



## Arroyo Town



Arroyo Town is a small, quiet community nestled in the heart of the desert. The town is known for its beautiful views and rich history. The streets are lined with old, weathered buildings that tell stories of the past. The people are friendly and welcoming, and the atmosphere is peaceful. The town is a perfect blend of nature and human-made structures, offering a unique experience for anyone who visits.

## Compassion Over The Headlines



The headlines often tell us a story, but the compassion we show in the face of adversity is what truly matters. In a world where it's easy to judge and condemn, it's important to remember that everyone has struggles. Showing kindness and understanding can make a difference in someone's life. It's about seeing the person behind the headline and offering a helping hand when needed.

### Arroyo Town



Arroyo Town



The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data.

In the second section, the author outlines the various methods used to collect and analyze the data. This includes both manual and automated processes. The goal is to ensure that the data is as accurate and reliable as possible.

The third part of the document provides a detailed breakdown of the results. It shows the trends over time and identifies key areas where improvements can be made. The data indicates that there is a significant correlation between certain variables, which is a valuable insight for the organization.

Finally, the document concludes with a series of recommendations based on the findings. These suggestions are designed to help the organization optimize its operations and achieve its long-term goals. It is hoped that these insights will be helpful and that the organization will continue to grow and succeed.

# PANACHE

1988 THE UNIVERSITY OF TORONTO

**Inside:** Special Report —  
A Visit with Ethiopian  
Jews in Israel, pages 6-7

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## Church & State: Separate or Equal?

by S. Mitchell Weitzman

(JSPS) — During this election year, religious issues such as prayer in school, silent meditation, and equal access, often took center stage in the American political arena.

At the Republican convention, the Republican position on religion in schools was incorporated into the party platform: "We support the rights of students... to engage in voluntary prayer in school." Some Republicans also firmly censured what they cite as the current "outlawing" of God from our public schools.

Other Americans are expressing increasing concern with the new religious fervor in this country and what is perceived as a weakening of the constitutional wall separating church and state. Senator Edward Kennedy, commenting on the religious nature of the campaign issues, stated that the "1984 campaign is a race for the White House, not for the mandate of Heaven."

The Anti-Defamation League of B'nai B'rith, in a report issued shortly before election day titled "Church-State Separation: Recent Trends and Developments," warned that the Supreme Court's method

of evaluating church-state separation cases is "undergoing pervasive changes that permit increasing erosion of the principle."

The constitutional base of the church-state separation doctrine is derived from the First Amendment to the Constitution which states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is commonly referred to as the establishment clause and free exercise clause, respectively.

According to John Sexton, professor of law at New York University School of Law, the Supreme Court has softened this doctrine since its 1947 decision in *Everson vs. Bd. of Education* and have "tolerated greater interaction" between church and state. In that case the Court stated that neither a state nor the federal government could pass laws which "aid one religion, aid all religions, or prefer one religion over another." Yet this year the Court upheld the constitutionality of a Nativity scene erected by the city of Pawtucket, R.I. which was purchased with municipal funds and displayed on private land as

(Continued on page 9)

## Controversy Ensues Over "Operation Moses"

by Robert Israel

The Government of Israel acknowledged for the first time on January 3 that it has been secretly airlifting Ethiopian Jews from their country to Israel. To date, more than 10,000 people have been brought out of the drought-stricken country. By acknowledging the airlifting of the Ethiopian Jews via the Belgian Trans European Airways since Thanksgiving, the Government of Israel has validated what had become a series of controversial stories leaked to the press regarding this heroic mission.

Also on January 4, Yehuda Dominitz, a key figure in the rescue effort and head of the immigration department of the Jewish Agency in Jerusalem, was ordered to take leave by the head of the agency because he was accused of leaking information about "Operation Moses" to the press. Mr. Dominitz refused to take the leave, telling the *New York Times* "I will not be made a scapegoat. We made every single professional mistake in the book. There was no coordination at any time. Nobody knew what or how much they were supposed to say."

The Ethiopian Jews, who are often referred to as "Falasha," a term which is considered derogatory meaning "stranger" in Amharic, have been sent to absorption centers throughout the country. Many of them have needed hospitalization. They also have difficulties with the language and have demonstrated a lack of exposure to modern society, requiring the Israeli government to extend the normal six-month absorption to a year.

### Origins Of Controversy

Tracing the roots of the controversy takes us back to November, 1984, when a group of young activists led by journalist and filmmaker Simcha Jacobovici disrupted the Council of Jewish Federation assembly in Toronto. The activists carried signs reading "Action Now" and "More Can Be Done." They succeeded in disrupting the session and forcing its cancellation.

The clash underscored a feud between the activists, who maintained that Israel had not done all it could to rescue the Ethiopian Jews, and American and Israeli Jewish leaders who insisted that Israel had made heroic efforts resulting in the settlement of 7,000 Ethiopian Jews in Israel.

Shortly after the CJF convention, an embargo was placed on all news stories regarding the airlifting of the Ethiopian

Jews. The *Herald* was contacted by the Jewish Federation of Rhode Island and told of this embargo after the November 30 issue described the disruption of the CJF assembly. This writer was told the embargo had been agreed to by all the major news services and the Israeli press.

Two days after the *Herald* received word of the news embargo, news of the airlift began to leak to the daily press and the Jewish press. The editors of the *New York Jewish Week* reported in a front page story "Reveal plan for rescue of Falasha: Israel prepares for absorption of thousands of Ethiopian Jews." This was followed by the *Washington Jewish Week* story about the airlift on December 6, "The Ethiopian Exodus Has Begun." Then the *New York Times* published a story, "Airlift to Israel Is Reported Taking Thousands of Jews From Ethiopia." Several other daily newspapers, including *The Boston Globe*, published reports on December 11. Because of what seemed like a lifting of the embargo by the Jewish press and the daily press, the *Herald*, in the issue of December 11, published a front page report on the airlift taken from wire service reports.

### "Editors Baffled"

According to Robert Cohn, editor of the *St. Louis Jewish Light* and president of the American Jewish Press Association, "a vast majority of editors were completely baffled about how much, if any, to publish." There was no organized effort by Israeli or American Jewish organizations to inform Jewish newspaper editors about the rescue, or what to write and what not to write about it and why.

"Perhaps if the American Jewish newspapers had been apprised of the details of the rescue beforehand," wrote Gary Rosenblatt, editor of the *Baltimore Jewish Times*, "and told of the grave risks involved, the way the Jerusalem government briefed Israeli editors, there would have been a similar agreement to embargo the story. What it needed now is sharing, communication and trust among Israeli officials, American Jewish leaders and the Jewish press. Only in that way can a future tragedy be prevented."

### Special Report In This Issue

Prof. Michael Fink of the Rhode Island School of Design traveled to the absorption centers in Israel to visit the Ethiopian Jews last month and has filed a special report with the *Herald* in this issue, beginning on page 6. His report is accompanied by photographs by former RISD student Yaron Meshorer.

## Dramatic Mime Has A Lot To Say

by Susan Higgins

Vladislav Tenenbaum never wore a white face until he came to this country. He didn't need one. In Russia where he performed with the Moscow Ensemble of Pantomime, people crowded the theatres to see him present a very respectable and popular art form, mime. In performances lasting two hours or more, audiences watched intently as Vladislav and other mimes acted out imaginative and serious dramatics. Typical shows were story enactments of the life of Michelangelo and the music of Gershwin. The mime in Russia has dignity as an artist. Here, in the United States, mimes are forced to perform most often in the streets. Vladislav explains, "People here think of mimes as pesky clowns who bother them when they are trying to walk along the street. Because they are not up on a stage mimes must distinguish themselves by painting on a white face." Vladislav, the artist, wants a chance to elevate the honour of his profession.

Yes, it is true he studied with Marcel Marceau, but he knew long before, at the age of 11, that he wanted to be a mime. He was performing serious mimes when he was 13 years old. On his 20th birthday he was touring Russia and drawing crowds with the best mime company in the country. To combat complacency, the troupe would introduce virgin material, changing the complete performance every two or three months. Russian audiences, delighted in the innovative spirit of the ensemble. An artistic success at 20, Vladislav discovered his skill as an accomplished mime was one of the few things he was able to take with him when he left Russia. But if spirit can be counted along with the family jewels the Tenenbaum family is indeed rich.

Vladislav's voice drops an octave when he enters his father's daring escape from Poland as a sixteen year old boy. "My father was born in a small town in Poland. His parents owned a book store and made a good life for themselves." The Tenenbaum family lived and prospered in a little town close to the Russian border. It was a pleasant life in an active Jewish community. As WWII approached and the Germans moved closer, tension mounted as stories



Vladislav Tenenbaum, a recent emigre from Moscow, and pupil of Marcel Marceau brings European style mime to America.

and fear spread. Frightened, many Jews passed through the town as they took flight from the impending oppressive conditions. Vladislav's father was consulted by a group of Jews who wished to escape over the Russian border. Vladislav shakes his head. "By the time my father brought them to the border, he realized there was no way he could go back. He didn't mean to escape. He didn't even say goodbye to his parents or his friends. But he just knew what he had to do." The group was captured as they attempted to cross into Russia and put into a holding camp. The worst part of the camp, Vladislav explains, was that the Russians intended to return the group to the Germans where they would all be killed.

Refusing to accept this fate, Vladislav's father waited for night to come and escaped from the camp. He reached the neutral zone, an area between Poland and the Soviet Union, found a house and

(Continued on page 9)



A teacher with a group of Ethiopian Jewish children in Israel. Prof. Michael Fink of the Rhode Island School of Design visited Israel last month and returned with a special report on "Operation Moses," the airlifting and absorption of Ethiopian Jews into Israel, which begins on page 6. (photo by Yaron Meshorer)

**Events At URI-Hillel**

January 20 — Super Bowl Sunday Pizza Blast! Join us to root for your favorite team and enjoy all the pizza and cider you can eat for a mere \$1.00. Come indulge in America's favorite pastimes! The celebration begins at 3:30 p.m.

January 24 — Lights! Camera! Action! It's Hillel Movie Night, back for a return engagement are all your old favorites! Come to lose yourself in fantasy and take a break from those studies! This event is free!

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**Local News**

**"Super Sunday '85"  
A Success**



The Jewish Federation of Rhode Island's "Super Sunday '85", which was held last Sunday, was a great success. Over \$130,000.00 was pledged for the 1985 campaign which meets the on-going needs of local agencies and for Jews around the world and in Israel.

The figure reported is 20% higher than last year.

In addition, over \$17,000.00 was raised for Operation Moses, which helps the absorption of Ethiopian Jews in Israel.

Over 200 volunteers, from teens to senior citizens, helped last Sunday at the Marriott Inn in Providence. Volunteers arrived at 9:00 a.m. and worked until 9:00 p.m. at the Grand Ballroom of the Marriott. Food and beverages were donated by local area merchants.

"We were very pleased with the results of "Super Sunday '85," chairman of the event Ed Odessa told the Herald, "not only for the dollar amount contributed to the campaign, but for the outpouring of support from the community for Operation Moses. We were very thrilled with the participation of the community and hope this is just the beginning of community participation in events. "Super Sunday" was so successful that we didn't have enough telephones for people to use!"

**Rabbi Drazin At Chabad**

Rabbi Moshe Drazin will present an evening of Chassidic tales, pre-Holocaust reminiscences of Eastern European Jewish Life, traditional songs, toasts and friendship at Chabad House on January 19, 8-10 p.m., 380 Hope St., Providence. Musical accompaniment will be by Fishel Bressler.

**Temple Sinai Events**

On Friday evening, January 25, 1985, at Temple Sinai, 30 Hagen Avenue Cranston, the Social Action Committee will sponsor the first of three Shabbath evening programs dealing with issues important to the Jewish community. The subject for this first discussion will be Black-Jewish Relations: The Aftermath of The Reverend Jesse Jackson's Political Campaign. The speaker for the evening will be Mr. Norman Orendenker, Co-Chairman of the Community Relations Council of J.F.R.I. The service, which begins at 8:15 p.m. and the discussion which follows, is open to the public.

The Brotherhood of Temple Sinai announces "Our Winter Classic," a \$3,600 Poker Tournament. This tournament, open to men and women 18 years of age and over, will be held on Monday, February 4, 1985, at Temple Sinai, 30 Hagen Avenue, Cranston, R.I. The game starts at 7 p.m., however, check-in time is 6:30 p.m., and players must be seated by 6:45 p.m.

Hurry! This exciting tournament is limited to 200 players and the entry fee is \$50.00, refunded if tournament is cancelled. Free refreshments will be served. For further information, please call Phil Geller at 942-7739, Larry Shwartz at 785-2275 or Barry Doers at 942-0938 after 6 p.m. Even better than calling send your name, address and phone number along with a check for \$50 payable to Temple Sinai Brotherhood, c/o Phil Geller, 222 Glen Hills Drive, Cranston, R.I. 02920. All reservations must be received by January 28, 1985, and will be confirmed upon receipt of your check.

**Adult Education At Cong. Ohawe Sholam**

The spring semester of the adult education program at Congregation Ohawe Sholam will meet Tuesday evenings for eight sessions, beginning January 29 and running through March 19. Registration will take place in the synagogue on East Avenue in Pawtucket on January 22 from 7:30-8:30 p.m. Late registration will be accepted for the first evening of classes. The following courses are being offered:

1. Jewish Life Cycle, Tuesdays 7:15-8:15 p.m. — From birth to death and everything in between. Laws and customs, facts and fantasy, presentations, discussions, questions and answers. If you ever wondered why your Zaidel or Bubbal (of blessed memory) used to... but never asked, or why you had to... but were told, "don't ask, just do it." Now is the time to find out why.
2. Haftorah Cantillation, Tuesdays 8:30-9:30 p.m. — A painless way to learn to chant any haftorah. Recapture the pride and pleasure of accomplishment that you experienced at your Bar Mitzvah when you flawlessly chanted your haftorah before a "kveling" multitude! If you never learned how to chant a haftorah, this is the perfect opportunity.

Both courses will be taught by Rabbi C.B. Pearl and will be open to the public, free of charge. For further information call Cong. Ohawe Sholam at 722-3146.

**Fri. Night Dinner At Cong. Ohawe Sholam**

Congregation Ohawe Sholam is continuing its series of Friday night dinners, well known for their heishmit atmosphere and delicious Shabbos food. The next dinner is scheduled for Friday evening, February 8, 1985, with services beginning at 4:40 p.m. and dinner at 5:45 p.m. Cost for the dinner is \$7.50 for an adult and \$3.00 for a child. Reservations should be mailed by January 30 to Dr. B. Weisman, 666 East Avenue, Pawtucket, R.I. 02860. In order to enable the congregation to reach out to members of the community who cannot afford to attend the dinners, a sponsor category is available — a donation of \$25.00 which includes two free dinners. For further information please contact the synagogue at 722-3146. Snowdate for the dinner is Feb. 15, 1985.

**Herald Editor To Speak At Cong. B'nai Israel**

Robert Israel, editor of the R.I. Herald, will speak at Congregation B'nai Israel in Woonsocket, 224 Prospect Street, on Friday, January 25, following Friday evening services.

**Sisterhood Sabbath At Temple Shalom**

The annual Sisterhood Sabbath of Temple Shalom will take place on Friday evening, January 18 at 8 p.m. in the Main Sanctuary. Rabbi Marc S. Jagoliner will officiate. He will be assisted in the conduct of the service by the following Sisterhood members: Lois Schneller, Brenda Margolis, Judy Ruck, Ruth Ziegler, Janet Schmirer, Bonnie Nichols, Freydia Feldman, Lena Woythaler, Edith Beckers, Carol Kadet, Shirley Waterman, Barbara Jagoliner, Dale Blumen, Arlene Zatz, Vivian Laska and Sharon Margolis. The message for the evening will be delivered by Sisterhood President, Doris Fischer.

An Oneg Shabbat will follow the services, graciously sponsored by the Sisterhood with Lois Schneller and Shirley Solomon as Co-Chairwomen.

The coordinators for the service were Judy Ruck and Rabbi Jagoliner.

Shabbat morning services will commence at 10 a.m.

The Sisterhood is planning a Bowling Party for Saturday evening, February 2. For more information and to make reservations, please contact Doris Fischer, A. Lois Schneller.



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# Recollections, Romance And JORI

by Roberta Segal  
Second in a Series

The young doctor spent his Sunday mornings seeing his charges at the Jewish Orphanage of Rhode Island, and driving home the pretty young Sunday school teacher.

The year, 1925. Henry Woolf was superintendent of the orphanage. Laura Sydney taught Sunday school. Banice Feinberg had just opened his practice in pediatrics and was volunteering his time for the medical needs of the home.

Now, almost sixty years later, we are sitting in the living room of Banice and Laura Feinberg, recalling those days. As is often the case when one lifts the lid of history, recollections intertwine, and the story of the Jewish Orphanage, Camp JORI, the Miriam Hospital, Laura Sydney and Banice Feinberg overlap and make for a fascinating glimpse at the history of the Rhode Island Jewish community.

Dr. Feinberg recalls how he and Nathan Bolotow, an ear, nose and throat specialist, took out tonsils on a table in one of the rooms at the orphanage. Ironically, the site is now the site of the Miriam Hospital. Dr. Bolotow would perform the surgery and Dr. Feinberg would administer the anesthesia.

Banice and Laura Feinberg never forget when Maurice Stollerman became the superintendent of the orphanage. The date — the first week of September, 1933. Mr. Stollerman arrived at his new position and wanted to know who provided the medical care and where the doctor was. The new superintendent soon was informed that the doctor and the Sunday school teacher were on their honeymoon. In the years to come, the Feinbergs and the Stollermans often celebrated their common "anniversary."

The community made every effort to provide the children of the home with the opportunities that family life could offer. A program for summer vacations soon became a priority. In the mid-1930s, a house just beyond Narragansett Pier was rented. The "camp," called Cronin's Place, was near Scarborough Beach and overlooked the ocean.

The success of the few summers at Cronin's Place was the catalyst for the camp we now know as JORI. The Board of the orphanage began a search in the Narragansett area for a more permanent site.

Dr. Feinberg recalls some of those involved in the planning for a camp: Benjamin Brier, the chairman of the committee; Alex Rumpier, an active member and donor of many supplies; Henry Turoff, the architect; Elizabeth Gungy; to name just a few.



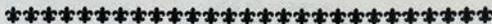
Dr. Banice Feinberg

The property on Clarke Road was purchased and a circle of cabins were built.

After the camp was established, Dr. Feinberg recalls spending a night and day there with the children, from bugle blowing in the morning through the day's activities. He took movies of the children at play, but unfortunately he has not located the whereabouts of the film since his return from the Second World War.

As a doctor who volunteered his services for the camp, Dr. Feinberg made frequent visits to Point Judith. Rarely was another doctor called, but arrangements were made with the emergency room at South County Hospital in Wakefield. Then, as there is today, a nurse was on twenty-four hour duty at the camp.

Camp JORI, or the Joyland of Rhode Island as it was called, remained a facility for the residents of the orphanage until 1942, when due to federal programs for dependent children, the population of the orphanage was reduced to eight. The doors of the Jewish Orphanage of Rhode Island closed, and the camp was retained opening its doors to the entire community much as it does today.



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# From The Editor

by Robert Israel

## The Threat Of Fanaticism

My first exposure to religious fanaticism came at an early age, when I attended the Newport Jazz Festival in 1966 with a friend and we wandered into a building on Broadway that announced free coffee and doughnuts for music lovers. I should have been suspicious immediately, but when you are young, you are often led into places you later avoid as an adult.

As I recall that experience, an innocuous man with horn-rimmed glasses served us our breakfast and while we were eating, read to us from the Bible. Because we were brought up as polite kids, we listened, thinking, let's finish this doughnut and get out of here. Before we could act on that thought, the man asked us if we wouldn't mind stepping into the back room where, he said, we could kneel and pray together in darkness. We thanked him for the breakfast and made fast tracks for the door.

Having grown up in a neighborhood in South Providence where many religions were represented — next door to our tenement was St. Michael's Church, down the street was Congregation Sons of Abraham and on Broad Street an Episcopal Church — religious diversity was not foreign to me. Many of my friends, at any early age, practiced different religions. What caused me alarm in Newport was the level of intensity the man displayed when trying to lure us toward an acceptance of his sect of religion, an intensity which disavows an individual's participation in a religious experience. The intention is to seek a surrendering of individuality for a "higher purpose." This request smacks of totalitarianism — surrendering individual control and consciousness to someone or something other than oneself.

Years later, on an assignment for a newspaper in Minneapolis, Minnesota, I attended a revival meeting in a tent on Lake Street. It was just around sunset, in the summer, and the sky was ablaze with colors, which in the flatlands of the Midwest seems so much more glorious than here on the coast. There were around three hundred people inside the tent, all in a state of great agitation.

When the preacher called on these frenzied people to testify to the Lord, several of them, in a trance-like state, stood up from their seats and crawled on their hands and knees to the pulpit. As they dragged themselves across the dirt floor, they tore their clothing and bruised their shins and elbows, arriving all bloodied. Like the Christians who practice mortification, they were unaware of their pain. I watched them as they cried out and swooned. The preacher stood over them, collapsed bodies, obviously in control. The audience, moved to tears, sang a hymn a thanksgiving.

After several hours, I left. What I had seen was tantamount to mass hypnosis, and it reminded me of the mass rallies of the Third Reich.

What would happen if the preacher had suggested the crowd commit illegal

acts while under his hypnotic influence? That's indeed what happened in Germany and, in the 1970's, in Jonestown, Guyana, when Rev. Jim Jones led his group of believers to death.

While traveling in Colorado last week on vacation, I came close to face with religious fanaticism. I was greeted with it when I stepped off the plane, at Stapleton airport in Denver. In the lobby, a number of placards are on display, Jews for Jesus, Holy Alchemy Church of Arora, and so forth. Yet these placards are mild compared to what else one discovers. In the Colorado area, there are television and radio stations owned and operated for the sole purpose of promoting religious fanaticism. This fanaticism has led one group, a fundamentalist sect of the Mormon church, to commit murder. In last Sunday's *Denver Post*, a front page article described a group of men who call themselves "School of the Prophets," who killed two people, a woman and her 15-month old baby daughter in American Fork, Utah, by slitting their throats. According to the man who committed the murder, he received his orders "from God."

It is the same fanaticism that could be seen in the motives of the men who were arrested for bombing the abortion clinics in Florida. When questioned by police, they said, "God told me to do it."

And, closer to home, in Island Pond, Vermont, what can we make of the religious group still under investigation for allegedly beating their children because the belief that to "spare the rod" is to "spoil the child"?

It would be one thing if these incidents were isolated, performed by people in the radical fringe. This is not the case. There is a growing movement and it is a dangerous movement.

While driving from Meredith, Colorado, to Denver, a distance of 170 miles, I listened to a radio station devoted to rewriting the news and reporting it in a straight-forward fashion, news slanted toward the views of the religious right. Arriving at my hotel in Denver, I watched a television station broadcast the abortion clinic of the Church of Life preached against "liberals and Jews" who promote peace dealings with the "evil Russians."

We have always had a practice of religious tolerance in this country. Yet when people take law into their own hands, when they decide who shall live and who shall die, they are violating the laws which protect us all. When they take to their own airwaves and preach against people, they are planting poison in people's minds that can only lead to destruction. They cannot be allowed to hide behind the cloak of their beliefs and motives, to browbeat a justice system.

Yet this will only punish those who have already committed crimes. What can be done for the crimes yet to be committed? What can we do to keep fanaticism from gaining the momentum it seems to be gaining? The Anti-Defamation League and other groups have been working to do just that, but the threat continues.

citizen. Of course he believed everything, a real "menach" among believers.

**MUSSOLINI RULED ITALY:** When I told a Fascist bigweird my story and mentioned that I was Jewish, he replied: "I once knew a Jew, but he was honest..."

**GOOD OLD USA:** For the first High Holidays, your esteemed paper printed a New Year's message by President Truman, a greeting to Jewish citizens and his best wishes. I broke down and cried.

Hans L. Heimann

to the Editor: In response to your heartwarming essay "Close Encounters" (*Herald*, January 11, 1984), here are three of mine. **NAZI OCCUPIED AUSTRIA:** After "Kristallnacht" the Nazis decided that all Jews must surrender their jewelry to the government as a penalty for the murder of a minor official of their consulate in Paris. My parent's business was run by a "commissioner" who, though wearing a brownshirt once in a while, was good at heart. He offered to take my mother's rings, pearls and other items, my father's watch, wedding band and masonic ring and my Bar Mitzvah necklace to my father's brother who lived in Paris as a French

# Helping Israel To Help Itself

by Irving Greenberg

The present Israeli economic crisis can be a constructive force in the relationship of the United States of America and of American Jewry to the State of Israel. The request for a fundamental economic revitalization plan, in the context of increased American aid for Israel, is George Shultz's contribution to the Jewish assumption of responsibility in history. American ideas, alongside American money, can be an enormous help to Israel at this time because they will help Israel to help itself.

Prime Minister Shimon Peres has called on American Jewish business leaders to increase investment in Israel and to become involved in developing the high technology and productive sectors of the economy. A positive response should include honest feedback, increased productivity demands loosening the stranglehold of bureaucratic intervention and restrictive union work regulations in Israel. In speaking up for greater free markets, more deregulation and a cutback in the swollen government presence, American Jews will be reinforcing the message being sent by the United States government at this time.

The single most stifling force in Israel's economy is the omnipresence of the government and the cumulative bloating of its budget. Of 1.34 million workers employed in Israel in the beginning of 1984, over 400,000 were employed in public service. Many of these jobs were set up to mask unemployment by creating jobs for people who had not sufficient skills when they emigrated to Israel. By the government's own estimate, 100,000 workers should be transferred from the public sector to the private industrial sector. There are not enough workers engaged in manufacturing and productive enterprises and the remaining workers cannot carry the burden of the 30% in government.

The government owns stock in 212 companies (100% of the shares in 175 and the controlling shares in the rest.) These government-controlled companies do an annual business of six billion dollars, or almost one-quarter of the Israeli gross national product. Political factors end up controlling appointments to boards of directors or wage scales or decisions to close or open facilities — all of which cut economic efficiency. Private businesses are discouraged by the combination of access to subsidies, government grants and special help which these companies enjoy.

The key to growth in Israel's economy lies in increasing its exports. However, the export sector is being distorted by the government's manipulation of the currency rates. To put it simply: the government's subsidies for the shekel is converted into foreign currency, especially dollars. In many cases, the level is set artificially so to give a government subsidy to the business involved. At the present time, it is estimated that eight hundred million dollars' subsidy is undergirding the five billion-dollar export sector. The subsidies are a massive drain on government and national resources; they block rationalization of the economy and a true market test as to what Israel can produce and sell competitively in the international markets. In many cases profitability is set by the rate of exchange rather than by the actual production or efficiency of the manufacturer. This diverts the producers into pushing for favorable exchange rates, as against concentrating on getting more productivity, or more reasonable wage levels from the workers, or lower interest rates from the banks. This makes Israel less competitive in the international trade area.

The socialist and social justice traditions of the founders of Israel have metastasized into universal involvement of the government on every matter. Subsidies on basic foodstuffs and transportation subsidies keep these prices artificially low — even for the wealthy — totaled \$700,000,000 last year. Ownership of the land is concentrated in the government. True to its socialist legacy, the government restricts land availability, which reduces building of private homes, although there is a tremendous pent-up demand in Israel for such homes.

To get people to put money into savings, special interest rates and accounts and the amount of days available to make the deposit are all set by government regulation and underwriting of the interest rate. When the textile firm Ata was in

trouble, the government put up the money to prevent the bankruptcy of the firm and selling it to foreign investors. When there was a crisis in the building industry, the association of builders called upon the government to put up money for a stabilization fund to prevent a depression in that sector.

When apartments were built in the Ramat Aviv area of Tel Aviv, a price of \$80,000 was set which was beyond the capacity of the young couples who most desperately need housing. The Mayor of Tel Aviv announced that, by intervention of the government and the municipality, fifty-two of the eighty apartments would be made available at lower prices by waiving the value-added tax, personal property tax, purchase tax, and municipal registration tax. At a high cost, an accidentally selected group of people would benefit from special help, leaving the basic problem of land availability and reasonable construction cost and quality of housing untouched.

The Israeli productivity growth rate was 5.1% annually between 1965 and 1971, but dropped to 2.5% annually between 1975-1983. During the last decade, inflation skyrocketed to an 800% annual rate. There is no question that substantial cutbacks in the government and recession can play a major role in curbing inflation and stimulating productivity. There is resistance to such a program for fear that unemployment will lead to *yeridat* — an outflow of people — at a time when Israel has been cut off from immigration from the Soviet Union. The fear is real, but Israel cannot exist on artificial subsidies. Part of the cost of coming back into history is to take up the hard day-to-day road and to risk the falling out of those who are not up to the challenge. This comment is made with gravity and seriousness, for surely it is crucial to world Jewry that Israel not shrink. However, just as the inflation ultimately proved to be the cruelest tax on the poor — because indexation could not keep up with inflation, anyway — so is the artificial protection a burden on all in the Israeli economy; it is leading to a harder life, an economy unable to compete, and a slow population loss that is more deadening in the long run than a fallout now.

But have not American Jews objected to U.S. intervention in Israel's politics? This is the fundamental distinction between American pressure for Israel to heal its own economy — which should be welcomed — as against American dictation of Israel's security policies which could be a threat to survival. The single strongest guarantee of Israel's future ability to make security decisions that are in its own best interest would be to clean up the economy now and to prevent a permanent and crippling expansion of dependence on American aid.

## Candlelighting

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## Beth Am-Beth David Forms Choir

For the first time in many years a choir will join the congregation at Temple Beth Am-Beth David in chanting the Sabbath prayers.

The adult choir, composed of members of the congregation, will make its debut at the Family Service, Friday evening, February 1, appropriately, Shabbat Shirah — the Sabbath of Song. The public is invited to attend the service at the Temple (40 Gardner St.).

The choir was formed by Cantor Steven W. Dress and will assist the Cantor in performing the liturgy. "It is not our intent," Cantor Dress said, "to preclude the congregation's participation in the service. The members of our Temple enjoy raising their voices in song and prayer and we feel our choir will encourage more of it."

It was that eagerness to participate that made formation of the choir comparatively easy. "Since most of our members are familiar with the melodies they were eager to join the choir and easy to train," Cantor Dress said. "After only one call for members we had more than enough to make up

the choir."

The choir's role is two-fold: first, to join the congregation in chanting the familiar melodies and, second, to periodically perform other liturgical selections with the goal of creating a familiarity with and better understanding of Hebrew Religious Music.

The group has been rehearsing several times a month since September under the direction of Pierre Masse, an accomplished musician, music teacher and choir director.

"I really don't know whether it can be considered an accurate barometer of how the congregation feels about the choir," Cantor Dress noted, "but there has been an enthusiastic response by the congregation to a recently-established Music Fund at the Temple."

Members of the choir are Sharon and Alan Corin, Jody Dressler, Cathy and Paul Finstein, Erica Karmin, Betty-Ann Pierce, Mona Scheraga, Micki and Robert Silverman, David Slitt, Robert Sock and Barbara Zenofsky.

### Rosens Announce Birth

Rabbi David and Marcie Rosen announce the birth of their son, Dov Shimon, on January 13. The brit milah will be on Monday, Jan. 22 at 10 a.m., at Temple Torat Yisrael, 330 Park Ave., Cranston. The community is cordially invited to attend.



The members of the newly-formed Temple Beth Am-Beth David choir in the Temple sanctuary. They are (front row from left) Cathy Finstein, Barbara Zenofsky, Sharon Corin and Erica Karmin; second row from left: Paul Finstein, Mona Scheraga, Micki Silverman, Jody Dressler and Alan Corin; third row from left: Robert Sock, Robert Silverman, David Slitt, Cantor Steven W. Dress and Pierre Masse, choir director. Betty-Ann Pierce, another choir member, was not present. The choir makes its debut at the Temple during Friday Family Sabbath Services February 1.

### Cranston Hadassah Events

Cranston Hadassah plans the following events: On January 19, an Oneg Shabbat will be held at the home of Helen Abrams. Guest speaker will be Ben Wade, a writer for the Providence Journal-Bulletin.

On February 6, an educational get-together will be held at the Villa Del Rio Clubhouse in Warwick. Goldie Green will be hostess.

For further information, phone Arline Buckler, 421-4769.

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## Special Report:

# A Visit With Ethiopian Jews In Israel

by Michael Fink  
Special to the R.I. Herald

It was among plagues in Egypt that the Hebrew slaves followed Moses to Canaan, the promised land. This season, fleeing famine and chaos and ancient conflicts, the landless Jews of Ethiopia are arriving in large numbers — virtually an entire community — into the land of their prayers, Israel. My story is a series of impressions of this exodus, called "Operation Moses." Partially funded by a Mellon Grant from RISD, I traveled the crowded Christmas sky with books, letters, and a cache of phone numbers and addresses, to try and meet the Beta Israel, as they call themselves, the Falashas, ("Outsiders"), as they are known by others in Ethiopia.

I came to pursue the question: What will become of Falasha crafts in clay, cloth and metal, when the people are absorbed into a "modern" society?

Two organizations furnished me with introductions. The Jewish Federation knows officials of government programs. The American Association for Ethiopian Jews, which has been critical of Government and of Federation, policy, supplied me with direct addresses of Falashas themselves. A former RISD student, Yaron Meshorer ("Aaron the Poet") served me as guide, chauffeur, translator, photographer, host. Since he was finishing a final day of flying a helicopter during reserve military service, I spent my first days alone. At the Museum of the Dispersion, I found a rich collection of photographs and slides on the Falasha people, their village life and their blacksmithing trades and crafts.

### Meets Yona Bogale

During the following day, using the

Ethiopian Jewry, I took the good cheap Israeli bus to Petah Tikvah outside the city. I was seeking the eldest Falasha, prophet and aristocrat, who had been brought to France by Professor Falovich as a boy, Yona Bogale.

At an ordinary apartment in a "white" neighborhood, I was greeted by two exotically garbed black girls who told me that Yona would return shortly. They brought me a pretty demitasse of excellent coffee on a tiny tray. But they remained in the kitchen preparing a sizzling aromatic Ethiopian feast.

I looked around the room and recognized objects from their photos in my books. The fancy flyswatter. Yes, an elaborate handle holding a kind of horseshill, that is used by men of distinction in Ethiopia to whisk away flies during a conversation. Here it serves as a memento and wall hanging. A lopsided wicker bookshelf holds rare old books on Ethiopian Jewry, titles from my bibliographies. Handsome framed photoprints of the Falashas of 1900 rest on the top shelf. But when I asked if I might look at the books while I waited, one girl said firmly, No. So I sat for an hour, afraid of being evicted if I made sound or movement.

Presently, three young black men entered to meet and greet me. Brothers, and grandnephews of Yona, they shook my hand, Africa style, and stated their names: Babu, Yacob, Uri. A few moments later, the door opened and Yona Bogale emerged from shadow. I had seen pictures of him and heard his reputation. I was calmly excited at the absurd honor of sharing this small space and time. We had walked in on each other. A straight but frail old man, he spoke to me in French. We had in common, I had spent a year in Paris. So had he, half a century



Prof. Fink (left) records the singing voices of the children while their teachers listen at the Absorption Center in Israel.

earlier. We talked of that. I asked about the process of absorption. He told me conditions were terrible in Ethiopia. Refugees arrive with malaria, malnutrition, flies, eye diseases. Falashas choose to be Israeli. They make claim on a promise. He showed me autographed books on Beta Israel dedicated to him. I enjoyed sitting with him, in a dim light. Having met Yona Bogale, I would be trusted by other Falashas. To shake his hand without an official or intermediary seemed the point of my journey.

### Visits Falashas In Safed

Yaron and I traveled to Safed, home of the mystic movement called Cabala, currently a religious and artistic colony, a city of curving cobbled streets and romantic doorways. Here we found villas devoted to the reception of recently arrived refugees. Driving north we had seen in each town we passed little groups of thin black figures dressed in colorful cotton shawls and turbans. Like seeing first a lone bird and then a flock, they became part of a landscape. But here groups of children at recess, young people in afternoon courtyards, turned into a disturbing spectacle of a displaced population caught between a past and present both unavailable. For an instant I was home in America. But these people arrive not as slaves but siblings. No fear on either side. We were all Jews, and what we were going to do about it?

Their teacher is an Auschwitz survivor. They respect her. A very big moment in our histories. Falashas were coming in the thousands, right now. I don't know why. Was the Government embarrassed into accepting them? Was the delay costly in terms of lives and pain? Was there a deal behind this great migration? Or was it Begin's moral decision coming forth in the fullness of time?

A remarkable phenomenon. A small society with many problems, high unemployment and inflation, receiving an influx of diseased and indigent blacks because they shared the same spiritual symbols. Would world Jewry be changed by the history and ecology of the Falashas, incorporating them within national and religious life? Or would Falashas lose their wealth and their poverty in the same moment?

We located social worker David Bedien, just back from a tour of Ethiopia. He showed me the drums and dolls he brought back. They smelled strongly of charcoal fires. They also burn cattle dung in the villages. City life in Addis lifted one to education and another world.

Yaron has learned to like the admire these people. During our drive to Tel Aviv and my hotel, we talk about Israel. Not an easy country to live in. But never boring. Will it endure?

I spent each morning at the hotel calling the offices of the Jewish Agency in Jerusalem. I could not tell if they were reluctant to arrange a tour of an absorption center, or if the problem were one of time pressure. I pleaded, threatened, waited, left messages. I didn't really need their permission. I was testing their courtesy.

Finally I received word that I would be expected at Gvat Olga, a center of which they were proud. These centers exist throughout the land. Israel was founded on the concept of mixing children to forge a new Jewish type free from exilic traits. Israel is good with children. In truth, some absorption centers work better than others. On the West Bank the religious community accepts the Falasha with spirit. In Beerseba, there is resistance to them. Newspapers report the difficulties of the assimilation process.

In Gvat Olga we were presented to Miriam Duby, Dutch born in occupied Holland, 1944. She listed the problems and opportunities she encountered. The women have never seen a staircase, never used a bed, a faucet, a toilet. The plane moves them not only through space but through time. I asked, but don't they bring something with them? Food, and the way they grow their food. Clothing and the way they spin and weave. Pots and their knives, which they make from clay and metal. Their midwives, everything independent, traditional, and personal? Miriam listened, but told me to wait. They want to blend in and forget. Israel wants them to blend in and forget. In a few years,

Continued on next page

## Dr. Fink Discusses Visit To Absorption Centers In Israel

On Saturday evening, January 19, Congregation Beth Shalom, 275 Camp St., Providence, will be sponsoring a special Melavah Malka program. Dr. Michael Fink, Professor of English at Rhode Island School of Design, will be presenting a program on his recent trip to Israel to visit the Falasha absorption centers. Dr. Fink met many of the Falasha who managed to escape from Ethiopia in recent months and will be giving a most interesting lecture accompanied by pictures and slides.

The program begins at 8 p.m., and will be followed by coffee and dessert. There is no admission charge.



At the Absorption center in Gvat Olga, Israel, a young Ethiopian Jew, who had never seen a bicycle before, learns how to ride with the help of two Israeli children. (All photos by Yaron Meshorer)



The faces of Ethiopian Jews.



Prof. Fink meets with a group of Ethiopian Jews.



Continued from preceding page  
 in a generation, the past will return. She impressed Yaron and me with her caring. One remark disturbed me. She said the men are vain. They like to spend their allowance on large quantities of beer. They neglect their children and wives. I had not observed this in Afula. I wondered if she misread their style. She resembled our American Indians. Would they suffer the same fate?

We went outside to find a classroom. A young man took a kerchief and, waving it rhythmically in front of him, moved toward us, with cohorts on either side. Rather like a herd of stately African animals, the movement collective, a guarded greeting. I knew instantly the meaning of the gesture. This was a translation from the flyswatter. They shake hands African style, like street kids in Harlem. No gesture is hostile or suspicious, but rather, restrained. A quest for dignity, a mutual meeting.

Women crouched on the ground. Children moved among the legs of their elders, dark faces looking up with big dark eyes set in white globes. Some in fact still had flies hovering around the eyes and cheeks. Men and women wore either African shamahs, cotton shawls over head and shoulders, or western clothing. The classroom was the highlight of the day. Children sat at two long tables. They drew pictures of the huts of Ethiopia, tepee shaped tukuls, with the Star of David on top. I also got them to sing for my tape recorder. They smiled with shy or open pride.

The teacher, a Moroccan drama coach, spoke to me in French. He was teaching the Hebrew alphabet. "Their sense of time is African. One must be patient." He fervently and eloquently wished that their "pastoral virtue" would not be dissipated during this education. I was moved by the articulate precision of his hopes for them, close to my own.

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## Around Town

by Dorothea Snyder



High cheekbones and penetrating intense eyes attracted me to Anna Berger. Studying her photo, I realized that she resembles Ann Bancroft.

I thought I might be the first to make this revelation to her. I wasn't.

She told me her husband looks like Mel Brooks. "I go back and forth to California for my work. It's so funny when you go car riding. You always look to the next car to see what celebrity might be there. A lot of neck stretching. One time we stopped for a red light. The couple in the next car got very excited. They said, 'Look, there's Ann Bancroft. There's Mel Brooks.' The resemblance isn't that great between her and me. We're built physically different. If there is any resemblance, I am most flattered."

Anna Berger will be appearing as Mrs. Beckoff in "Torch Song Trilogy" on January 25 and 26 at the Providence Performing Arts Center Theatre. She had been the understudy to actress Thelma Lees during this company's tour until last week.

Her background in theatre and television is impressive. She created the role of Goida in "Tevya and His Daughters." Her switch from a Goida role to Mrs. Beckoff in "Torch Song Trilogy" is "the beauty of being a character actress," she says. "It's the best kind of actress to be. So many roles from which to choose."

She asks me if I ever heard of John Garfield. (My pulse bleeps higher. He was my Saturday and Sunday matinee idol. I can still see that wry expression big as life.) "Oh, yes," I sigh, and she tells me that John Garfield originally was with the Group Theatre and played the part of Siggy, the taxi driver in "Golden Boy." When he revived it, he was the lead. I played his sister. I had the most wonderful time. He was magnificent. I was lucky to be in the same cast as his sister. Her show and toured all over the country. Getting back to John Garfield. When I joined his company, everyone warned me he was a romantic young man. Watch out. I was told. I was one of two girls in the cast.

I was terribly young. If he showed any interest, I wouldn't have known how to handle it.

"Sure enough, on the first day of rehearsal, I felt John Garfield staring at me. I was getting nervous. At the end of rehearsal, he led me by my hand to his dressing room and sat right down at my feet. Oh what was I going to do. He looked straight up at me and said, 'Tell me all about Mae West.' I loved him so much. He was so kind and so compassionate in so many ways. I valued him as a friend."

"I had wonderful opportunities to work with Fredric March. He was one of the greatest actors on stage and in films. I was on the Broadway stage with him and did a movie with him."

"I worked with Tyrone Guthrie who was a genius. When we were in Minneapolis, I had to visit the theatre and pay homage. Everybody giggled when there in the lobby I embraced his bust. So many nice things have happened to me. I've done a lot of Broadway, seven or eight shows, and toured a great deal."

This is the first national tour Anna Berger has accepted. "I've gone out on short tours, but never a long one," she says. "I went to see 'Torch Song Trilogy' in New York and thought it was one of the most important theatre pieces I had seen in a long time."

"When I saw the part of the mother, Mrs. Beckoff, I said that's the part I must do. I called my agent to arrange an audition. I accepted the national tour with the great support of my husband and children. I just love the play. I am so thrilled to be playing it."

The morning after her first performance in Richmond, Virginia as Mrs. Beckoff, she sounded pleased and happy. I spoke to her by telephone. "The audience was fantastic. They picked up on everything. They laughed at everything. So much in love affair. At the end of the play, we had cheers and a standing ovation."

"In 'Torch Song Trilogy', the audience goes through every emotion, laughter and tears," she says. "There is so much

## Compassion Over The Floodlights



Anna Berger

humanity and humility. I think everybody strongly. I don't think homosexuality really is the big issue. I was in the theatre one night watching the play. I heard a woman crying and saying, 'You don't have to be homosexual.' I went through everything Arnold went through. I went through being rejected by boyfriends. I went through the feeling of being used and exploited. I feel so often I'm not accepted conventionally."

Anna Berger says, "Torch Song Trilogy" is about a drag queen, but I'll tell you something, it's very universal. A lot of people get offended about the graphics in the one scene that gets so much attention. . . . If only they would take it for what it's meant to be which is to point out the loneliness and emptiness of a life without commitment and no future. I think everyone can identify with that. It's a very touching scene, but you laugh at it. You laugh with it, and underlying that is the significance."

As Mrs. Beckoff, Anna Berger does not appear until the memorable third act. I asked her what she does with her time during the first two acts. "I'm glad you asked me," she answers. "That's very interesting. That's fascinating. Because yesterday was my first opening. I was in there 45 minutes before curtain time. I wanted to make sure my make-up was on right. I wanted to walk around in my costume and my shoes and feel very familiar with everything. I wear a wig in the show and I wanted the wig to look like a part of me. Even though I don't come on until the last act, every moment last night was taken."

"She praises the superb company in 'Torch Song Trilogy.' "I have the most marvelous and supportive people that any actress could ever want. The cast was with me totally, and in my dressing room they were hugging me, presenting me with flowers and gifts and notes."

The only criticism about the play I raised to Anna Berger was its length. "I have heard this and it may be a little bit long," she replies. "Who wants to lose those extra minutes, that extra touch. Yes, it may be a little long for people. It's a late show. People get tired. When I think of areas that may be cut, I think of the treasures that would be cast aside."

We toss around the role of the mother, Mrs. Beckoff. I express how I loved her

character and how I can understand Anna Berger's desire to play it. "She's a woman who loves her son. She doesn't understand this kind of life. She would like her son to be married conventionally and have children. She wants to be a grandmother. Here she is a widow retired in Florida."

"She would like to be able to say to her friends, 'My son, the doctor.' She has to say, 'My son, the drag queen.' It's difficult and terribly frustrating for her. She's intelligent and knowing although she comes out with very hard statements spoken out of frustration and unhappiness. Nothing is ever said without love. She'd like to be able to change things. She thinks Arnold has some kind of unfamiliar sickness and never thought homosexuality would strike home. She's a very human human being, separate, bright and knowledgeable. She is indeed motherly and very affectionate. She never loses her love for her son. It's a big thing for her to acknowledge this. The play is about love and respect and so honestly written that you can't help but respect it."

Anna Berger always views the theatre as the forerunner of everything. "We're living in an age of openness and honesty. I dare say today mothers are being helped with more understanding. I think this play is a great opportunity for anybody in Mrs. Beckoff's situation to see this play."

Anna and her husband Robert Malatzky have two daughters Susan and Joanne. Susan is a hair stylist; Joanne, an actress. Her daughters in earlier years were with her on Broadway when she appeared in "Rose Tattoo." When on tour with Herschel Bernardi, her daughters, through the efforts of Joanne, were hired for the movie "Goodbye Columbus." "They were the two chubby little girls scooping food at the buffet table," she says, getting a kick out of remembering it.

"My husband," she adds tenderly, "is the staunch reason I can fulfill my career through marriage. Many times when I was away, he was handling a most difficult job in New York. . . . his career, taking care of the kids and the house. Never once did he say it was too much for him. 'I'll help you pack and be here when you get back,' he always says. 'He's super. I lucked up.'"

Anna Berger looks forward to her arrival here next week. "In all my travels, I have never been to Providence."

## Miriam Fried Performs At PPAC



Miriam Fried, classical violinist will perform with the Rhode Island Philharmonic Orchestra on Saturday, January 19 at 8:30 p.m. The performance will take place at the Providence Performing Arts Center. Alvaro Cassuto, Music Director.

## Dramatic Mime

(continued from page 1)

knocked on the door. Luckily it was a Jewish family with many children who attended school across the border in Russia. They took him in and promised to help. Until he reached Russian soil he knew he could be sent back to a certain destiny, death. The next morning, the family dressed him in children's school clothing, gave him a portfolio to carry and he crossed over the border safely with the other children. From there he worked his way toward Moscow. Many years later he heard his whole family had been killed. Only a brother who had emigrated to Palestine in the 1930's to start a kibbutz remained.

Vladislav's pride is evident when he speaks of his father. He explains how his father built a good career for himself and security for his family. Less than ten years after arriving in Russia without knowing the language and without the help of an education, Vladislav's father had reached a high level position in industry. At 25 years of age he had risen to the top of his profession. Unfortunately he realized the destitute of opportunities for his children. He refused to join the Communist party and he was still considered a Jew. His children's futures were already limited by these realities. He vowed to change this. Meanwhile, Vladislav had become infatuated with the idea of acting without speech while attending camp. Although he was only 11 years old he knew he loved performing and wanted to create a life on the stage. As the performances grew more frequent his desire to become a mime increased. For two years he studied with the Moscow Ensemble of Pantomime perfecting his art. The shows were professionally produced with all the theatrical accoutrements of lighting and stage. The company was nationally renowned and respected. Vladislav was 22 when the family made the decision to apply for permission to leave Russia. Although it took only two years for the application to be processed, Vladislav was forced to quit work during the waiting period.

The family took a big chance in applying for this emigration, Vladislav explains. Once the file is created and the government knows a family wishes to leave, special attention is given to them and they are watched for any possible violations. In recent actions may be misconstrued and convictions are likely. There are no rules to

consult as to who may emigrate. Vladislav thinks a small group in each town actually decides who will be allowed to leave. He refers to some small towns where almost everyone is granted permission to emigrate usually within three months. Other places he says, keep people waiting over ten years. He tries to explain why although this is taken seriously in Russia there is a different perspective about the position of these refusniks. Yes, it is tragic, but people waiting for permission to leave don't think it is as awful as people here do. In Russia one expects to get a hard time from the government when asking for emigration papers. Still he feels very badly about his friend who became an informer for the Russian government in desperation after waiting ten years for permission to leave the Soviet Union. Unable to get a job, Vladislav says sadly, his friend had no choice if he wanted to survive. Life is difficult for the Jew in Russia. Vladislav reiterates. Perhaps that is why he finds it difficult to be identified as a Russian in this country. Even though he was born in Russia, his nationality is considered by the government to be Jewish.

When the family was permitted to come to this country three years ago, Vladislav resumed his art in Boston. He co-founded a company called the Royal Mime Group with three other mimes and took to the streets to spread the word about mime. He auditioned for a place in Marcel Marceau's summer seminar at the University of Michigan at Ann Arbor. Only seventy-nine students including nine international mimes were accepted and Vladislav was one of them. Performing for the master of mime was an exciting and exhausting experience. Vladislav recalls "We practiced for almost twelve hours a day in classes and then went to our rooms and practiced some more. We would perform for Marcel and he would critique us, rather brutally sometimes, but always honestly. He was an enormous help in learning."

Vladislav feels mime, emotion expressed through movement, is something everyone can do all of their life. Children are born with mime. Vladislav glows as he gracefully gestures with his arms. But television is killing imagination and video games improve skills but not creativity. European style mime must be introduced to Americans. It is not the clowning gestures Americans associate with mime as much as a dramatic language of the

body. "The less you say, the more you leave to the imagination of the people," Vladislav insists excitedly. He jumps up to demonstrate and begins to stalk across the room with beautiful flowing movements. "A mime learns to build tension and then relieve it." He releases an imaginary arrow from his imaginary bow. "One of the things I love so much about mime is teaching it to others. I love to see children

and adults use their imagination. Mime is the international language." Indeed, mime is an art form from a simpler, more innocent time that holds as much relevance for us today.

Vladislav Tenebaum is planning a series of workshops and performances in the Providence area. Interested persons are encouraged to watch for the debut of this talented and spirited artist.

## Church & State

(continued from page 1)

part of the town's Christmas display. In Marsh vs. Chambers, decided last year, the Court upheld the Nebraska legislature's practice of opening each legislative day with a prayer by a state-employed Christian chaplain.

The Supreme Court continues to be closely watched on their handling of two controversial religious issues, prayer in school and an organized "moment of silence for prayer and meditation." Earlier this year, the Court affirmed a lower federal court decision striking down an Alabama statute permitting state-written school prayer. Professor Sexton emphasizes, however, that prayer in school was not outlawed. Individual students have always been free to pray on their own, silently or otherwise, as long as they don't disturb the class. The test of its constitutionality, he stresses, is the role of the state in the prayer.

Rabbi James Rudin, Interreligious Affairs Director of the American Jewish Committee, A.J.C., adds that besides its unconstitutional nature, prayers in school are a "very divisive element." Who could write a prayer to satisfy each separate religion, asked Rudin, adding, "What would it say?"

Having gone to public school in Virginia, Rabbi Rudin recalled being asked to leave the classroom while prayers were being recited and the feeling of being "left out" along with his Catholic classmates. By the fifth or sixth grade, the prayers had become a joke to the students. "In this way it became a divisive rather than a positive element," said Rudin.

As for the "moment of silence" issue, nearly everyone would recognize a teacher's right to call for silence in the classroom during the course of a school day. Periods of contemplation are invaluable and a call for silence necessary. "But problems arise," notes Professor Sexton, "when the state attempts to set the agenda." It is important, therefore, to look

at such instances on a case by case basis. He should hold the Alabama "moment of silence" statute unconstitutional since, given the background of Alabama practice in the schools, it would be clear that the "moments" would be used for prayer, not contemplation.

Just as "silent meditation" is considered by many to be a "back door attempt" to get prayer and religion into the public schools, so too is the recently enacted Equal Access Law. The legislation prohibits public secondary schools, which receive Federal financial assistance, from denying equal access to any students wishing to conduct club meetings during non-instructional periods on the basis of religion or politics. In the setting of a time-structured public school — as opposed to the voluntary nature of college — where students are impressionable, equal access is likewise termed a "divisive" element. This legislation also means that clubs such as the Ku Klux Klan, American Neo-Nazis, and various cults could freely infiltrate the public school system.

The key issue, according to John Sexton, is once again the question of state involvement or state sponsorship with clubs of a religious nature.

Rabbi Rudin stresses that government need not be hostile to religion, simply neutral to it. "What has kept American religiously vibrant for over two hundred years, he says, "is that religion is voluntary." Senator Kennedy echoed these sentiments when he said "the proper role of religion is to appeal to the free conscience of each person, not the corrective of secular law."



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ENTERTAINMENT NIGHTLY

## Social Events

### "A Bintel Brief" Highlights Adult Jewish Education

The Winter Session of the Bureau of Jewish Education Senior Adult Discussion Series will begin the week of January 29 and continue for four weeks. The popular series, which the Bureau sponsored last year, will have as its theme, "A Bintel Brief... Letters from the Fauwitz." "A Bintel Brief" were letters to the editors of the *Jewish Daily Forward* in a format that predated "Dear Abby." The poignant questions asked by the immigrants and the sensitive answers given by the newspaper editors reflect a complicated and unsettling era in Jewish history.

Co-ordinator of the series is Ruth Page. The Series will be held at the following locations: Shalom Apartments, Warwick — Tuesdays, January 29, February 5, February 12, and February 26 at 10:00 a.m.; Temple Torat Yisrael, Cranston — Tuesdays, January 29, February 5, February 12, and February 26 at 11:15 a.m.; Charlesgate North Providence — Tuesdays, January 29, February 5, February 12, and February 26 at 12:45 p.m.; Jewish Home for the Aged, Providence — Tuesdays, January 29, February 5, February 12, and February 26 at 2:00 p.m.; Jewish Community Center — Wednesdays, January 30, February 6, February 13, and February 27 at 12:45 p.m.

### B'nai B'rith Youth

B'nai B'rith youth organization is the largest and oldest Jewish youth organization in the world. Its international programs involve over 25,000 Jewish youth throughout the United States, Israel, Europe and South America. The organization offers tremendous opportunities in all the positive aspects of being a Jewish teenager recreationally and cultural. The group is designed to bring together Jewish youth in an atmosphere where friendships are made and Judaic concerns developed. B'YO-Alph Zadik Aleph (AZA) and B'nai B'rith Girls (BBG) comprises a meeting ground for social activities within the confines of the Jewish community.

Anyone interested in securing information about becoming a member of B'YO or serving as an adult advisor, may contact David Hochman at (401) 421-4111 or our Regional office (617) 566-2067.

### Frye's Celebrate 50 Years Of Marriage



Betty and Leo Frye celebrate Golden Anniversary.

Betty and Leo Frye of East Providence will be celebrating their Golden Anniversary on January 29, 1985. Married for 50 years, they have two daughters, Joan Priluck and Donna Lewis. They also have four grandchildren: Susan, who lives and works at General Dynamics in Israel, Andrea and Jill, who both attend University of Maryland and David who attends Rensselaer in Troy, New York. Congratulations!

### Neufeld's Announce Birth

Mr. and Mrs. Herman Neufeld of 4 Dartmouth Rd., Cranston would like to announce the birth of their first child and son, Marc William, on October 26, 1984.

His maternal grandparents are Mr. and Mrs. Nathan Eisenstadt of 461 Roundhill Court, Warwick.

He is the grandson of Mrs. Graciela Neufeld and the late Wilhelm Neufeld of Lima, Peru.

### 10th Norton Antique Show Planned

The Land Preservation Society of Norton presents the 10th Norton Antiques Show at the Norton Middle School, Rt. 123, in Norton, MA. The show will be held on Saturday, January 19, from 11-6 p.m. and Sunday, January 20, from 10-5 p.m. Over 55 selected exhibitors of fine antiques will attend. Home-made meal and refreshments will be available. A donation of \$2.50 is requested. Early buyers may enter Saturday at 10 a.m. for a fee of \$5.

## Women's American ORT

The Rhode Island and Southern Massachusetts Region of Women's American ORT is sponsoring many attractive trips for students ages 14 through 19. Richard Deutsch, an educational travel consultant, has been organizing tips for many years in the Providence School Department.

In the summer of '85, students will have the opportunity to tour the American West. Students will fly from Boston to Denver, Colorado to begin this unforgettable 35-day experience, visiting places such as the Grand Canyon, and Yellowstone National Park. This trip includes airfare, 34 nights lodging and admissions for the unbelievable price of \$1850.

Other trip plans include: a ski weekend at Loon Mountain, New Hampshire, March 8 - 10, and a Dude Ranch weekend in the Adirondack Mountains in June, for \$150 each.

The proceeds from these trips will benefit the Maintenance of ORT Training Programs throughout the ORT Network. For further information call Richard Deutsch at 738-6687.

## A Good Impression

Blackstone and Bay Island Chapters of Women's American ORT will hold a combined meeting Thursday, January 24 at 10 a.m. at the home of Helene Brodie, Cranston.

The guest speaker will be Sarah Medeiros, Wardrobe and Image Consultant of Corporate Gift Selection. Her subject will be "You only get one chance to make a Great first impression."

For directions and further information contact the Women's American ORT, 802 Oaklawn Ave., Cranston, or call 943-5995 from 10:30 to 4:30 daily.

## Sojourner Seeks Hotline Staffers

Sojourner House, which offers comprehensive services for battered women, is looking for volunteers. Volunteers are needed to staff the Hotline, to work directly with women in our Safe Home Program, and to train as Speakers for our Public Awareness Program. A few hours of your time each week could help break the cycle of violence in many women's lives. A staff training for all new volunteers will be held: Wednesdays, February 6 and 13 from 7 to 10 p.m.; Saturday, Feb. 9 from 9 to 4 p.m.; and Monday, Feb. 11 from 7 to 10 p.m. All interested women are encouraged to call 751-1262, as soon as possible, to register or to get more information. Deadline to register is Feb. 1.

## South Area Singles

Is there a budding star inside you waiting to come out? Have we got a class for you! Shalom Singles (35-55) of the South Area Jewish Community Center is sponsoring a special 8-week workshop of improvisations and theatre games based on material from the heartwarming *Bintel Brief*. The class will culminate in a final presentation.

"Act Up" will meet for eight consecutive Wednesdays beginning Wednesday, February 6, from 8:30 p.m. at the Center, 1044 Central St., Stoughton.

Teacher Judith Rubinger has performed and directed professionally, and taught drama in New York, Los Angeles and Jerusalem.

The fee is \$30 for members and \$45 for nonmembers. Pre-registration by January 31 by sending the fee to the Center; checks should be payable to the SAJCC.

## Marcel Marceau

Would you like to see a once-in-a-lifetime performance of the best mime in the world? There is only one Marcel Marceau! Join Shalom Singles (ages 35-55) of the South Area Jewish Community Center on Thursday, February 28 for an 8 p.m. live show at the Colonial Theatre in Boston. A chartered bus will leave from the Center, 1044 Central St., Stoughton at 6:45 p.m.

Marcel Marceau's artistry is so great that it has already taken its place in theatrical legend. Don't miss this rare opportunity for unforgettable evening. You must pre-register by mailing a check, payable to SAJCC by Friday, February 1. The cost is \$12 (includes transportation and ticket) for members and \$16 for nonmembers. Call Liz at the Center for further information, 821-0030 or 341-2016.

## Creative Cuisine

Create a sensation at your next dinner party or holiday celebration! Sign up now for "Creative Cuisine" at the South Area Jewish Community Center, 1044 Central St., Stoughton. Come learn fabulous — yet uncomplicated — Kosher gourmet specialties, hors d'oeuvres, desserts, soups and more. The format will be discussion, participation and sampling, of course. "Creative Cuisine" will meet for eight consecutive Tuesdays, from 9:15-11:15 a.m. at the Center beginning Tuesday, February 5. The course fee is \$30 for members, plus \$15 food cost, and \$36 for nonmembers, plus \$15 food cost. The course will be taught by four local gourmet cooks. Give yourself a special treat for the new year, and sign up now for "Creative Cuisine" by mailing a check, payable to SAJCC, by the deadline of Tuesday, January 29.

Please call Liz, 821-0030 or 341-2016 for more information.

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## JCCR Singles

On Sunday, January 20, Lee P. Krasner will be the guest speaker at the JCC Singles Brunch, 11 a.m. at the Center. Mrs. Krasner is chairperson for the Economic Opportunity Sub-Committee of the Black-Jewish Dialogue Group of the Jewish Federation of Rhode Island Community Relations Council. Her topic will be "Black-Jewish Relations after Jesse Jackson." The cost to members is \$3.50, nonmembers' cost is \$6.

## Adult Services At JCCRI

The Winter Film Series sponsored by the JCCRI Adult Services Department starts Sunday, January 27, with *West of Hester Street*, an acclaimed docu-drama about a little-known chapter in American Jewish history.

Showtime is 2:30 p.m., and admission is \$1.95. Historian Bartholomew Schiavo will lead a discussion following the film. Coffee and cake will be served.

The JCCRI Adult Services Department is offering a Yiddish Conversation Group that meets every other Wednesday at 7:30 p.m. meeting, January 23. Whether you're fluent, semi-fluent, or would like to listen and learn the "mameh-loshn" (mother tongue), please join us. The group meets for informal discussions and conversation, and also reads poems and short narrative pieces. Edys Markovitz is the facilitator. Fee is \$2 for JCC members, \$3 for non-members, for the series.

Newcomers to the area are invited to the JCCRI on Sunday, January 20 at 11 a.m. for a Bagel and Cream Cheese Brunch. Bring along your "Trivial Pursuit" game and meet the JCC staff and new people. Information and materials for newcomers to RI will be available. Fee is \$1.00 per person. For more information call 861-8800.

## International Graphic Designers Hold Workshop At RISD

Three internationally known graphic designers will deliver public lectures during the second annual, week-long Information Graphics Workshop at Rhode Island School of Design. Nigel Holmes, graphic designer and executive art director for *Time* magazine, will speak on January 21; Edward Miller, former editor of the *Allen-ton Morning Call*, will discuss "The Editor's Perspective" on January 22; and Edwin Taylor, former design editor of the *Sunday London Times*, will speak on "Newspaper Graphics" on January 23. These lectures will be held at 8 p.m. in the RISD Auditorium, 2 Canal Street, Providence and are free and open to the public.

Sponsored by the RISD Continuing Education Department, the Providence Journal Company, and the Society of Newspaper Design, the workshop, which will be held January 20-26, will be attended by twenty art editors and graphic designers from all over the country. The workshop is designed to teach ways in which graphic designers can present and convey information. Although traditional graphs, charts and maps will be explored, the program will challenge participants to present information both accurately and creatively.

Other guest lecturers scheduled during the workshop include David Gray (RISD '63), managing editor of graphics for the *Providence Journal Bulletin*; Krzysztof Jenk, a faculty member at RISD who, during his career in Poland, was one of that country's leading teachers of graphic design and typography; Robert Lockwood (R.I.P. News Graphics); and Louis Filice, editorial art director for the *New York Times*. These lectures are open to workshop participants only.

## CCRI Offers Dance Courses

Dancing comes in all different styles this spring at Community College of Rhode Island. Non-credit courses in dance will be offered through the college's Office of Community Services beginning January 29.

**Ballroom Dancing I** is for singles or couples who want to learn or just brush up on the waltz, fox trot, rumba, tango, cha-cha, jitterbug or line dances. The course will be offered twice on Tuesdays from 6-8 p.m., and another class from 8-10 p.m., beginning January 29. **Ballroom Dancing II for Seniors** will meet Fridays from 7-9 p.m., starting February 1. **Ballroom Dancing III**, a continuation course to help students refine their style, will be offered on Tuesdays from 6-8 p.m., and also 8-10 p.m., and **Ballroom Dancing II for Seniors** on Fridays from 7-9 p.m., starting April 2. All ballroom dancing classes will meet at the Knight Campus in Warwick for eight weeks. The fee is \$25 for each course.

**Middle Eastern Dancing**, to be taught Thursdays, 7:15-8:45 p.m., seven meetings, beginning January 31 in Lincoln, \$20, includes work in finger cymbals, veil, tent and beledi dancing.

The waltz, clog, the old soft shoe, the jazz strut and the "straw hat and cane" routine will be some of the dances students will learn in **Tap Dance and Other Good Things**. The class will meet at the Warwick campus on Wednesdays from 7-8 p.m., seven meetings, beginning January 30. The cost is \$14.

Contact CCRI's Office of Community Services in Lincoln at 333-7070 or Warwick at 825-2000 for more details on the classes and registration information.

## CCRI Makes Gardening A Snap

Community College of Rhode Island's Biology Department will be offering "Home Vegetable Gardening," a one-credit seminar, during the spring semester.

The course will meet from 9-9:50 a.m. on Thursdays for 14 weeks at the Lincoln campus beginning January 24. The instructor is Dr. Martin Ganz, an associate professor of biology.

The class is open to anyone interested in improving techniques of home gardening.

For more information, contact Dr. Ganz at the Lincoln campus at 333-7295.

## Popular Classes

Community College of Rhode Island will offer four workshop sessions at the University of Rhode Island during January, February and March. Alinda Nelson from Focus Associates, Inc. is instructor for all the workshops.

**Memory Skills Workshop** will teach tips, techniques and tricks that can improve memory and are especially helpful in test-taking, on the job and in stressful situations. The workshop sessions will be offered January 31 from 10 a.m. to noon or March 7 from 7 to 9 p.m., and the cost is \$8.

**Self-Confidence Building Workshop — Part I** will teach participants how to gain self-confidence (and poise) and everyday encounters. Included are the following ways to be a good listener, to make introductions, to express ideas clearly and effectively, to get cooperation, to think positively and command respect, to understand and overcome shyness, to build self-esteem, and to develop social skills. These sessions are scheduled February 14 from 10 a.m. to noon or March 21 from 7 to 9 p.m. The fee is \$8.

For details on these workshops, call CCRI's Office of Community Services in Lincoln, 333-7070, or Warwick, 825-2000.

## Special Events At PPAC

Seiji Ozawa will lead the Boston Symphony Orchestra in the orchestra's only appearance in Providence this season on Tuesday, January 29 at the Providence Performing Arts Center. The program will include Haydn's Symphony No. 8 in G, *Le Soir*, Berg's Seven Early Songs, and Beethoven's Symphony No. 7. Commemorating the composer's 100th birthday, the Berg work will feature baritone soloist Hakan Hagegard.

Mr. Hagegard's main role at the Boston Symphony debut last season in Berlioz's *L'Enfance du Christ*, under the direction of Seiji Ozawa. A leading member of the Stockholm Royal Opera since 1968, he won international recognition for his role as Papageno in *Immer Bergman's* film version of *The Magic Flute*. His opera appearances in this country include the Metropolitan, San Francisco, and Santa Fe opera companies, and he has performed with several of America's major orchestras.

On Saturday, February 2, a Baroque Concert will be held at the PPAC at 8 p.m. This special program is in honor of the 300th birthday of Bach and Handel. Soloists will be Faye Robinson, soprano, and Yuval Waldman, violin. Alvaro Cassuto is the scheduled conductor. The Rhode Island Philharmonic Orchestra has planned the following program: Suite No. 4, Cantata No. 51 and Violin Concerto in E Major by Bach. Also scheduled are selected Arias, Concerto Grosso, Op. 6, No. 11, and Water Music by Handel.

Neil Simon's 21st comedy, "Brighton Beach Memoirs," is slated for two performances, Friday and Saturday, February 8 and 9 at the Providence Performing Arts Center at 8 p.m. Tickets, \$14-\$20 are now on sale at the box office, (401) 421-ARTS.

"Brighton Beach Memoirs" won both the New York Critics' Circle and the Outer Critics' Circle Awards. The comedy features an all-star cast and has been directed by the Tony Award winner Gene Saks and includes (in alphabetical order): Skye Bassett, Patrick Dempsey, Brian Drilling, Richard Greene, Lynn Milgram, Rocky Parker and Lisa Waltz.

The comedy-drama deals with a close-knit, hard-working family in 1937, whose mutual respect and love are its greatest strength. Forced to live together in a small house in the beach area of Brooklyn, NY, they are confronted with cramped living quarters, financial troubles, the pangs of adolescence, sexual awakening and the knowledge that the coming of World War II threatens to divide them. The single two-story setting has been designed by David Mitchell.

"Brighton Beach Memoirs" has met with widespread critical acclaim. Clive Barnes of the *New York Post* declared it "a palpable hit . . . it will become a classic."

Box Office hours are Monday-Friday, 10 a.m.-6 p.m., and Saturdays, noon-5 p.m.

Eight performances of *Sugar Babies* starring Mickey Rooney and Ann Miller will be presented Tuesday through Sunday, February 12-17 at the Providence Performing Arts Center. Evening performances are at 8 p.m., matinees on Saturday and Sunday are at 3 p.m. Tickets are \$17.50-\$25; seats for all shows are still available in all price ranges.

Tickets may be charged to MasterCard or Visa by calling (401) 421-ARTS. Box Office hours are Monday-Friday, 10 a.m.-6 p.m. and Saturday noon-5 p.m. For more information call 421-2997.

On Sunday, February 24, the New York City Opera Company will present a fully staged production of Verdi Operatic Masterpiece-Rigoletto. George Manahan will conduct this superb performance at the PPAC. For more information call 831-3123.

## RIC Offers

Rhode Island College has announced a full schedule of classes, trips and workshops. Ski, and canoe trips, a run-and-walk fitness program and bicycling on Block Island are some of the spring activities being offered. Programs of an instructional nature are also being offered. Varied classes in aerobics are planned including: dance aerobics, yoga, and advanced aerobics.

For more information contact John Taylor, director of the Recreational Intramural Department at 456-8136.

## P.C. Presents "The Dining Room"

*The Dining Room* by A.R. Gurney Jr. will be the next production at the Blackfriars Theatre of Providence College.

The play is a poignantly comic series of vignettes on the changing role of the classic, formal dining room. It concerns the challenge of upper middle class life during the latter part of the twentieth century. *The Dining Room* was the hit of the 1981 Off-Broadway Season and ran eighteen months in New York. It has had subsequent productions all over the country. The Rhode Island production will give six performances at the Blackfriars Theatre beginning February 1.

*The Dining Room* will open on Friday, February 1 at 8:00 p.m. and will run through Sunday, February 10, with performances held at 8:00 p.m. on Fridays and Saturdays, and at 2:00 p.m. on Sundays. Ticket prices are \$4.00 general admission, \$2.00 students/senior citizens; group rates are available. For additional information and to place reservations, call 865-2327. Be sure to see this imaginative, affectionate, and often hilarious look at a vanishing breed — the American upper middle class.

## Rabbi Kipper To Speak On Israel High School

Rabbi Morris Kipper, Executive Director of the Alexander Müss High School in Israel will be in Providence on January 22 and 23 to conduct an orientation for those students leaving to study at the High School in Israel for eight weeks, beginning January 28.

Rabbi Kipper, who conceived the idea for High School in Israel fourteen years ago, has seen the program grow from twenty students a year to approximately one hundred and eighty students in each of the five sessions a year.

Twelve Rhode Island students will study in Israel at High School in Israel beginning in February. They, and their schools, are: Kathy Barlavi, Classical; Rhonda Bergel, Classical; Judy Brown, Classical; Scotadam Chernov, Tollgate; Sue Gold, Warwick Veteran's; Margie Ingall, Classical; Amy Kushner, Tollgate; Debra Levitt, Classical; Eli Neusner, Classical; Mark Robbins, Classical; Lisa Stern, Classical; and Allison Page, Classical.

For further information about High School in Israel, or if you would like to speak with Rabbi Kipper about the High School in Israel student program, the Adult Program or the Teachers Program, call Ruth Page, Director of Admissions of High School in Israel, at the Bureau of Jewish Education, 331-0956.

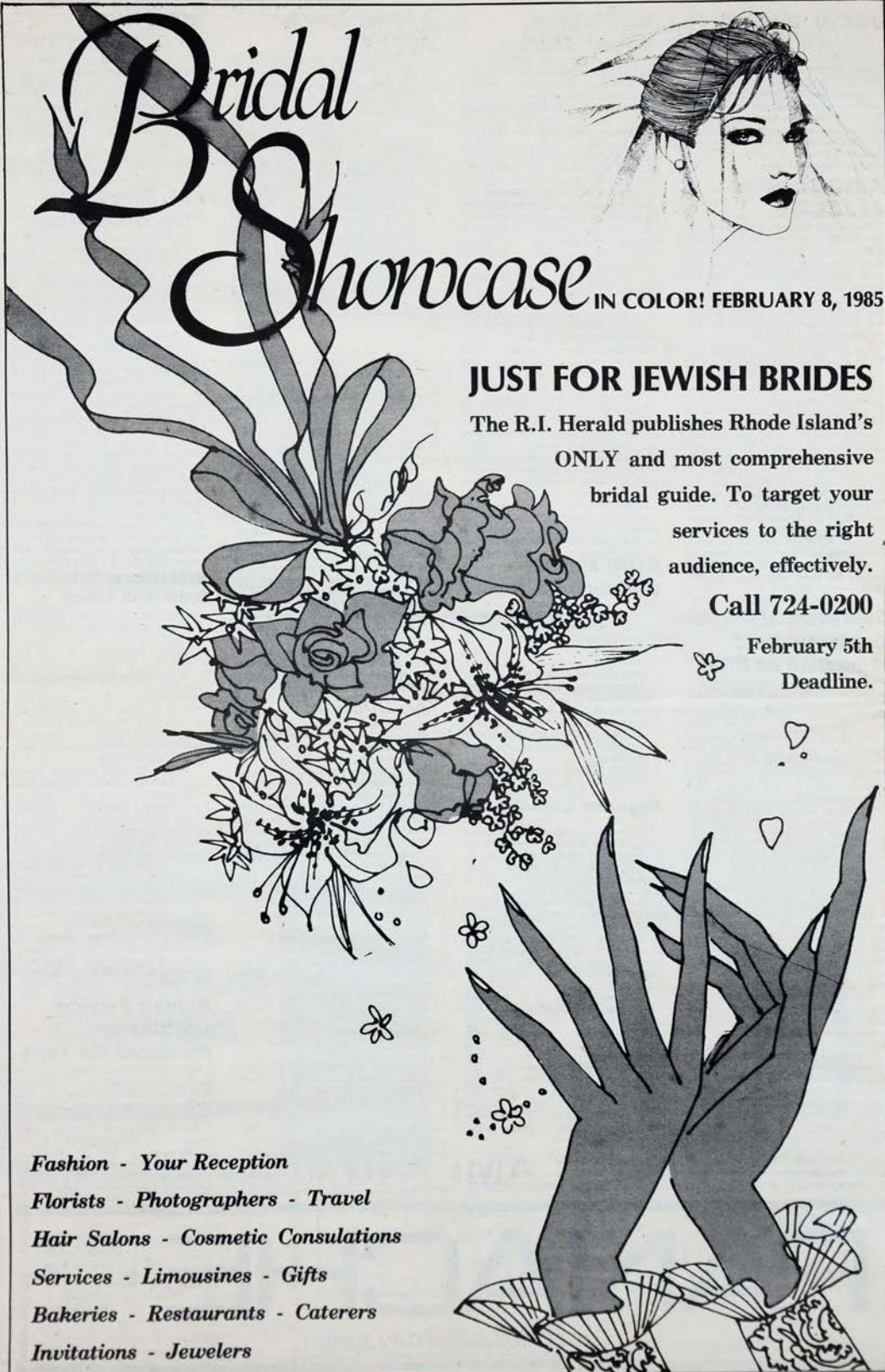
## Human Service Legislation Recorded On Tape

The United Way of Southeastern New England's Government Relations Department is again operating a 24-hour legislative information service throughout the 1985 Rhode Island Legislative Session. Dial 273-4110 for a 3-minute taped message that highlights major human service legislation; lists the schedule of legislative hearings pertaining to human service legislation; and monitors significant Congressional activity.

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## "Vanished World" In Vienna

VIENNA (JTA) — Vienna, said Leon Zelman, executive director of the city's Jewish Welfare Service and organizer of the "Vanished World" sequence of events here, "is a very geopolitical place. It's the window" to the West and to the East. "The Jewish community represents world Jewry at this frontier."

The community is a tempest-tossed one. There is an estimated 14,000 Jews in Austria, mostly in Vienna, out of a population of seven million Austrians; no survey has yet been done. The number of Jews returning to Austria en route to somewhere else. (After the war, Austria was the main transit point and first refuge for Eastern European Jews, one million of whom passed through the city, and remains so to this day.)

Some Jews who passed through Vienna, like Zelman, fell in love with the city. A Mauthausen survivor at 17, Zelman found in Vienna a "family" in the circle of young Social Democrats who are now the leadership of the country. Other Jews somehow got stuck in limbo here — wishing but unable to go somewhere else. Many have adapted and adjusted; others still see Vienna as an "overnight hotel" even though the nights have stretched into years.

### Soviet Jews In Vienna

Estimates of the number of Soviet Jews in Vienna differ — ranging from 1,500 to 4,000 — but there is agreement on one thing: all of them came back to Vienna from Israel. These include many originally from the Caucasus, Georgia, Bucharia, and Bessarabia.

"It is the Russians who are providing the community with a middle generation," said Dr. Jonny Moser, a City Councilman and Holocaust researcher. "There eventually would not be any Jews left here if not for the Russians." Most of the children in the community — there are at least half a dozen Bar Mitzvahs every week — are Russians.

Karl Pfeifer, editor of "Gemeinde," the community's official publication and a member of its Executive Council, told JTA the Russians "have no deep Jewish roots and usually they don't register with the community." At first the community ignored them, he said, then many people began to feel they should be integrated. "Some are," he continued, "but most don't want to be," although some Georgians and Bucharians are beginning to register. Chabad, the Lubavitcher movement, has established a synagogue for the Georgians with a rabbi who speaks their language.

Prof. Anne Kohn-Feuermann, a member of the community's Executive Council and a psychiatric social worker by profession, told JTA that the Soviet Jews find adaptation very difficult. "Many are from the Asiatic Russia. This is a middle-European way of life, very different from what they've known." Now a volunteer social worker in the community, she counsels Russian Jews

who, she said, have work difficulties — "they are used to being told what to do."

Still, some of them have succeeded, as their green-grocer market stalls on Mexicoplatz and shoe repair shops testify. These occupations contrast with those of other Jews in the community, who work as engineers, doctors (mostly in gynecology and internal medicine), lawyers, government officials, and business executives.

### Tribulations Of The Iranians

Severe as they are, the problems of the Soviet Jews are mild compared to those of the estimated 800 Iranians, the vast majority of them women and children who had to leave the men in their families behind when they fled.

Some of the women from the main (Stadttempel) synagogue on Seitenstettengasse Street (built in 1824) have started a program for the children, and invited them and their mothers for Shabbat and Chanukah programs. Most wait for U.S. affidavits — which have to come from relatives — on the three benches at the American Consulate labeled "for Iranian applicants."

### The Role Of The Orthodox

Although only 10 percent of the community is Orthodox, all 10 synagogues and prayer-rooms are run long Orthodox lines. In addition to the Stadttempel and the Chabad shuls, there are two run by Agudat Israel, one in the building of their former rabbinical seminary, which also houses a mikvah; one Mizrahi; and the rest of various tendencies in between. There are no Reform, Conservative or Reconstructionist synagogues.

The spiritual leader of the Seitenstettengasse shul, Rabbi Chaim Eisenberg, is also the community's chief rabbi. The ultra-Orthodox, he said, regard his synagogue as something akin to Reform. But this reporter, who attended Friday evening services there on the night Kristallnacht was observed — during which time New York Mayor Edward Koch and World Jewish Congress vice president Arthur Hertzberg spoke — found it to be strictly Orthodox.

### Critiques Focus Of Social Activities

In addition to its religious activities and active cultural programs — such as concerts and lectures — the community holds a great many social functions. The fact that the focus of these social activities is almost entirely on fund-raising for Israel is something Zelman viewed with concern and criticism.

The fancy parties organized by the schlichim in Vienna, by Israel Bonds, the Jewish National Fund and Keren Hayesod, he said, exclude old people and young people who don't have money. Many educated young people, Zelman added, feel alienated from this scene generally.

## Temple Sinai

Chanukah at Temple Sinai was a very festive time. On Sunday, December 9, the Temple Sinai Youth Group sponsored a Chanukah Festival. Over 100 children and countless adults attended. All who attended raved about the great time which they had.

During the Chanukah period Edith Grant and the Temple library sponsored a contest for grades 1-4. Participating students were asked to do a project using Chanukah as a theme. Those students who participated were Brian Amper, Marc Berman, Sharon Imber, Cory Barriera, Joshua Bragin, Jason Kress, Andrew Rabbin, Sam Trager, Matthew Katz, Jenny Fogel, Robert Gross and Todd Berk.

Third grader Todd Berk won first prize for his project. He, as well as all the other students who participated, were awarded prizes of recognition for their entries at the Chanukah assembly which was held on Sunday, December 16. At this assembly all students learned about Chanukah, were able to question Rabbi Astrachan and were led in a songfest by Cantor Brown.

All grades of Sunday School were treated to Chanukah refreshments by the Temple Sisterhood on Sunday, December 16.

The seventh grade at Sunday School has been studying the immigration of various groups of Jewish people to America. To celebrate Chanukah and as a remembrance to the tradition of our ancestors, the class prepared a holiday brunch featuring recipes which long have been family favorites. The brunch featured timzmes, kugel, blintzes and bukbe. More important than the food was the knowledge of the Jewish heritage which was learned by the students.

On December 21st at Sabbath Evening Services the Temple Sinai family paid tribute to Soviet Jewry who are unable to celebrate Chanukah. Eight symbolic candles were lit by eight representatives of Temple Sinai's Religious School. As each candle was lit, the student told the story of the Soviet Refusenik for whom the candle was lit.

Chanukah, The Festival of Lights, certainly cast a bright glow on all members of The Temple Sinai Community.

## The Muppets Take Providence

Those international superstars, Kermit the Frog, Miss Piggy, Fozzie Bear, Rowlf, Gonzo, Dr. Teeth's Electric Mayham Band and the whole Muppet gang are bringing their musical arena show, "The Muppet Show on Tour" to the Providence Civic Center beginning Thursday, February 7 until Sunday, February 10.

Produced and directed by Ice Follies and "Sesame Street Live" veteran Bob Shipstad, the fast-paced spectacular was choreographed by Diane Arnold, most recently assistant choreographer for television's "Solid Gold." Sets for the traveling show were designed by art director Jim Waters who designed the four "Sesame Street Live" shows. Waters worked with

the latest special stage effects to bring all the on-stage Muppet favorites closeup, larger than life.

Tickets priced at \$8.50 and \$7.00 will be available starting Monday, January 14, at the Providence Civic Center Box Office, and all Ticketron outlets.

Ticket Information: Call (401) 331-6700. Special Group Discounts: Call (401) 331-0700 or (401) 751-3190.

The Muppet Show On Tour is VEE Corporation production starring Jim Henson's Muppets in cooperation with Henson Associates, Inc.

## Dreams and Destinies Continues In Barrington

A series of documentary films will be shown at the Barrington Public Library on Wednesday evenings, the schedule is as follows:

January 23, 7:30 p.m. — *The Popes and their art* — A beautiful film that explores the treasures of the Vatican collection.

January 30, 7:30 p.m. — *In Open Air* — A look at the art and times of American impressionists, including Mary Cassatt, and — *American Picture Palaces* — An award-winning film that explores the opulent American movie theatres of the 20's and 30's.

February 6, 7:30 p.m. — *Glory of the Garden* — A walk through the incredible gardens of Edmund de Rothschild, located some 100 miles southwest of London.

February 13, 7:30 p.m. — *The silent witness* — A spine chilling documentary about the Shroud of Turin.

February 20, 7:30 p.m. — *The unquiet death of Julius and Ethel Rosenberg* — This film reexamines the many unanswered questions surrounding the Rosenberg-Soberg "atomic espionage" case.

February 27, 7:30 p.m. — *No place to hide* — An award-winning film that takes the viewer from Hiroshima to the Cuban Missile Crisis via government films, newsreels, cartoons, popular T.V. programs and celebrities who sold America on personal and community Fallout Shelters. — and — *Paul Jacobs and the Nuclear Gang* — A gripping documentary that reveals attempts by the United States Government to suppress information on the effects of radiation on human beings.

All films are being provided by the R.I. Library Film Cooperative. For more information call 247-1920.

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## Obituaries

### DR. CHARLES P. JAGOLINZER

SCOTTSDALE, Ariz. — Dr. Charles P. Jagolinzer, 79, 4950 North Miller Rd., died Friday, January 4 in Scottsdale Memorial Hospital. He was the husband of Lilyan (Lipson) Jagolinzer.

Dr. Jagolinzer was an optometrist in Pawtucket for 35 years. He lived in retirement for 16 years in Scottsdale.

He was born in Providence, a son of the late Phillip and Kayla (Fishman) Jagolinzer. He was a graduate of Massachusetts College of Optometry. He had lived in Providence, Cranston and Pawtucket.

He was a former district lieutenant governor of Kiwanis International, former president of the Kiwanis Club of Pawtucket, past president of Henry Friedman Lodge B'nai B'rith in Pawtucket, and a member of Mt. Hope Lodge AF&AM, Fall River, Mass., for 53 years.

He was an active member of the National Society of Barbershop Singing, a life member of the American Optical Society and the R.I. Optical Association.

Besides his wife he leaves three sons, Kenneth S. Jagolinzer of Phoenix, Dr. Philip Jagolinzer of Portland, Maine, and Burt Jagolinzer of Framingham, Mass.; a brother, Dr. Carl Jagolinzer of Providence; a sister, Fae J. Woolf of Cranston; 8 grandchildren and 2 great-grandchildren.

A memorial service was held at Temple Beth-El in Providence.

### ROSE SASLOW

PROVIDENCE — Rose Saslow of the Jewish Home for the Aged, 99 Hillside Ave., died Wednesday, January 9 in Miriam Hospital. She was the widow of Louis Saslow.

She was employed as the executive secretary for the Ladies Helping Hand for Jewish Children in Brighton, Mass., for many years until retiring 25 years ago. She was a member of Hadassah.

She was born in Boston, a daughter of the late Louis and Esther (Chester) Blumenthal. She was a resident of Cranston 20 years before moving to Providence 18 months ago.

She leaves a daughter, Charlotte Jagolinzer of Cranston; and a grandson, Neil Jagolinzer of West Palm Beach, Fla.

The funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope St. Burial was in Mishkan Tefila Memorial Park, West Roxbury, Mass.

### ROSE GELLER

PROVIDENCE — Rose Geller, 90 of the Jewish Home for the Aged, 99 Hillside Ave., died Monday, January 14 at the home. The late Samuel Geller was her husband.

Born in Austria, a daughter of the late Herman and Anna Myer, she lived in Pawtucket from 1945 to 1954, and in Warwick until 1977.

Mrs. Geller was a member of the Senior Citizens of the Jewish Community Center. She leaves a daughter, Ann Gabrilowitz of Warwick; a son, Herman Geller of Pawtucket; five grandchildren and two great-grandchildren.

A funeral service was held at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Custom Taylor Cemetery, West Roxbury, Mass.

### FANNY COFMAN

PROVIDENCE — Fanny Coffman, 86, of the Jewish Home for the Aged, 99 Hillside Ave., died Sunday, January 13 at Miriam Hospital. She was the widow of Harry Coffman.

Born in Russia, a daughter of the late Louis and Tema Gershowitz, she lived in Providence for 64 years. She formerly lived in Cranston.

Mrs. Coffman was a member of Temple Terat-Yisrael and Congregation Beth Shalom Sons of Zion, the Pioneer Women and the Mizrahi Women.

She leaves a son, Morris Coffman; a daughter, Mrs. Evelyn Lerner, both of Cranston; a brother, Benjamin Gersh of North Miami, Fla.; five grandchildren and four great-grandchildren.

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

### HEATHER K. ZETTEL

CRANSTON — Heather K. Zettel, of 106 Preston Drive, Cranston, died Sunday, January 13.

She was the daughter of Steven and Gerie (Kimmelman) Zettel. She leaves a brother, Craig; a grandfather, Joseph Kimmelman of Hazelton, Pa.; a grandmother, Mrs. Eleanor (Factor) Zettel of Cranston. She was the grandchild of the late Lillian (Kaminsky) Kimmelman and the late Coleman Zettel.

Funeral services were private. In lieu of flowers contributions may be made to the March of Dimes. Shiva was private. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope Street, Providence.

### SYLVIA S. SAMSON

WARWICK — Sylvia S. Samson, 61, of 300 Lambert Lind Highway died Thursday, January 10 at Kent County Memorial Hospital. She was the wife of Joseph Samson.

Born in Providence, a daughter of the late David and Rebecca (Kortick) Preblud, she lived in Warwick since September. She previously lived in Cranston.

Besides her husband she leaves a daughter, Mrs. Beverly Gayer of Warwick; two sisters, Mrs. Helene Edelman, Mrs. Betty Mastroianni, both of Providence, and two grandchildren.

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

### HERMAN I.S. ITCHKAWICH

PROVIDENCE — Herman I.S. Itchkawich, 77, of 5 Medway St. died Wednesday, January 9 at home.

Born in Westery, he was a son of the late Etchial and Frieda (Tatelman) Itchkawich. Mr. Itchkawich was an artist and instructor in various Rhode Island cities and

towns.

He leaves a son, David Itchkawich of New York City; two brothers, Joseph Lewis and Abraham Itchkawich, both of Westery; a sister, Sadie Aaronson in Israel, and a grandson.

A funeral service was held at the Church & Allen Funeral Home, 136 Sachem St., Norwalk, Conn. Burial was in Hebrew Benevolent Cemetery 3, Preston, Conn.

### DR. GILBERT WOILER

CRANSTON — Dr. Gilbert Woiler of 40 Pilgrim Drive died Wednesday, January 9, in Miriam Hospital. He was the husband of Matilda (Nemtzw) Woiler.

Born in Providence, a son of the late Dr. Isaac S. Woiler, and Mollie E. (Handelman) Woiler, he had lived in Cranston for 22 years.

Dr. Woiler's dental practice was in Warwick for 30 years before he retired 2½ years ago. He was a member of the American Dental Association, the Rhode Island Dental Association, the Jewish Community Center and the Leisure Club of Temple Emanu-El.

During World War II, he was a captain in the Army Medical Corps and served in the European and Pacific Theaters. He was a graduate of Brown University and Tufts Dental School.

Besides his wife he leaves a sister, Charlotte Rothschild of Chicago.

A funeral service was held at the Max Sugarman Memorial Chapel in Providence. Burial in Beth Olam Cemetery, Middletown.

### SYLVIA WALDMAN

PROVIDENCE — Sylvia Waldman, 74, a resident of the Jewish Home for the Aged, died at the home Tuesday, January 8. She was the widow of Maxwell W. Waldman, a former Rhode Island lawyer.

She was born in Providence, a daughter of Malvena (Villar) Silverman, formerly of Pawtucket, presently a resident of the Jewish Home for the Aged, and the late Charles Silverman.

She was a member of Temple Emanu-El and its Sisterhood; Hadassah and the Ladies Association of the Jewish Home for the Aged.

Besides her mother she leaves two sons, Paul F. Waldman of Newport and Dr. Peter M. Waldman of Framingham, Mass.; and four grandchildren.

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

### LILLIAN CASTLEMAN

PROVIDENCE — Lillian "Billie" Castleman of 106 E. Manning St., died Thursday, January 10 at Rhode Island Hospital. She was the wife of Earl Castleman.

Born in Cranston, she was a daughter of the late Harry and Ida (Penn) Kaufman.

Besides her husband she leaves a sister, Sylvia Belliveau of Providence. A graveside service was held at Lincoln Park Cemetery, Warwick. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope Street, Providence.

### NATHANIEL LASSOW

NEW BEDFORD, Mass. — Nathaniel Lassow of New Bedford, Mass., died Thursday, January 10. He was the husband of Ida (Winer) Lassow.

The funeral services were held at Congregation Ahavath Achum, New Bedford. Burial was in Plainville Cemetery, Plainville, Ma. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

### Trinity Rep

## Conservatory Introduces New Program

The Trinity Rep Conservatory, Trinity Rep's two year professional training program, announces a new extension program to include a ten week acting course for three different age groups.

According to David F. Eliet, the Conservatory Director, these three courses will serve as the test models for a more ambitious extension program the Conservatory hopes to offer in the future. If this trial program is successful, the Extension Program will expand the idea of an Conservatory Program to include other acting classes, directing and playwrighting, and a possible summer Conservatory for teenagers.

The three acting classes to be offered will be for different age groups. There will be a class for 16-20 year olds, a class for 20 to 30 year olds, and a class for people 30 and up. The goal of the classes will be to understand and develop basic acting techniques and to prepare the students for the audition situation. Each class will meet once a week for three hours for ten weeks beginning in February. The courses will begin by exploring the senses through theatre exercises and yoga. The work will then progress to concentration exercises that will be used to explore the essence of acting, motivation and objective. These techniques will first be applied to improvisations and then to audition monologues. Throughout the process lectures will be interspersed on professional behavior, including tools for getting the job, auditions and unions.

If the first phase of the program is successful and there is sufficient interest, a second course will be made available that will deal with scene study.

The courses will be taught by Stephen Berenson a professional actor from New York City. Mr. Berenson currently teaches in New York at the Roundabout Theatre Conservatory and the AMAS Repertory Theatre. His New York acting credits include the original casts of *The Butter-fingers Angel*, by William Gibson, and the musical review, *Close Enough for Jazz*.

The courses are open to the general public. Enrollment is limited for each class, so early application is advisable. There is a \$90 course fee. For more information contact the Trinity Rep Conservatory at (401) 521-1100.

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## Winners Of ADL Film/Video For Human Relations

Students from New York University, Emerson College, Boston, and the University of California at Los Angeles are the winners of the 1984 Dore Scharly Awards for Human Relations Film and Video Productions by college students.

Sponsored by the Anti-Defamation League of B'nai B'rith, the annual competition is a memorial to the late Dore Scharly, the noted playwright, author and film producer who served as national chairman of the League from 1963 to 1970 and as honorary national chairman until his death in 1980.

Presentations to the winners of this year's competition — \$1,000 for the first prize in each category and \$500 for each second prize winner — will be made at a luncheon Monday, December 12, at ADL headquarters, 823 United Nations Plaza (46th Street near First Avenue), New York City.

The prize winners in each category, as announced by Maxwell Dane and Michael H. Dann, co-chairmen of the Award Committee, are: — First Prize, Film — *Rosely & Janey*, a comedy by David

Wachs, NYU, about a bittersweet friendship between a black and a Jew who are retired plumbers; First Prize, Video — *But Dad — Don't Children*, a documentary about the plight of Amerasian children by Bob Brooks, Laurisa Lapp and Gary N. Spahl of Emerson College.

Second Prize, Film — *Between Jobs*, an encounter between an old white man and a young black man that brings them to the verge of friendship by John Collier Bennett of the University of California, Los Angeles; Second Prize, Video — *Etiquette with Eugene*, an experimental production by Eugene Timiras of UCLA which uses gallows humor to juxtapose a "lesson in good manners" against scenes of brutality.

Film and video entries for the 1985 Scharly Awards competition will be accepted from April, 1985, until June 30, 1985. Detailed information and entry forms may be obtained by writing to the Dore Scharly Awards for Film and Video, Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017.

## "Pack Of Lies" Has Pack Of Troubles

by Dorothea Snyder

Spy thrillers conjure up thoughts of gripping, suspenseful dramas.

"Pack of Lies" at the Wilbur should have put you on the edge of your seat, but Hugh Whitmore's play based on a true spy incident in Britain during the 60's failed to meet expectations of mystery and intrigue.

A London couple and their teenage daughter, played by Rosemary Harris, George N. Martin and Tracy Pollan, are asked by Patrick McGoochan of Scotland Yard to use their home as a surveillance post for the neighbors across the street suspected of illegal activities. The neighbors, much to their astonishment, are their best friends, a Canadian couple played by Dana Ivey and Colin Fox.

Instead of heightening the anticipation of events about to break, the play ran away with the script and lost its audience after 55 minutes of going no place.

By the time the second act rolls around and we learn what kind of spy shenanigans are involved such as KGB, nuclear submarines, etcetera, interest has dwindled. "Pack of Lies" is held by a thin thread of deception between all groups of characters.

The great build-up was trotting at a hare's pace that even Patrick McGoochan appeared bored. His voice continuously dropped and poor projection was infectious spreading to other cast members.

Rosemary Harris carried on nobly as a self-terminating, sensitive, domestic homemaker concerned with her family and good friends, the neighbors across the street. She is totally crushed upon learning of their life style.

Dana Ivey's bouncy characterization as the suspected neighbor lived up to the crawfish pace. Her husband, Colin Fox, was plastic.

Tracy Pollan, as the teenage daughter, Katulani Lee and June Ballinger, the surveillance team, handled their roles well and with audibility.

The set is nicely done, but a high clumsy step and intrusive door leading from the kitchen to the hallway gave the cast a pit-

fall at the beginning. A tree that is prominently seen shooting skywards was distracting. When the actors came inside from drenching rains or at another instance from crackling brisk winds, the tree was as calm as a palm on a breathless night.

"Pack of Lies" has its pack of troubles. After two more weeks at the Wilbur, it is scheduled to open at the Royale Theatre in New York on Feb. 11.

## NCCJ To Honor Garrahy

Governor J. Joseph Garrahy has been selected by the National Conference of Christians and Jews (NCCJ) as the recipient of the Annual Brotherhood Award in 1985.

In making the announcement Frederick C. Williamson, Chairman of the NCCJ Board of Directors, stated that "the award gives public recognition and honor to Governor Garrahy for his success to the community, to the advancement of NCCJ goals, and his devotion to the spirit of brotherhood."

The award will be presented at the 33rd Annual Brotherhood Award Dinner which will be held May 9, 1985, at the Venus de Milo Restaurant.

The event will be co-chaired by James R. Winoker, President of B.B. Greenberg Co. and NCCJ National Trustee, and Harry J. Baird, Managing Partner, Peat, Marwick, Mitchell & Co.

## Greater Providence Jewish Singles

Friday Night Service and Oneg Shabbat, will be held January 25, 1985 at Temple Emanu-El, 99 Taft Ave., Providence at 7:30 p.m.



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### National Council of Jewish Women Respond To Ethiopian Plight

In response to the critical needs of Ethiopians entering Israel, as identified by the NCJW Research Institute for Innovation in Education at The Hebrew University of Jerusalem, the National Council of Jewish Women (NCJW) Executive Committee has authorized an immediate transfer of \$20,000 to the NCJW Research Institute, in addition to its existing commitments.

The NCJW funds will be applied to the Research Institute's Ethiopian absorption project, begun in 1983. Targeting the "under 20" population of people of Ethiopian origin, the project is aimed at facilitating the education, work force entry and integration of Ethiopian youngsters into Israeli society. At present, there are many Ethiopian children and youth in Israel without families who are living in residential educational institutions and who need special educational attention. Results of the project will affect nearly 6,000 young people and work is planned for the present as well as years to come.

"We believe that we must respond not only to the immediate needs of Ethiopian Jewry, but to their future needs, as well," said NCJW National President Barbara Mandel. "Their best chance for a successful future lies in a smooth transition into Israeli society — a society which has much to offer and to which the Ethiopian people have much to give."

As with past NCJW Research Institute projects, the Ethiopian absorption project is being conducted in cooperation with the financial and consultative support of many Israeli ministries and private agencies — including the Ministries of Labor and Social Affairs, Education and Culture and Absorption. Professor Chaim Adler, Director of the Research Institute, has also received requests from U.S. sociologists from several universities who have expressed interest in using the NCJW Research Institute as their base of studying Israel's approach to integrating this disadvantaged group.

The Ethiopian absorption project is just one of some 22 projects conducted by the NCJW Research Institute in Israel. Known for its research and work in developing, implementing and evaluating programs for the education of Israel's disadvantaged, the NCJW Research Institute has, since its inception in 1968, become a major influence on the educational policy of the nation.

Currently, one of its projects — Home Instruction Program for Preschool Youngster (HIPPY) — designed to train disadvantaged mothers to teach their preschool children at home — is being implemented abroad and in the U.S. As a result of two International HIPPY

workshops held in Israel, the program is in operation in Turkey and Chile, and at three U.S. cities — Richmond, VA; Glendale, AZ and Tulsa, OK — have begun HIPPY Programs. In Israel, more than 14,000 families are involved in HIPPY in 110 communities.

Established in 1893, the National Council of Jewish Women is the oldest Jewish women's volunteer organization in America. NCJW's more than 100,000 members in 200 Sections nationwide are active in the organization's priority areas of women's issues, Jewish life, aging, children and youth, and Israel.

### JCC Discussions Explore Expressions By Jewish Women

The JCC's eight-week discussion series on "Arts and Minds: Creative Expressions by Jewish Women" will meet Wednesday mornings from 10-11:30 a.m., starting January 16. The series will begin by exploring contemporary literature (non-fiction, fiction, poetry) on Jewish women's issues, and will go on to look at art, music, drama, and other forms of expression by Jewish women. Fee is \$5 for JCC members, \$10 for non-members, plus cost of study materials. For information and registration, contact Ann Miller, JCC Adult Services Coordinator, at 861-8800.

### Purim And Passover Cooking Class

Learn the secrets of hamantaschen, walnut cake and matzoh balls that are light and tasty. Ruth Breindel, whose matzoh balls are famous from Massachusetts to Michigan will teach enjoyable holiday cooking. This one-session class will be held on Sunday, January 27 from 9-11 a.m. on the East Side of Providence. Limited to 10. Call the Learning Connection at 274-9330 for details.

### Wilkes Joins Price-Waterhouse

Andrew L. Wilkes has joined Price Waterhouse as a senior accountant in the firm's Providence Office.

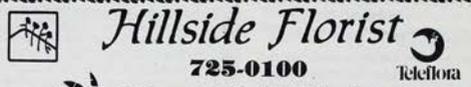
A 1981 graduate of Bryant College, Wilkes holds a B.S. degree in Business Administration. He is currently a member of the Bryant College Alumni Association and will become a member of the National Association of Accountants on January 1. He is the former president of the B'nai B'rith Youth Organization.

### Anti-Semitism Series At Temple Emanu-El

Understanding Anti-Semitism is the topic of a discussion series to be conducted on eight consecutive Tuesday evenings at Temple Emanu-El. All programs start at 8:30 p.m. Registration for the eight-week series is \$6.00.

January 22 — Prof. Calvin Goldscheider, "Anti-Semitism: A Sociologist's View"  
January 29 — Dr. Michael Ingall,

"Anti-Semitism As Pathology"  
February 5 — Prof. Robert G. Weisbord, "Anti-Semitism And The Black Community"  
February 12 — Mr. Robert Israel, "Anti-Semitism In The Media And The Arts"  
February 19 — Mr. Samuel Shlevin, "Anti-Semitism In Our Own Backyard"



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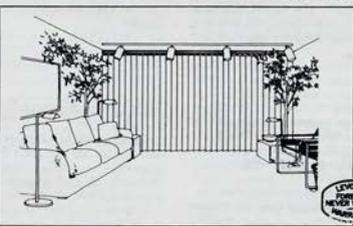
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