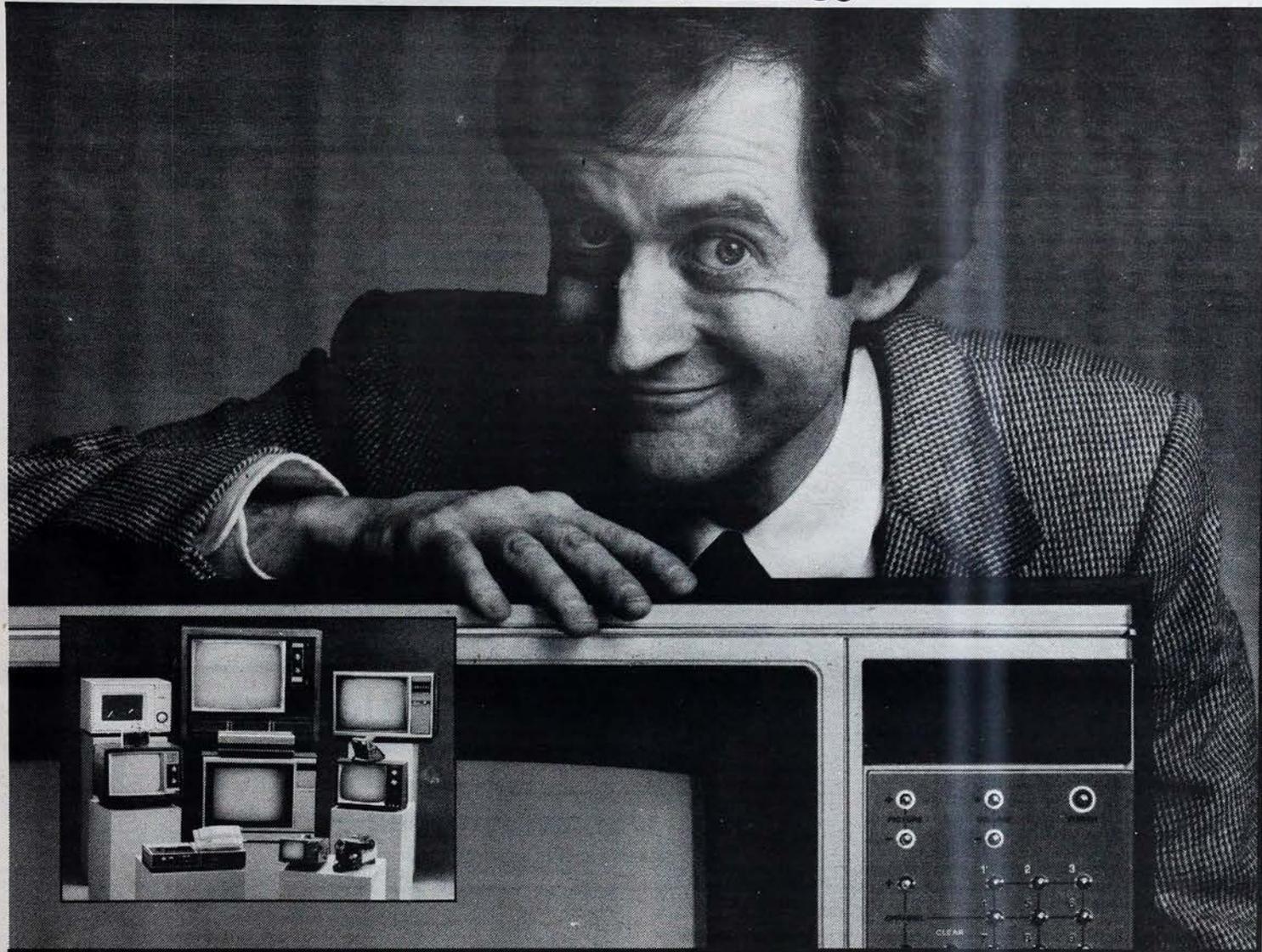
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# Students Learn Through Play At K'Ton Ton Nursery School

by Pamela G. Greenhalgh

The first thing one notices about the classroom at K'Ton Ton Nursery at Congregation Beth Shalom is the pictures of the Torah and other Jewish symbols on the windows. Painted directly on the window, they are large and cheerful, while at the same time lending a calming air to the room. Tiny tables and chairs are scattered about the room, as are pieces of a play kitchen set. Toys mixed with religious artifacts, and on the bookshelf, Richard Scarey's perennial favorites sit side by side with picture books on Passover, Purim and Jewish prayers.

"We have an integrated curriculum of religious and secular teaching here at K'Ton Ton," explains Hana Berman, head teacher. "When we did a food unit last month, the children not only learned about the food groups, but also about Jewish dietary laws."

This month the 20 three- and four-year-olds have been learning about Purim. In addition to hearing the traditional stories, they have made Purim baskets to give to family or friends, and the traditional Tzedakah, or charity box. On Wednesday, Berman was experimenting: the group was going to make Hamentashen together to put in their Purim baskets.

"We have never done anything like this, so I don't know how it is going to work out," she confided.

Right now, the children get most of their energy out by playing games or having gym class in the social hall across the corridor. Once the spring weather comes, they play outside and take nature walks. Berman also hopes to take them to the fire station and the zoo.

"We view this as a preparation for kindergarten, not just a play group," says Ber-

man. "I do two learning units a day with the children, but most of the learning is done through play."

The students are also learning their Hebrew letters along with their English alphabet. As one child communicates best in Hebrew, according to Berman, the children do learn a few important Hebrew words as well.

"The nursery school really is basically for Jewish children since the core of the curriculum is Jewish," she says. "We begin each day with a prayer period since Jews are required to pray daily."

The school has been in existence for seven years, although Berman, who is assisted by Harriet Gladstone, has only been there since mid-year.

"I knew there was a need for a teacher, and since my son was that age, I had a lot of ideas on how to organize the classroom. I decided if the school would accept me, I would do it," she says of her involvement with the class.

K'Ton Ton follows the Providence school calendar, as well as being closed for all of the Jewish holidays. The class meets five days a week, from 9 to 12.

Currently, the older children are undergoing diagnostic testing in preparation for going to kindergarten. Berman feels close cooperation between school and family in dealing with children this age is very important.

"I feel I am a surrogate parent, not that the parents are surrogate teachers," she says. "I call them if there is any problem at all, and we work it out together. I invite the parents to come to the class and observe their child in a school setting."

Anyone who is interested in learning more about K'Ton Ton Nursery school may call 331-9393.



Harriet Gladstone, left, holds the traditional Purim Tzedakah and head teacher Hana Berman holds a Purim basket soon to be filled with Hamentashen. The Purim symbols were made by students at K'Ton Ton Nursery School as part of their unit on the holiday.



While the boys were upstairs with Harriet Gladstone, the girls helped head teacher Hana Berman get things together for their Hamantaschen bake. Later, all of the students would make Hamantaschen for their Purim baskets. At left, is mother Karen Duk, on hand to assist. (Photos by Pamela F. Greenhalgh)

## Cancer Society Holds Annual Tea

American Cancer Society volunteers of the Rhode Island Division, Inc., are invited to an annual tea hosted by Governor and Mrs. J. Joseph Garrahy on Thursday, March 22, 1984, at 3 p.m. in Executive Chambers.

The Governor and his wife have been honoring ACS volunteers every year since the Governor took office. This year the volunteers led by Rhode Island Division President, Edwin N. Forman, M.D., will honor the Garrahy's for their loyal, continued support of all American Cancer Society programs.

The event will also serve as a kick off for the 1984 Cancer Crusade.

Special honors will be given to Anthony "Gabby" Gabrielli of North Providence and Rev. Philip A. Smith, O.P., of Providence College who represented the Rhode Island Division at a National

American Cancer Society Conference. At the conference, they shared a successful Service and Rehabilitation program of the Nu Voice Club of the Rhode Island Division. "Gabby," who lost his larynx to cancer, has learned to speak again using esophageal speech, and is now trained to help others. A special course was set up by Dr. Walter Beaupre of the University of Rhode Island so that "Gabby" and other laryngectomees could provide speech therapy. This program, called "Nu Voice Goes To College," won an Honor Citation from the National American Cancer Society in November.

Since the American Cancer Society is one of the largest sources of cancer research funds in the United States and contributes to research projects here in Rhode Island, one or more of the ACS grant recipients will be on hand to discuss cancer research in Rhode Island.

# May We Suggest . . .

(continued from page 7)

## —THE SINGLES SCENE—

### CENTER SINGLES

**March 17** — It's our **GALA PURIM MASQUERADE DANCE** at the J.C.C. from 8 p.m. to 12 p.m. with music by the Musi-onics. There will be hamentashen, wine, dance contests. Come in Costume.

**March 18** — Still in costume, come to the J.C.C. **PURIM CARNIVAL** at 2 p.m. Join in the games and Israeli dancing; view an hilarious Purim slide show, and nosh more hamentashen!

**March 21** — "NUTRITION: EAT FOR HEALTH" is the topic of our guest lecturer, Dr. Henry Dymaza, professor in the department of Food Science and Technology at the University of Rhode Island. 7:30 p.m.

**March 25** — Guest speaker at our fabulous **BRUNCH** at the J.C.C. at 11 a.m. will be Ira C. Magaziner, member of the Strategic Development Commission and president of Telesis, Inc. Babysitting requests by March 21.

**March 29** — Come to the J.C.C. at 7:30 p.m. for a **DISCUSSION/DESSERT** evening. The topic will be "Maintaining Individuality in a Relationship or Must One Lose Identity?" Coffee and cake.

**March 30** — Singles are going to **SHABBAT SERVICES** at Temple Beth-El at 8:15 p.m. During the Oneg Shabbat, the Temple Sinai Choir, under the directions of Stanley Freedman, will present excerpts from the opera, "La Juive."

### FOR SINGLE PARENTS AND CHILDREN

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... Brunch with Rabbi Eliot Somers, April 8, Temple Emanuel, May and Chandler Street, Worcester; 10:30 a.m.; topic: "Jewish and Single at Midlife."

For more information on Chaverim, call 617-756-9075 or 617-755-7755.

### GREATER PROVIDENCE JEWISH SINGLES

... Musical Service followed by Oneg Shabbat, Mar. 30, at Temple Beth-El, 7:45 for Zmirot; services at Temple follow.

For more information, call Rabbi Dan Liben at Temple Emanu-El, 331-1616. The group is for singles ages 20-35.

### SHALOM SINGLES

... **March Dance**, March 18, Tino's Lounge, 326 North Main St., Randolph, Mass.; contact Liz Diamond at the South Area Jewish Community Center, (617) 821-0030 or (617) 586-6404.

### TEMPLE EMANUEL ADULT SINGLES

... **Purim Dance**, March 18, Community Hall, Temple Emanuel, 385 Ward St., Newton Centre, Mass.; Call Chester Rubin at (617) 527-7810 or (617) 527-6906.



Hal Holbrook will perform "Mark Twain Tonight" to benefit Trinity Square Repertory Company and Providence Performing Arts Center, Tuesday, March 20. For reservations call 521-1100.

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## Women's Equality As A Jewish Issue

While the Equal Rights Amendment (ERA) may be temporarily a dead issue, its ultimate goal, equality for women, is a Jewish issue. This was the thrust of a lecture at URI Hillel by Blu Greenberg, noted lecturer and author on Jewish women's issues. She was participating in URI Hillel's Mini-Course entitled "Moral Questions and Alternative Answers."

Most individual members of the Jewish community supported the ERA noted Mrs. Greenberg. She particularly took note of the fact that while most Orthodox rabbinic groups did not come out for or against the ERA, most Orthodox women's groups did come out against it. She asked why was this so?

Mrs. Greenberg mentioned that there were a number of shortcomings that appeared to exist in the proposed Constitutional amendment. First was its possible effect on parochial school education. Many traditional people thought that the ERA would force co-ed classrooms and would also force educators to teach the same material to all students. This was considered an anathema to the traditional community which has had in the past looked unfavorably on co-ed classrooms. Also, the traditional community has generally shied away from teaching Talmud to girls (Talmud is taught, however, to boys).

In response, Mrs. Greenberg called this line of reasoning a non-concern since the government has maintained a hands off attitude towards involvement in parochial or religious schools. Educational policy in such schools has always been considered a matter of internal decision.

A second concern of the traditional community was that it would eventually force women to be accepted into the rabbinate, which is another traditional anathema. Mrs. Greenberg contended that this was also a non-concern. She pointed to a court case as proof of her contention. In McClure vs. The Salvation Army, a woman in the Army's employ sued the church's hierarchy on Title 7 (sexual discrimination) grounds — she was earning less income than her male co-workers for similar work. The court ruled against her by saying that the United States has no right to enter "this singular ecclesial issue."

A third concern in the debate was the question of women in the draft. Mrs. Greenberg called this non-issue because Congress has had power to draft women for



Blu Greenberg

the last 45 years. However, passing of the ERA would only have reinforced what already has been legislated. Generally, she noted, if women are drafted it is usually in secondary roles though the Israeli feminist are complaining that they would like to serve on the front line.

In a *ketubah* (religious marriage contract), a man traditionally had to provide for his wife and family. Traditional women worried about losing that support. Mrs. Greenberg claimed that this would have benefited the Jewish community since alimony is one of the most abused concepts in our legal system. The ERA would have put teeth into existing alimony laws which require the working parent (male or female) to pay support to the parent who has custody of the children.

Despite the hoopla to the contrary, there is nothing in the ERA that would have required co-ed dorms or mixed bathrooms.

In the traditional community, sexes have been traditionally separately seated during religious services. Hence, the Orthodox community was worried that passage of the ERA would require the sexes to sit together during religious services. However, noted Mrs. Greenberg, the mandated requirement of separation of church and state would keep government hands off legislating or requiring any such mixing of the sexes.

Finally the ERA's legitimizing of homosexuality is a questionable concern. Mrs. Greenberg said she was not quite sure of the impact the amendment would have on this particular issue.

While the ERA itself died a couple of

years ago due to non-ratification, she said the Jewish community could learn from the ERA that feminism and equality are Jewish issues. Even though the feminist movement has had an impact on the Jewish community, equality has yet to come. If Judaism is the most moral of all religions, she asked, then why doesn't it treat both men and women with equality? Mrs. Greenberg answered that we today in 1984 have not inherited a tradition of equality. Traditionally, Judaism said that women were honored but not equal in terms of control of their time, divorce rights; access to educational resources, free enterprise, and liturgical rights and responsibility. The ERA's greatest impact was its influence on the future interpretation and understanding of Jewish law which opened up the possibility of equality for women.

She gave as an example divorce in the Jewish community. There is a biblical commandment for a couple to go through a divorce ceremony when they can no longer live together. In such ceremonies, the man has the absolute right — he gives the woman a writ of divorce. However, there are two problems. One is the problem of *agunah* — no one has witnessed her husband's death. Therefore, the wife is still "anchored" (the translation of *agunah*) to her husband and she cannot remarry. The second problem occurs by wife initiated divorce. Under such circumstances, a number of unscrupulous men have blackmailed their wives into giving large sums of money in return for a divorce and the woman's freedom.

The feminist impact on the Jewish community is that it has forced a search for a law to make the situation more equitable. For example, she noted that the Reform community has eliminated a Jewish divorce requirement (but elements in the movement are trying to bring about its limited return). The Conservative movement's solution was to find a retroactive annulment of the wedding under such cases. The Orthodox community has recently begun requiring the couple to sign a prenuptial agreement that would force through the civil courts the husband to give his wife a divorce should the marriage fail.

Another area where the feminist movement has had an impact on the Jewish community is on traditional liturgy. This was not due to a sexist attitude, but rather that the question of equality was not raised until the advent of the feminist movement. Thus, it is only a recent development that women have been counted for a prayer quorum (*minyan*) in the liberal denominations. Similarly, she noted that many traditional communities today now have a *simchat bat* ceremony for girls which welcomes them into the covenant of the Jewish community (just as circumcision serves as entry for boys into the covenant of the Jewish community).

The *bat mitzvah* ceremony spread throughout the entire Jewish community in the shadow of the feminist era even though it has been around for 50 years.

Finally, traditional study opportunities are being more available to women. Today, even in the traditional community,

women study rabbinic texts (such as Talmud) that were previously closed to them. These educational opportunities are what ultimately led to Reform, Conservative, and Reconstructionist communities ordaining their women. She predicted that within 50 years Orthodox movement will similarly begin to ordain women.

She defined that the ERA as basically an educational tool. It merely served to reinforce the feminist-humanitarian approach which had been developing for some time. However, she noted that while "a lot was done in the area of rights, nothing was done in the area of responsibility." She felt that the Jewish community has a long way to go before it will accept the responsibilities that its newly acquired rights offer.

She concluded by saying that Judaism can shape and refine the issue and help women get meaning from both sides of the discussion.

The next lecture in the series will be Wednesday, February 21 at 7:30 p.m. when Paul Cowan, *Village Voice* writer and author of *An Orphan In History*, and Inter-Marriage Workshop Counselor will be lecturing on "Inter-Marriage and the Jewish Future." The lecture will occur at URI Hillel, 34 Lower College Road in Kingston.

On Wednesday, March 28, at 7:30 p.m. in the Quinn Hall auditorium on the URI campus, Elizabeth Holtzman, Brooklyn (New York) District Attorney, former U.S. Representative, and unsuccessful candidate for senator for New York, and leader of the New York Democratic Party and women's community, will lecture on "Learning To Live With Ourselves And Our Differences."

Both lectures are free and open to the public. For further information, please contact the URI Hillel office (792-2740) during normal business hours.

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## Slavery Is Topic Of Brown Lecture

Eugene Genovese, professor of history at the University of Rochester, will discuss "Biblical Slavery in the American South," Sunday, March 18 at 7:30 p.m. in room 102, Wilson Hall on the Brown University campus. Rhett Jones, who is chairman of Brown's program in Afro-American studies, will preside.

Genovese's talk is the second in a three-lecture series on the theme "Classics, Class and Country: New Dimensions in Judaic Studies."

In the final lecture in the series, Aviezer Ravitzky of the Department of Jewish Thought at the Hebrew University of Jerusalem, will speak on "The Jewish Identity of Israeli Society," on Sunday, April 8, at 7:30 p.m. in room 102, Wilson Hall. Ravitzky is the Scheuer Visiting Professor of Judaic Studies at Brown this semester.

The series is sponsored by Brown's Judaic studies program and the Jewish Federation of Rhode Island. The lectures are free and open to the public.

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# Purim Purim Purim Purim

## Purim Megillot Displayed In "Precious Legacy"

The 19th-century Moravian scroll of Esther, records the Purim story of triumph over the threatened destruction of the Jews during the Babylonian exile. It is one of nearly 300 objects of Jewish ceremonial and folk art in *The Precious Legacy: Judaic Treasures from the Czechoslovak State Collections*, opening April 15 at The Jewish Museum in New York.

The exhibition's contents are drawn from the holdings of the State Jewish Museum in Prague, one of the largest and most important collections of Judaica in the world. Most were confiscated by the Nazis from deported Czechoslovakian Jewish families in a grotesque attempt to create a "museum of an extinct race."

Also on view in the exhibition will be *megillot* (scrolls) recording times of great tribulation in communal and family histories, an adaptation of the Purim tradition widely practiced in European Jewish communities.

*The Precious Legacy*, which has been seen in Washington, D.C. and is currently on view in Miami, will remain at The Jewish Museum through August 26. Showings in San Diego, New Orleans, Detroit

and Hartford will follow.

Advanced tickets for the exhibition are still available at up to five per individual at Ticketron outlets or through credit card telephone orders to Teletron. Information on the purchase of a limited number of remaining blocks of tickets for groups may be obtained by calling The Jewish Museum Education Department at (212) 860-1863.

The exhibition was organized by the Smithsonian Institution Traveling Exhibition Service (SITES), in cooperation with Project Judaica, Mark E. Talisman, Chairman; the Ministry of Culture of the Czechoslovak Socialist Republic, the Federal Ministry of Foreign Affairs of the Czechoslovak Socialist Republic, the National Committee of the Capital of Prague, and the State Jewish Museum in Prague. The exhibition and accompanying programs at The Jewish Museum were made possible by grants from Philip Morris Incorporated, which is also the national corporate sponsor, and the National Endowment for the Humanities, a Federal agency.



Purim Megillot from the "Precious Legacy" Exhibition.

## Purim Celebrations & Services

### Sons Of Jacob

The following services will take place at Congregation Sons of Jacob, 24 Douglas Ave., Providence, for the holiday of Purim:

March 17, Saturday, Fast ends at 6:40 p.m., followed by the reading of the Megillah, 7:15 p.m.

On Sunday, March 18, Purim service begins at 7:00 a.m. The rereading of the Megillah begins at 7:45 a.m. Immediately after the Purim service a Purim breakfast will be served with hommentashen and a lucky drawing.

Minchah, afternoon service, will take place at 5:40 p.m.

### Temple Shalom

On Friday evening, March 16, the Congregation of Temple Shalom of Middletown will welcome the Sabbath at a Late Worship Service, commencing at 8 p.m. Rabbi Marc S. Jagoliner will chant the liturgy and deliver the sermon entitled, "Megabucks and Purim." An Oneg Shabbat will follow the service, graciously sponsored by Mrs. Sybil Charnock in honor of her husband Julius's birthday.

Purim will be celebrated at the Temple beginning on Saturday evening at 6:45 p.m. Following a beautiful Havdalah Ceremony, the Rabbi will chant the Megillah. Graggers will be distributed to all children who are asked to come in costume for the pageant following the reading of the Book of Esther. A highlight of the observance will be the appearance of the well-known magician, Lon Cerel. The evening will continue with raffles and a candy guess as well as prizes for best costumes. Hamantaschen and beverages will be served to culminate the festivities. Sponsors for the celebration include Mr. and Mrs. Fred Bucci as well as the Men's Club and Sisterhood of Temple Shalom.

On Sunday morning, the Post Graduate Class of the United Hebrew School under the Rabbi's direction, will sponsor a Purim Carnival for the school children. Games, prizes and fun will highlight the morning event which will commence at 10 a.m. in the Social Hall of the Temple.

### Shaare Zedek-Sons Of Abraham

The Shaare Zedek-Sons of Abraham will celebrate Purim with Prayers and the reading of the Megillah, Saturday evening, March 17, at 7:00 p.m. and on Sunday morning, March 18, starting at 8:00 a.m.

A Collation will be served after the reading of the Megillah on Saturday evening and Sunday morning.

## Purim Gifts Available

Purim is approaching, and children have a tendency to view the holiday as an excuse for a costume party. But since Purim is more than that, the Board of Jewish Education of Greater New York offers a wide variety of materials for the whole family to enjoy together and learn about Purim's rich history and traditions. BJE materials are also available to schools and youth groups in the Greater New York area.

The "Festival of Purim in Israel," is available on video cassette and film. Produced in Israel, the film shows the history, traditions and celebration of Purim in Israel. Baking hamantaschen, Megillah readings and a costume parade are just a few of the full color happenings.

For a complete listing of holiday gifts, call or write the BJE, Department of Sales and Customer Service, 426 West 58th Street, New York, N.Y. 10019 (212) 245-8200, ext. 321.



Students in the kindergarten, first and second grade lead a Purim sing-a-long at the Jewish Home for the Aged last Wednesday. The students, as part of their own Purim celebration, helped brighten the day of many of the residents there with their songs, Purim baskets and homemade Hamantaschen. (Photo by Pamela F. Greenhalgh)

## Passover Recipe Guide Available

For your free copy of the Manischewitz Passover Recipe Guide, write to: Recipe Guide, P.O. Box 484A, Jersey City, N.J. 07303.



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# Purim

# Purim

# Purim

# Purim

## JCC Plans Purim Festival

The JCC is celebrating Purim with a Gala Masquerade Carnival for all ages on Sunday, March 18, as well as other special events — and everyone is invited to come celebrate with us. Sunday's Carnival, from 2-4:30 p.m., will feature the Mishalot Dancers of Brown/RISD Hillel, performing and leading Israeli dancing; a continuous comedy slide show, "In Search of Purim"; Purim carnival games for all ages; and balloon sculptor Lon Cerel, who will create and give away his witty balloon creatures. Musician Mike Bressler, who helped coordinate the Jewish Folk Arts Festival at Roger Williams Park last month, will perform Purim songs in Yiddish, Hebrew, and English, and Cantor Charles Ross will lead a singalong. Hamentashen, Jaffa oranges, and beverages will be sold; admission is only \$1 per person. Since this is a Masquerade Carnival, everyone is urged to come in costume — we'll have a table for face painting and masks. You can also register for spring classes and programs at the lobby registration table (see below).

On Saturday night, March 17, our Singles Department is having its Purim Masquerade Dance — another gala costume affair — from 8 to midnight. The best dance music around will be provided by Musi-onics, and there will be dance contests, wine, and hamentashen. Admission is \$4 for members, \$6 for non-members. And the JCC Golden Age Club's annual Purim Holiday Luncheon will be held Tuesday, March 20 at the Providence Marriott, with plenty of good food and entertainment. Cost is \$8 for GAC members, \$10 for non-members — please reserve early to save a space.



Lou Paz of Musionics

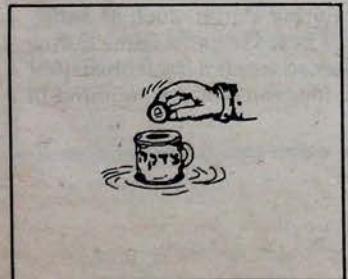
## Mishkon Tfiloh To Celebrate Purim

At Mishkon Tfiloh Synagogue, on Summit Avenue, Providence, the Purim celebration will start at 7:15 p.m. on Saturday evening, March 17, with the reading of the Megillah — the Story of Queen Esther and the events that led to the holiday celebration.

Sunday morning, at 8 a.m. at the morning services, the Megillah will again be read.

Later that same day, Sunday, at 6 p.m. the annual Congregation dinner and installation of officers will take place. Rabbi Philip Kaplan will install the officers, Cantor Charles Ross will lead in singing appropriate Purim melodies and immediate past president, Edward C. Spencer, will lead in the chanting of Grace after Meals.

Chairman of the evening is Dorothy Berry, president of the Sisterhood, with the following committee: Samuel Rotkopf, president of the Congregation, ex-officio; Irving Pickar, Rachel Rotkopf, reservations, Henry Abramowitz, Rose Bernstein, Heinz Sandelowski, Rose Bernstein and Jeannette E. Resnik, publicity.



## Make Hamantashen At Purim Festival

Congregation Ohave Sholam, East Avenue, Pawtucket, R.I. invites the public to join in celebrating Purim, Saturday night, March 17, 1984. The Megilla reading will begin at 7:15 p.m. followed by a workshop at 8:30 p.m. on "The Art of Making Hamantashen." This professional pastry lesson will be presented by Ralph Buckler, Certified Pastry Chef. Participants will roll out dough, choose their favorite fillings, shape, bake, and take home their individually created delicious dozen of hamantashen. Come share in the culinary secrets of the holiday.

Cost is \$4.00 per person for ingredients or \$4.00 per couple working together; and \$1.00 per child. Please mail reservations by March 12, 1984 to Sunni Pearl, 135 Lancaster St., Providence, R.I. 02906.

For further information, please call 272-7516.

## Plenty Of Fun Planned For Purim At Beth Sholom

Congregation Beth Sholom, 275 Camp St., Providence, R.I. invites the community to join them in a festive evening of fun and excitement for children and adults.

The Celebration begins at 7:30 p.m. with the Ma'ariv Service followed immediately by the traditional reading of Megillat Esther in the Main Sanctuary.

Everyone is encouraged to dress in appropriate costume and participate in the drowning out of Haman's name. Graggers will be provided.

Following the reading, we move downstairs to continue the festivities in "The Shushan marketplace." There will be a minimal admission fee of \$1.00 per adult and \$.50 per child.

A costume parade is first with prizes going to: 1. The best Purim theme costume, 2. The most original costume, 3. The best homemade costume.

During the evening, there will also be the drawing for a raffle: First Prize is a Color Television Set. Tickets for the raffle are available now at the Synagogue (331-9393), or can be purchased that evening.

The Social Hall will be filled with activities and games of chance for the children, including a Haman sponge toss, a mini-bingo, and the popular go gold-fishing. Prizes can be redeemed at the king's coffers.

To complete the costume effect, we will provide a make-up artist and then a photographer so that the whole experience can be remembered for years to come.

"Esther's Eatery" will provide refreshments for the kids. For the adults we are pleased to bring back cafe shushan, a special mid-East retreat serving wines and fruit drinks, humous, falafel and salad.

There may be a few other surprises, as well. This will be an evening of Purim fun for the whole family... so bring all your mishpachah.

## Purim Celebration Planned By Chabad

More than 3,000 Jewish families in Rhode Island and other sections of Southeastern New England will celebrate Purim with the help of colorful Purim kits distributed by Chabad Lubavitch. Each orange and brown kit contains two kinds of food, pennies for charity and a brochure that describes the various mitzvot (commandments) of the Purim holiday.

Here in Rhode Island, at the Chabad House, 420 Hope St., near Olney Street, the Megilla will be read on Saturday evening. A special reading will also be held on Sunday afternoon at 3 p.m. Rabbi Phillips on the guitar and Bill Katz on the clarinet will lead an exciting musical program as part of the celebration.

Anyone interested in joining the Purim meal or in more information on the celebration may call 273-7238 or 861-2541.

## Purim Reading That's Just For Kids

Reviewed by Marcia Posner

It is plain to see that Judaism is a storytelling religion and that Jews are among the world's best storytellers. What is the Purim Megillah, after all, if not the epitome of story: a beautiful heroine, a heinous villain, a buffoon-like king, and — after many crisis and much suspense — the triumph of the righteous hero, the aged Mordecai. In fact, the pattern is set here for the hero in modern Jewish literature. Not brawn, but brains; not the powerful, but the ordinary man is the Jewish hero. And always the pivotal element in overcoming the adversary is God, never magic.

In *Here Come the Purim Players* Barbara Cohen and Beverly Brodsky combine elements of the Prague ghetto and its overtones of persecution with the Purim story. From the dark brooding ghetto, so well conveyed by Brodsky's darkhatched illustrations, to the warmth and brilliance of Reb Zalman's dining room, here Brodsky's colors sing out, march the Purim Shpielers followed by the villagers. They are here to watch and listen to the Purim Shpiel, enacted by their friends and neighbors, cleverly costumed to represent those figures from long ago who had to fight the same anti-Semitism these villagers no doubt know too well. The crowd urges on the players. They cheer the heroine Esther and the hero Mordecai, and hiss the evil Haman. Little Rifka climbs on her father's shoulders to see better, "and those who couldn't see had to be content to listen" as the events unfold and their neighbors are transformed into characters from their past. The telling of the Purim Megillah is spirited and spare. Esther does not want to enter the contest. Why does her uncle persuade her to go? God's design will determine the results, is his answer.

Brodsky's colors grow more brilliant and her designs more exotic as the story unfolds and the reader, like the villagers, is transported. For a time the people have had a respite from oppression but when the celebration is ended: "The narrow streets of the Prague ghetto are empty now, and silent."

In *Make Noise, Make Merry* Miriam Chaikin provides a well-told tale but the strength of the book is in its pinning of the

story to its Biblical time and explaining the historical processes by which Jews came to Persia. The commentaries on the tale, its evolution as a holiday over the years and around the world, and the unfolding of esoteric bits of information, such as the explanation of the term "Righteous Gentile" make this an essential book. The writing is clear and never didactic. Demi's illustrations recall the story's Persian setting. A glossary, a suggested book list for further reading, and an index are included.

*Purim* by Howard Greenfeld is drier, has less information, but fills the need for a handsomely designed book which conveys the basic information about Purim.

(Jewish Books in Review is a service of the JWB Jewish Book Council. Reprinted by permission.)

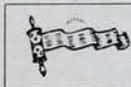


Here Come The Purim Players, written by Barbara Cohen, illustrated by Beverly Brodsky.



## PURIM IS THE TIME TO...

Sunday, March 18, 1984



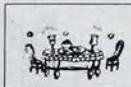
**LISTEN** to the reading of the Megilla (Book of Esther) this year 1984 Saturday eve March 17, and again on Sunday, March 18, thereby re-counting and relying in our own day the great miracle of Purim.



**SEND** a gift of at least two kinds of prepared foods (pastry, fruit, beverage, etc.) to at least one friend. (Each item of food should be at least one ounce or more; 3 1/2 oz. for liquids.) The above Mitzvos should be done on the Day of Purim.



**GIVE** charity to two or more poor people. If you cannot find poor people, place at least two coins in a charity box. In the Megillah this is called "Matanos L'Euyonim."



**EAT** the festive Purim meal and rejoice in the Purim spirit.

## More Purim Information...

### FAST OF ESTHER

Because Purim is Sunday, we therefore fast the Thursday before. (This year March 15) This commemorates the day of prayer and fasting the Jews held before their victorious battle. It is

also customary, before the Mincha prayers on this day, to give 3 half dollars to charity. This commemorates the yearly contribution by all Jews to the Temple in the Hebrew month of Adar.

### AL HAPISSIM

Remember to add in the Aramidah prayer and in Grace After Meals, the special part for Purim, beginning "Al Hanissim."

### PURIM ON SUNDAY

So as not to desecrate the Shabbos all Purim activities should begin only after the conclusion of Shabbos, March 17 at 6:40 p.m. in Providence.

### INVOLVE THE CHILDREN

As in all Mitzvot, encourage young children to fulfill the Purim Mitzvot. Boys and girls past Bar and Bat Mitzvah are obligated, as adults, to all Purim Mitzvot.

The Purim Mitzvos (Purim) demonstrate the unity and togetherness of the Jewish people. The more charity and Purim presents one gives the better. There is no greater joy than to gladden the heart of the poor, the orphans and the widows.

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# NOAH'S ARK

A newspaper for Jewish children

Vol. VI, No. 7

MARCH, 1984 / ADAR I — ADAR II, 5744

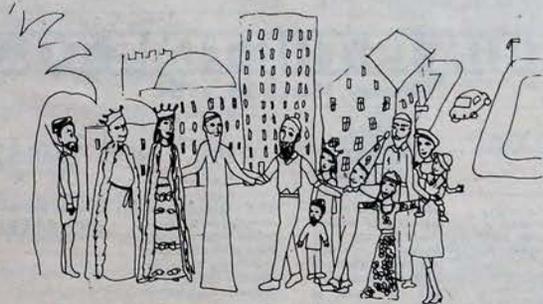
## Purim Contest Winners

The Purim Art Contest was the most popular contest ever offered in NOAH'S ARK! Many excellent entries were received. Thanks to everyone who worked so hard.



— Debbie Steinberg, Age 11  
El Cajon, California

Two winners were selected. They are Sara Sanders, 11-years-old, from Flushing, New York, and Debbie Steinberg, 11-years-old, from El Cajon, California.



— Sara Sanders, Age 11  
Flushing, New York

Some of the other best entries are also printed throughout this issue of NOAH'S ARK.

## Favorite Teacher Contest!

**What You Do:** Write a poem or report about your favorite teacher of any Jewish subject. Why is this teacher different or more special than any other teacher? The teacher you select may be anyone — a teacher you have now or used to have when you were younger.

Send your entry to: Teacher Contest, NOAH'S ARK, 7726 Portal, Houston, Texas 77071. You must be between the ages of 6-12 to enter. All entries must include your name, complete address, and age.

**DEADLINE:** April 10, 1984. Winners will be announced in the June issue.

## Mitzvot For Purim

Purim is an unusual Jewish holiday. It doesn't have all of the rules that many of the other Jewish holidays have. Jews are allowed to go to school and to work, and to do most of the things that are done on any other day.

However, either before or during Purim, Jews are required to do four special mitzvot. (A mitzvah is a commandment. Mitzvot are more than one mitzvah.) The four mitzvot are:

1. Reading the megillah;
2. Rejoicing;
3. Delivering Shalach Manot (gifts); and
4. Giving gifts to the poor.



— Jeffrey Katz, Age 9  
Flushing, New York

The megillah, the story of Esther, is read twice — once at night and then again the next day. The megillah is always read in the synagogue. It is pulled out from its scroll and read aloud. Everyone is required to hear the reading of the story of Esther.

Who ever heard of a commandment that says you must act happy? On Purim, rejoicing (acting happy) is a mitzvah! Some of the ways we act happy are dressing up in costumes, going to Purim carnivals, and having Purim parties. We are commanded to rejoice at a special Purim seudah (feast) which must be held any time during Purim day. Usually the Purim feast is held late in the afternoon because Esther gave her feast for King Ahashverus and Haman two hours before nighttime.

The third commandment for Purim is delivering Shalach Manot baskets. These gifts are for at least two friends and should only be food or drink (no toys, money, or clothes). The gift must already be prepared. If it is possible, the gift should be delivered by a messenger, because the word "shalach" comes from the Hebrew word which means "to send". It is all right to bring the gift in person if one doesn't have a messenger. Sometimes, parents will send their children to deliver the gifts.

The last commandment is to give a gift to at least two poor people. This gift can be anything — food, clothes, or money — whatever the poor person needs. Usually the gift is delivered after the reading of the megillah. Even poor people themselves are supposed to give a gift to someone else.

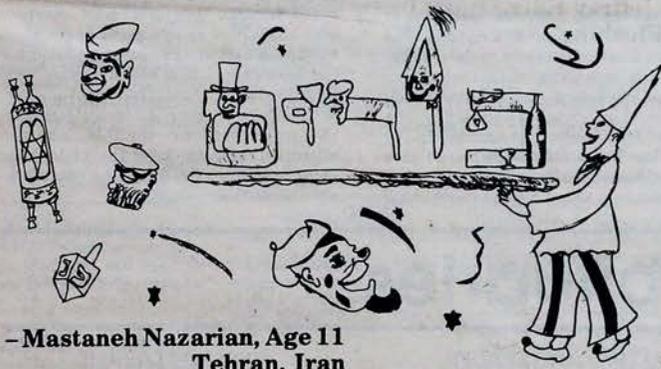
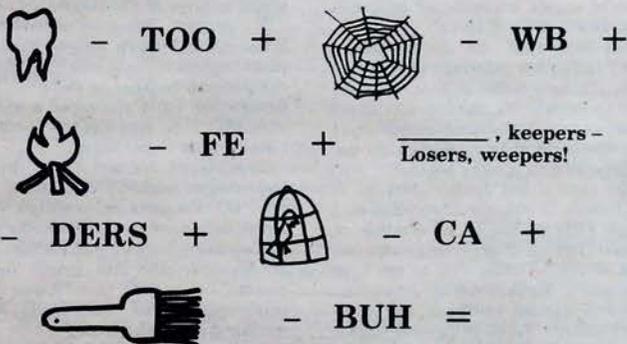
There are many customs we follow during Purim, such as eating hamantashen and making noise when we hear Haman's name during the reading of the megillah. No one is forced to eat a hamantash (but who could turn one down?), but these four mitzvot are required of every Jew on Purim.



- Melissa Alicandri, 4th Grade Fanwood, New Jersey

### Rebus

Even though life was tough for the Jews of Persia, what was something they could always count on?



- Mastaneh Nazarian, Age 11 Tehran, Iran

### Purim Jumble

On Purim, what do children spend a lot of time making, but no one can see it when it's made?

To find out, unscramble the words below:

LEIT                 
 ENIM                     
 OPSU                   

Now take the circled letters and unscramble them to fill in the answer:

\_\_\_\_\_!

### Hummos: An Appetizer Fit For A Queen

When Queen Esther lived in the palace, she told no one she was a Jew. But she continued to follow the traditions of the Jewish people in secret. We are told that she became a vegetarian (someone who doesn't eat any meat) so that she would not have to eat any foods which were not kosher.

This is a recipe for hummos, which Queen Esther probably ate often. Today it is popular in the Middle East including Israel.

Hummos is the perfect appetizer for your Purim seudah (feast)!

#### What You Need:

1. can chick peas (garbanzos)
2. tablespoons tehini (sesame seed paste) lemon juice from 1/2 of a lemon
- 1/4 teaspoon garlic powder
- a pinch of salt (to taste)



#### What You do:

1. Drain the chick peas, but save the juice.
2. Put the chick peas, tehini, lemon juice, garlic powder, and salt in a blender.
3. Blend at a high speed. If the mix is too thick, add a little chick pea juice as needed. (The hummos should be as thick as a dip.)
4. Put some hummos on a plate. Tear pieces of pita bread to scoop up the hummos.

### Answer To Jumble

Noise!  
 tile, mine, soup.

### Answer to Rebus

fingers!  
 BRUSH - BUH = Their  
 DERS + CAGE - CA +  
 - FIRE + FINDERS -  
 TOOTH-TOO+WEB-WB



- Adam Linden, Age 8 East Hills, New York

#### What is this?



A bunch of poppy seeds waiting to be made into hamantashen!

- By Ethel Block

#### NOAH'S ARK

A Newspaper for Jewish Children  
 Linda Freedman Block and Debbie Israel Dubin  
 Editors  
 Nachman, Illustrations  
 Goldie Knobler, Circulation



## Judaism & Middle East Filmed Avante-Garde Style

by Judy Rosenfeld

(JSPS) — Nina Menkes can't understand why so many Jews were offended by her movie. After all, she reasons, she is a Jewish filmmaker who traveled from Los Angeles to the barren sands of Morocco and on to the ultra-Orthodox streets of Mea Sharim in Jerusalem to make "The Great Sadness of Zohara," a film about an Orthodox woman's search for spiritual fulfillment.

Yet that woman, played by Menkes' 24-year-old sister, Tinka, is a character plagued with an unnerving and unexplained case of depression throughout the 40-minute work. In fact, after a recent screening of "Zohara" at UCLA's Melnitz theatre, an Israeli viewer was so concerned about Tinka's self-image as a Jew that he invited her to come and live with his family in Israel, to show her that it wasn't that bad.

On film and in person, Nina Menkes sends out nebulous messages about her identity as a Jew. Yet at 28, she is a much-lauded student in UCLA's Graduate School of Motion Picture/TV. She won first prize in the 1982 Barbra Streisand Student Filmmaker's competition for a film proposal on "The Lost Jews of Africa" and in 1983 was selected as the best female filmmaker at UCLA, capturing the Lynn Weston Fellowship in Film along the way. Her work has been presented at the Melbourne International Film Festival and the Los Angeles International Film Festival (FILMEX).

Menkes has had little formal Jewish education despite her cinematic interest in Jewish subjects. Her family background, she says, was influenced more by a Jungian mother and other "spiritual" teachings than by Judaism. This may account for her striding into Jerusalem's Mea Sharim district with a 16-millimeter camera, unaware that she was violating the residents' religious strictures.

Menkes explains that "Zohara" was originally meant to be the story of a young Orthodox woman's spiritual odyssey, in which she would find spiritual enlightenment in Israel after exploring paths in neighboring countries. But the drastically different receptions she and her sister received from communities in Morocco and Israel changed Menkes' perspective radically and, consequently, the film's ending. Zohara returns to Israel at the film's end, but not to find contentment within her own community after gaining spiritual insight abroad. Instead, she is even further alienated from her native Orthodox environment.

During the three months the Menkes sisters were filming in Morocco, they were "received with open arms," as Nina describes. They stayed in plebian hotels most of the time, and traveled on public transportation, carrying Nina's 16-millimeter camera, film magazine, lenses, film, and their clothes.

In the town of Rissini, in southern Morocco, they met and became friends with a family in the rug business and soon, the sisters were invited to stay as guests in its home. Nina and Tinka were reluctant to tell their hosts, who were Moslem, that they were Jewish. But the relationship between them grew so warm and hospitable, recalls Nina, "We really began to be bothered by the pretense. We decided to tell them, and they said, 'Baruch Haba!' (Welcome). They told us there had been a large Jewish community there once and that they had all been friends. It was wonderful. We had a beautiful experience there."

Filming in Orthodox Jerusalem was quite different. "The people in Mea Sharim spit at us and threw rocks at the camera. It was amazing to me that a Jew coming home . . . my own people, were treating me so much worse than the Moslems. That's how the end of the movie got transformed," Menkes explains.

One truly wonders what to make of this up-and-coming director, who has made a self-consciously Jewish film and yet follows few Jewish rituals, has had little formal Jewish education and no knowledge of how Jerusalem's ultra-Orthodox differ from more mainstream communities. Menkes says of her Jewish identity and of the Jewish content in her films, "To me, being Jewish is not a question of following traditions, but a reverence for G-d in my own way and (having) an attitude of questioning. This attitude will always be a part of my work."

Her work so far, including "Zohara" is clearly experimental, and attracts avant-garde film buffs at its showings. UCLA's Melnitz Theatre, with its 285 seats, filled completely for "Zohara," and viewers were quickly ushered out afterwards to prepare for an unplanned second showing.

The film has no dialogue; selected verses from the Yom Kippur Kol Nidre liturgy, sections from the Biblical book of Job, and ghoulish gibberish reminiscent of "The Exorcist" comprise the only sounds in the film, adding to the already bizarre nature of "Zohara."

More conventional movie-goers may have trouble figuring out Menkes' message. "In a lot of ways the movie is

about the repressive restrictions that someone living in Israel experiences," Menkes explains. "It's valid in Judaism to question, but because she (Zohara) was alienated from her society some Jews were offended."

Nina Menkes grew up in Berkeley during the 1960s and has traveled extensively in the Third World including the Middle East. Together, these experiences may account for her interest in spiritual matters. Her actress sister, Tinka, at 24 is an artist in her own right, already an accomplished painter. In fact, Tinka also appears to represent a kind of New Wave Jewish artist.

Tinka, who played Zohara in the film, looks as though she just stepped out of a Greenwich Village punk boutique, with her 3" cropped hair which she dyes different colors to suit her various moods. Yet startlingly, her highly stylized paintings burst forth with Jewish images, including Hebrew prayers in beautiful calligraphy and finely designed angels.

Two of Tinka's black-ink-on-white-paper paintings hang in the living room of the house that Nina and Tinka share in Los Angeles. One is of four angels and a Hannukah menorah with the Hannukah blessings calligraphed in Hebrew. Another is also of angels intermingled around a Magen David (Star of David).

Tinka says that she doesn't intentionally imbue her paintings with Jewish images. "I was really sick at 18," she begins to explain, "I had lupus (a blood disease) and made a miraculous recovery. I try to document that experience (in my paintings) to give it more worth."

Tinka says of her Jewish identity, "I don't believe in structuralized religion. I use the Hebrew letters as symbols of holiness. They are a connecting sentiment to the divine." During two of her high school years, Tinka lived in Jerusalem, where she learned to speak and write fluent Hebrew. The spiritual atmosphere of the city influenced her, she says, but, like Zohara, Tinka added she would feel claustrophobic if she had to live in the highly structured Orthodox community there.

Like her sister's films, Tinka's paintings have already been highly acclaimed. In 1982, she was an artist in residence at Atlier Hars in Worswede, Germany. The Haus was established early in the century as an artists' commune, and in the past ten years has developed into a more formal residence for artists to work and study. She remained at Atlier for nine months, during which time her work was displayed at a major gallery in Berlin. Last spring, some of her paintings were presented with those

of other local Jewish artists in the Los Angeles Jewish Federation Council Building, and currently, seven of her pieces are being shown in a Los Angeles gallery.

Many who look with wondering eyes at the new wave styles in fashion and art may never have thought to relate them with matters spiritual, but Nina and Tinka Minkes intimate that underneath the blue hair and oversized checkered jackets, visions of angels and supernatural psyches may be connecting in their own strange way to ancient Jewish roots.

## BBW Women Urged To Demand Truth About Inequities

"The U.S. government should accept no compromise to fair play" at the 1985 U.N.-sponsored End-Decade Conference on Women, Jeane Kirkpatrick, U.S. ambassador to the U.N., told over 600 B'nai B'rith Women delegates assembled at the United Nations.

Ambassador Kirkpatrick urged the BBW delegates, representing the 125,000-member Jewish women's service and advocacy organization, to work to prevent agenda items at the women's conference on economic inequities from becoming distorted in favor of PLO issues.

To prepare delegates attending the B'nai B'rith Women International Biennial Convention, held here Feb. 26-29, for the political realities of the End-Decade Conference, BBW sponsored a workshop entitled: "U.N. End-Decade Conference: Lessons from Copenhagen."

One lesson learned from the 1980 Copenhagen women's conference, where pro-PLO delegates led walkouts on the Israeli delegation and introduced a resolution equating Zionism with Racism, is that pro-Western delegates must "fight to protect" an agenda that focuses on the conference theme, said Bella Abzug, workshop panelist.

While acknowledging the pro-PLO delegates to the 1985 Conference "will probably win, as they do in the U.N.," Mrs. Abzug, a former N.Y. Congresswoman, asserted, "we are not going to boycott the End-Decade Conference," to be held in Nairobi.

Pro-Western delegates must compete with their PLO counterparts at the Conference by becoming knowledgeable about the concerns of Third World women. This advice came from Evelyn Sommer, Women's International Zionist Organization representative to the U.N., who also suggested delegates wrest the microphone away from PLO delegates who try to prevent them from speaking.

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## Obituaries

### NATHAN MEYERHOFF

NEWPORT — Nathan "Dewey" Meyerhoff, 71, of 400 Bellevue Ave., a manufacturer's representative, died Sunday at Newport Hospital. He was the husband of Shirley (Berkson) Meyerhoff.

Meyerhoff, who was born in Everett, Mass., served in Europe while in the Army during World War II.

His wife is his only survivor.

The funeral service was private. Burial was in Sharon (Mass.) Memorial Park. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

### MAX J. WINN

PROVIDENCE — Max J. Winn of 15 Thackeray St., died Tuesday at St. Joseph Hospital, North Providence. He was the husband of Pearl (Levine) Winn.

Winn was an agent for Metropolitan Life Insurance Co. for 35 years, and retired from its What Cheer District in 1964.

He was a member of Temple Emanu-El and its Men's Club, and Roosevelt Lodge No. 42, F&M.

A son of the late Louis and Miriam Winoker, he was born in Russia and had lived in Providence more than 70 years.

Besides his wife he leaves a daughter, Dorothy Winn, of Providence; and a grandson.

A graveside service preceded burial in Lincoln Park Cemetery, Warwick, Wednesday. Arrangements were by the Mount Sinai Memorial Chapel, 825 Hope St., Providence.

### ELEANOR LOEBER

PROVIDENCE — Eleanor Loeber, 72, of the Regency, 60 Broadway, died at Roger Williams General Hospital on Monday. She was the wife of Alfred E. Loeber.

Born in Providence, she was a daughter of the late Edward and Ida (Frank) Shein.

Mrs. Loeber was a member of the Women's Association of the Jewish Home for the Aged.

Besides her husband and sons, Robert A. and Stephen D. Loeber, she leaves a brother, Stanley E. Shein, and three grandchildren.

A funeral service was held Wednesday at Mount Sinai Memorial Chapel, 825 Hope St. Burial was private.

### BLANCHE GEDERMAN

NORTH PROVIDENCE — Blanche Gederman, 69, of 9 Salem Drive died last Thursday at Roger Williams General Hospital. She was the wife of Harry Gederman.

Born in East Haven, Conn., a daughter of the late Charles and Catherine Husted, she lived in North Providence for more than 30 years. She formerly lived in Providence.

Besides her husband she leaves a son, Harris Gederman of Greenville; three brothers, John Husted of Branford, Conn., Charles Husted of Westbrook, Conn., Frederick Husted of North Haven, Conn., and six grandchildren.

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

# Classifieds

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## Role Of Charities In Ethnic Press Assailed

(continued from page 1)

But by paying for subscriptions to *The Jewish Week* for more than 70 percent of its 111,000 subscribers, it is the publication's major source of revenue. This publication is assailed by critics such as Mr. Lippman as a thinly disguised "house organ" but praised as honorable, unbiased and of high quality by its staff.

"I don't consult with anybody at U.J.A. about what goes in the paper, and we don't put out a puff paper," said its publisher, Phillip Ritzenberg.

Morton Kornreich, chairman of this year's New York federation drive, said that he saw nothing wrong in subsidizing the paper. "We have to use the means most appropriate to reach the Jewish community," he said. "We live in a competitive society and may be the best man win."

Mr. Lippman disagrees. His Long

Island-published paper competes with *The Jewish Week*, as do two other privately owned English-language papers, *The Jewish Press* and *The Brooklyn Jewish Journal*. (There are also four Yiddish papers and two Hebrew papers published in New York.) He said that subsidies represented an attempt to manage news.

"If a large contributor to the federation is a slum landlord, and he makes poor people live in total misery, and he's on the real estate board of the U.J.A., you never see that in a newspaper of the U.J.A.," he said.

"How can we as Jews," he asked, "expect our voices to be heard in the general press, when we are critical of unobjective reporting in the general press, when we, the liberal minded Jews, have quashed freedom of the press in our own newspapers?"

## Sensational Fashions Sail Smoothly Into Spring

The heady aroma of the salt sea air is one of the fragrances wafting along Seventh Avenue, these days, with a large number of designers gazing seaward for inspiration in their spring '84 collections.

Middy collars, snappy stripes in vibrant colors, and buttons embossed with anchor and rope, are among the details signaling the romance with the ocean which so many designers are enjoying this spring.

Navy and white are in the fashion forefront, with touches of a bright, perfectly right red to liven the picture.

Even when the sea is miles, or even half a continent away, there's a certain snap and snazzy appeal to spring's fashions, with clean lines, singing colors and a general air of sophistication tempered by the excitement of some good, clean fun.

Stripes and checks share the runway with bold solids in colors that are as classic as red, black and white, or as contemporary as marigold, fuchsia and a strong, shocking pink.

White continues strong, with white-on-white featured in many collections for polish and romance. And, along with white, there's cream — the new prestige color for spring.

Some designers feature color-blocking; others, color-on-color textured fabrics which add a certain dimension to the overall appeal.

Fabrics run the gamut from featherweight silks to nubby linens, to fine, year-round weight wools, to crisp, cool cottons, and there's even a little suede, from the savvy designers who are looking forward to the delights of early fall.

Sweaters are popular in a wide range of cotton and silk knits, including traditional cardigans and cable-stitched pullovers, as well as intricately patterned knits whose allure lies in their complexity.

Short or long length adherents will be happy with the hemline news: skirt lengths are "as you like it," and whatever looks good and feels comfortable is right.

While some designers feature narrow, knee-skimming skirts, other prefer long,

loose luxurious skirts and culottes for their wearers to get lost in: companions to the easy, flowing pants which made their appearance in many designers' collections.

The lack of consensus on skirt lengths was so striking that, while many designers leaned one way or the other, a large number committed themselves to neither alternative exclusively, but showed an attractive array of both.

However, the amount of short, short skirts was limited, and basically only made an appearance to demonstrate some aspect of fashion fun. They are emphatically not meant for sporting on city streets.

Siblings on the shorty play skirts are a bevy of shorts which, fun to wear, still mean business with their clean lines and clear colors.

Spring's biggest accessory is the scarf — tied under shirt collars for a sporty look, or long, flowing, loosely knotted for a look that's city casual, carelessly elegant.

## Sandra Afsai To Speak On Ethiopian Jewry

Cranston Chapter of Hadassah will present Sandra Afsai, chairman of the Ethiopian Jewry Committee of Rhode Island. She has spoken to groups in Massachusetts and Rhode Island area trying to educate the Jewish community of the plight of the Ethiopian Jews (Falashas). She will present slides narrated by Leonard Nimoy to the membership and friends with a question and answer period on March 19 at Temple Sinai, 30 Hagan Avenue, Cranston, R.I., at 8 p.m. The meeting starts at 7:30 p.m. Chairpersons for the evening are Fran Sadler and Goldie Greene. Refreshments will be served by Celia Levy and Esta Lipson.

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# Arts & Entertainment

## Rehearsals Begin At Trinity Rep

Trinity Square Repertory Company has begun rehearsals for its upcoming production of Peter Shaffer's award-winning play *Amadeus* performing March 30 through April 29 in the Upstairs Theatre located at 201 Washington St., Providence. Patrick Hines, who was in both the Broadway and film productions of *Amadeus*, is guest director. Sets, lighting and costumes are by Trinity design team Robert D. Soule, John F. Custer and William Lane.

Trinity Rep's large 23-member cast is composed of Company members William Damkoehler, Keith Jochim, Ed Hall, Richard Ferrone, David Kennett, Howard London, Patricia Thomas, Derek Meader, Richard Cumming, James Carruthers, David P.B. Stephens, Brenda Jean Corwin; newcomers Alyssa Roth, Ken Rubenfeld, Margaret Marx and Brian McEleney; and Trinity Rep Conservatory students Chris Cuyler, Dan Devine, Hans Goldfuss, Aaron Jungels, George Marcincavage, Brian Tivnan and Dan Welch.

Performances are scheduled Tuesday through Sunday evenings at 8 p.m. and Sunday and selected Saturday and Wednesday matinees at 2 p.m. For further information and ticket reservations call (401) 351-4242 or visit the box office in the lobby of the theatre. Visa/Mastercard accepted.

## Newport Art Association Holds Painting Competition

The Newport Art Museum is pleased to announce a painting competition entitled, "New England Landscape." The purpose of this exhibit is to assess the resurgent interest in landscape painting in New England and to identify younger artists who are bringing a fresh approach to traditional subject matter. The Museum invites artists living and working in New England to participate in this exhibition. The subject matter of the work must be recognizable location in New England. The work must have been completed within the past three years. The prize awards will total \$1,000. The jurors will select the works from slides. Each artist may submit up to 6 works, two of which must be available for the exhibition. The final day for slide entries is April 25, 1984. The exhibition will be open to the public June 7-July 29. For further information call (401) 847-0179.

All programs at the Newport Art Museum are with the assistance of the Rhode Island State Council on the Arts.

## Series Analyzes Black Women In Film

"Always Servile? Black Women in the White World of American Film," a series of seven films focusing on the portrayal of black women as stereotypes, will be presented from April 2 to May 14 in the Providence Public Library auditorium at 6:30 p.m.

Sponsored by the Rhode Island College Film Studies Program and the Providence Public Library, the series is free and open to the public.

The series has been funded in part by the Rhode Island Committee for the Humanities, an affiliate of the National Endowment for the Humanities, in the amount of \$8,650. Series codirectors are Dr. Joan C. Dagle, assistant professor of English, and Dr. Tess Hoffmann, professor of English, both of RIC.

Portraits of blacks have always been open to stereotyping, according to Hoffmann and Dagle. This is particularly true of the black women in American film.

"Portrayed as servile to the white master or mistress, the black woman has been viewed as object rather than as subject for sympathetic treatment," note the codirectors.

"Even in those films which purport to present a more sympathetic view, the stereotype intrudes and unbalances even the most honest presentation," they feel.

These films — *Imitation of Life* (1934), *The Mad Miss Manton* (1938), *Stormy Weather* (1943), *The Member of the Wedding* (1952), *Carmen Jones* (1954), *A Raisin in the Sun* (1961), and *The Autobiography of Miss Jane Pittman* (1974) — illustrate the creation of black female characters by renowned black actresses during 30 years in the history of American filmmaking.

In conjunction with the series, an exhibit from the Smithsonian Institution, "Black Women: Achievements Against the Odds," will be on display in the library lobby.

In addition, a publication produced by the RIC Office of Publications, which analyzes the issues of stereotyping of black women in film as mammy/servant, tragic mulatto, or entertainer will be available at each showing.

Speaking on behalf of the RIC Film Studies Program which received the grant, Dr. Mark W. Estrin, program coordinator, noted that the program began at RIC in 1976 and "is now beginning to move out into the community."

## NCJW Plans Update Meeting

"From Washington: Update on NCJW Legislative Priorities" will be the topic of a special National Council of Jewish Women program on Thursday, March 22 at 1 p.m. at the Jewish Community Center, Elm Grove Ave., Providence.

Deborah Kaniewski, NCJW government liaison in Washington, D.C. will explain the council's positions on issues such as: prayer in schools, tuition tax credits, women's rights, domestic violence, and juvenile justice. She will discuss NCJW's role in influencing the legislative process in Washington and in the R.I. State House.

## Newsletter Holds Poetry Contest

A \$1,000 grand prize will be offered in our upcoming poetry contest sponsored by the World of Poetry newsletter. There are 100 prizes in all, totaling over \$10,000.

"We want to encourage new poets, especially those who have never entered a poetry contest before," says Contest Director Joseph Mellon. "We expect our efforts to produce exciting new discoveries!"

For a free brochure of rules and prizes write, World of Poetry, 2431 Stockton Blvd., Dept. C., Sacramento, California 95817.

## Majestic Seniors To Meet

The regular meeting of the Majestic Senior Guild will be held on March 20 at 12:30 p.m. at Temple Torat Israel, Park Ave., Cranston, R.I.

A trip to the Pines Hotel in South Fallsburg, N.Y., for five nights and six days is scheduled for May 20. Make your reservations with deposits early. For information, you may contact Sally Saltzman, 781-5496 or Simon Chorney, 245-9248.

## BBW Meets For Elections And Color Analysis

B'nai B'rith Women of Rhode Island will hold their spring meeting at the Sprague Mansion, 1353 Cranston St. on Wednesday evening, March 28 at 7:30 p.m.

A business meeting and election of officers will be followed by an informative program entitled "Today's Woman — A Color Analysis Presentation."

Members, their guests and prospective members are invited to attend. For further information call Arlene Chorney at 421-5097 or 456-1440.

## Library Shows Children's Films

The Barrington Public Library's monthly film program for children ages 4 and older will take place Thursday, March 15 at 3:30. The films to be shown that afternoon include: *People Soup* in which two brothers concoct a very strange brew; *A Time for Rain* about the reaction animals and people have to the rain; *Baby Swim*, an award winning film showing mothers and babies in a baby swimming class; and *Tillie the Unhappy Hippopotamus* who learns that happiness comes from within. The program will last approximately an hour.

## Purim Baskets Available

Rabbi Yehoshua Laufer, Director of Chabad Lubavitch of Southeastern New England has announced that UPS will once again be delivering specially-prepared Mishloach Monos Purim baskets this year.

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