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Israel Report: A Tour Of South Lebanon

by Robert Eshman

(JSFS) — The convoy starts toward Lebanon. In the lead jeep, four soldiers click a cartridge into the chambers of their machine guns. The soldier checking the sights on the rear-mounted gun is a 48-year-old Haifa insurance salesman. Like most of Israel's soldiers in Lebanon, he is a civilian serving his mandatory reserve duty. This is his fifteenth day in Lebanon. "I think I've had enough," he said.

About a dozen of these "citizen-soldiers" accompany the convoy — a compact parade of private cars including one borrowed, bright red Mercedes-Benz taxi. Inside are journalists on an Israel Defense Forces-sponsored tour of Southern Lebanon. Such tours have become less frequent lately, as Israel's policy in the area is in the midst of change, and as guerrilla attacks against Israeli army personnel have increased. Earlier that week, a 20-pound mine was found and dismantled not far from the convoy's crossing point.

At a rendezvous point in Kiryat Shemona, the journalists receive flak jackets, slipping them over Italian

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Washington Report: Can Israel Say No To Washington?

by Wolf Blitzer

Jerusalem Post

For years, Israel officials and their most active political supporters in the American Jewish community have harped on the theme that Israel is a major strategic asset for the United States in the Middle East.

The argument, of course, has focused on the point that the strong American-Israeli connection represents a two-way street — that yes, the United States provides Israel with enormous economic, military and political support, but Israel also provides a service to the United States and, indeed, to the entire Western world.

Over the years, most Middle East specialists at the State Department — the so-called "Arabists" — have pushed hard to avoid establishing an overly public U.S. Israeli strategic alliance. They have argued that such ties would undermine the U.S. position in the Arab world.

But President Reagan, during the first term of his Administration, was willing to risk that threat. He authorized enhanced strategic cooperation with Israel, including joint aerial and naval maneuvers, prepositioning of U.S. military equipment in Israel and joint

contingency planning. The Arabs have come to basically swallow this highly visible formalization of the American-Israeli military relationship.

All of this helps to explain why senior Administration officials, including the President himself, have been somewhat disappointed by Israel's slow response to Reagan's personal request that Israel allow the United States to build several powerful radio transmitters in Israel. These transmitters would help the U.S. government fund Voice of America, Radio Free Europe and Radio Liberty to overcome sophisticated Soviet jamming.

The Americans believe that Israel eventually will agree to the U.S. request. Israeli officials said they already had agreed "in principle" to the U.S. proposal with some remaining questions yet to be resolved. The two countries are currently examining various technical aspects of the project. But there is no denying that senior Administration officials, including influential members of Congress on both sides of the political aisle and even leading members of the Jewish political establishment would have preferred a speedy and clearcut Israeli "yes" to the

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38 Years Of Sackin-Shocket JWV



At a recent meeting of the Sackin-Shocket Post #533 of the Jewish War Veterans: (left to right) Melvin Kahn, R.I. State Commander; Louis Weiner, Past Commander Post #533; Sidney Siegel, Commander Post #533; Bernard LaBush, Abraham Shuster, Past Commander, David Koepch, Past Commander, and James Shocket.

by Robert Israel

The Sackin-Shocket Post #533 and Ladies Auxiliary of the Jewish War Veterans celebrates their thirty-eighth anniversary this year, with renewed dedication to serving the community.

The Post was founded by a group of World War II veterans from Smith Hill and the North End of Providence who dedicated the name of the Post to two well-known Rhode Island war heroes, Robert Sackin and Saul Shocket. The National Vice Commander, Paul Robin, installed the first officers of the Post. Dr. Raymond Kamaras was installed as Commander.

The Sackin-Shocket Post #533 has always been visible in the Rhode Island community. Since its inception, the veterans have dedicated several memorial squares in memory of those veterans lost in wars. Among these were squares in memory of Saul Bard, Myer Primack and Alfred Silver. An Always Served class of Korean veterans was initiated in 1954. Another memorial to Leo J. Penn was dedicated at Lincoln Park Cemetery in 1965.

"In addition to these dedications," Commander Sidney Siegel said, "we are active in charity causes throughout the state and the country. We became active in donating bingo equipment and sponsoring games at both the Bristol Soldiers Home and the Rhode Island Veterans Hospital. We have made donation to the West Point chapel, so Jewish services could be conducted there, and every year we raise funds by selling poppies. We sponsor Friday night services at Temple Beth Am-Beth David in Warwick and aid the elderly at the Jewish Home for the Aged."

The Sackin-Shocket Post also schedules meetings with speakers from the community. This writer spoke to the group in November last year and found them to be deeply committed and caring individuals who are concerned that their opinions and the opinions of all veterans are respected by those in elected office, both on a state-wide and a national level. The community should be proud to have the Post in our midst as they celebrate this milestone.

Caryl-Ann Miller — Slaying The Dragon Image Of Superwoman

by Susan Higgins

Caryl-Ann Miller Feldman returned to Pembroke last week to share her expertise and experiences and to slay the dragon image of the Superwoman. She faced an eager group of students, faculty and community members during the Pembroke Center Alumnae Forum and attempted to explain how "you really can do it all and have it all, but you can't always have it and do it all at the same time, or with the same intensity or focus."

A consultant to the Vice-Director for Education at the Metropolitan Museum of Art in New York, Caryl-Ann's journey from Providence to the Met, via the Children's Museum in Boston, forced her to confront her fears and recognize her strengths as a unique individual.

"More options and support are available to women today than when I graduated from Brown University in 1959," Caryl-Ann points out. After earning her bachelor degree in Psychology, she fully intended to pursue a career in the field. Traditional attitudes and gender roles were to relinquish a prestigious fellowship to fulfill the expectations of the role as a wife and mother. "Twenty-five years ago — yes, even at Pembroke — we felt we had to decide whether to make the commitment to marriage or a career. I assumed the role of mother and Child Scout leader. But even then I would gather the scouts and escape to the museum with them."

Initially working part-time, she earned her master's degree from Boston University in Educational Evaluation. A friend at the Children's Museum in Boston alerted her to an interesting project evaluating learning from museum exhibits. She was allowed to participate and persuaded the director to let her use the data for her thesis. When she discovered a faulty measuring technique, the museum hired her to fix it. After a reflective pause he says in a voice still tinged with delight, "When the project was over and the exhibit had gone, they kept me. And that's how I got into the museum."

For the next sixteen years, Caryl-Ann

researched ways to provoke interest through learning materials. She also developed a resource center designed to help the curious expand beyond the initial experience. "We're all beginners at something. I don't think in terms of ages. I work with beginners and experienced." From these simple beginnings Caryl-Ann's reputation grew. She is now considered the international expert in museum resource centers.

Because she had developed with her position, Caryl-Ann found it difficult to separate her identity from the definition of her job. When the Metropolitan Museum developed a resource center that was not functioning to their liking they approached Caryl-Ann to professionally assess their program. She was apprehensive and filled with doubts. "I was scared. As I confessed to a friend, I had only taken one art history class in college many years ago. What qualifications did I have to work in the most prestigious museum in the whole United States?" She laughs as she recalls the wisdom of her friend's words. "She said, 'Listen, they already have art experts at the Met. They don't need you for that. What they need is your ability to solve problems.'"

As a result of this professional opportunity, Caryl-Ann came to appreciate an important side effect of a liberal arts education. "I realized my most valuable asset is my ability to think, and I could take that anywhere." With great intensity she tells her audience, "It's your approach to the subject matter that is important and not the content, your specialization training." She admonishes the upturned faces, "Nothing you learn is ever wasted, it is all relevant."

Citing the results of a recent major research study on museums, Caryl-Ann says there is a great need for application of research from art history, psychology, learning theory, marketing promotion and the need to integrate that information into museums. As one who knows, Caryl-Ann continues, "What you

(Continued on page 7)

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Local News

Julian Bond At URI March 20



Julian Bond

URI Hillel is proud to announce on March 20, 1985, Senator Julian Bond, representative in the state of Georgia legislator Senator Bond will speak on "The Black-Jewish coalition after Jackson and Farrakhan."

Senator Bond has long been in the forefront for Civil Rights. His propensity for the dramatic confrontation has obscured the political changes, sometimes monumental, which he has inspired. He was co-chairman of the Georgia Loyal National Democratic Delegation, and insurgent group, to the 1968 Democratic Convention. At this time he was himself nominated for Vice-President, the first Black in history to be so honored. His age (28) disqualified him for the post.

Senator Bond has spearheaded a number of grass roots campaigns to foster the full participation in the political process by minorities. His civil rights stance has enlightened Americans as to what he describes as "sins against the people."

In the Georgia House, Sen. Bond serves as a member of the Education, Insurance, and State Institutions and Properties Committees. He is also President Emeritus of the Southern Poverty Law Center (and a vocal advocate of Klan Watch, which is a project directed out of the center); President of the Institute for Southern Studies, and President of the Atlanta Chapter of the NAACP, while retaining a post on its national board. A dedicated advocate of equality for all, Sen. Bond is also founding member of the National Committee to Free Soviet Jewry, and an active member of the Atlanta Black Jewish Coalition.

Following Mr. Bond's lecture, there will be two responses. A Jewish response will be given by Dr. Robert Weisbord of the URI History Department. A Black response will be given by Dr. Morris Lowndes of the University of Massachusetts-Boston.

The public is invited and encouraged to attend any and all sessions. The lecture will take place at the URI Memorial Union Ballroom at 7:30 p.m. For more information contact Hillel at 792-2740 during normal hours.

Pre-Purim Crafts At Cong. Beth Shalom

Congregation Beth Shalom will be sponsoring a pre-Purim crafts recreational afternoon for children on Wednesday, February 20. The program will consist of a sing-along, a magic show with Professor Bozo and a crafts session in which each child will create his or her own Purim jester. The program will be open to children from kindergarten through fifth grade and will have an admission charge of \$1.00 per child. It will begin at 1:30 p.m. and end at 4:00 p.m. The children will also have an opportunity to make their own ice cream sundays. For information and reservations call the Beth Shalom office any weekday morning.

Pioneer Women To Meet

Dvorah-Dayan Chapter of Pioneer Women Na'Amat will meet on Monday evening, February 18 at 8 at the home of Elaine Levy, 31 Taft Ave.

Guest for the evening will be Eva Sapolsky who will review the book "Max and Helen: A Remarkable True Love Story" by Simon Wiesenthal.

"List Of Lists" Published At Brown

by Lois D. Atwood

Peter Laipson and Larry Rifkin, in the middle of their sophomore year at Brown University, began to realize how much they couldn't help missing in their four years of college. As a partial remedy, they asked each faculty member to suggest three books from which thoughtful students would profit most. About 30 percent of the faculty responded with a wide range of books.

Laipson and Rifkin had intended to photocopy the list and make it available at cost, but Harriet W. Sheridan, Dean of the College, and Bruce E. Donovan, Dean of Freshmen and Sophomores, saw the project as a resource for the continuing, informal education of the Brown community. They arranged to have it published, and it is now available in the university bookstore.

The publication of "A List of Lists" was celebrated on Monday, Feb. 4, at a reception at Brown. Peter Laipson, a religious studies major, is in Germany this semester, but his parents, Shirley and Sam Laipson of Worcester, Mass., represented him, and Rifkin's mother, Arlene, came up from Paramus, N.J. for the event. Rifkin said that their goal was not to offer a condensation of all knowledge but rather to continue their education along less formal lines. Dean Sheridan, in the preface, writes that the lists suggest the "highly individual nature of the educational endeavor on this campus."

Asked for his own list of books, Rifkin listed three that none of the faculty had chosen: Krutch's *The Modern Temper*, Trumbo's *Johnny Got His Gun* and O'Connor's *The Violent Bear It Away*.

On the lists, the Bible won hands down, with Shakespeare close second, and Proust listed almost as often. The range was from classic drama and epic to contemporary science and sociology. Koestler and Wiener, Tolstoy and Colette, Mozart, Freud, Woolf and Melville are among the authors recommended. Historians and biographers were also noted — Boswell, Tuchman, Harding, Ch'ien, Gibbon, Braudel and Thucydides. Some faculty had their own books listed by colleagues — Professors Alan Zuckerman and Calvin Goldscheider for *The Transformation of the Jews* and Philip J. Davis and Reuben Hersh for *The Mathematical Experience*.

The "List of Lists" was an ambitious undertaking that came off.

Students Protest Gov. DiPrete At URI-Hillel

Last week at the URI Hillel Lunch Series, Gov. DiPrete was scheduled to speak, but had to cancel at the last minute, sending his deputy chief of staff, Norman DeLuca, to speak to the group that had assembled at the campus Jewish center.

Yet those inside the Hillel center were not the only ones who had assembled to hear the Governor — a group of 100 students, protesting attempts to bring the Battleship Iowa to Rhode Island were on hand. Gov. DiPrete had stated he felt the proposal to bring the Iowa to Rhode Island — a proposal heralded by Sen. Chafee last month — needs to be examined. Initial reports indicated he was favorable to the idea. His press secretary last week told the *Herald* that Gov. DiPrete is examining the proposal, but did not indicate that he was against it. A telephone call to Sen. Pell's office indicated the same lukewarm reaction. The Iowa, which would be armed with cruise missiles, has not been favorably received by Rhode Islanders, it seems, except by an enthusiastic former Navy secretary Sen. Chafee.

According to students attending the demonstration, DeLuca accepted 1,000 signatures presented to him for the Governor protesting the Iowa. He then told the students that the Governor would "listen and talk" about the battleship, giving no firm commitment. At that point, the students staged a "die-in" in front of Hillel House, falling to the ground to mime the experience of being in a nuclear attack.

Community Meeting

with

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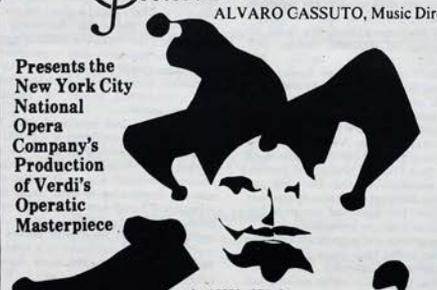
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Brotherhood/Sisterhood Week Feb. 17-23

"America is many, count me in," is the theme selected by the National Conference of Christians and Jews to highlight Brotherhood/Sisterhood 1985. The NCCJ, which has sponsored Brotherhood/Sisterhood Week since 1934, is focusing on the pluralistic heritage of America in its Brotherhood/Sisterhood campaign this year.

"The centennial of the Statue of Liberty in 1986 provides all Americans with an incentive to examine his or her roots," said Charlotte L. Penn, Executive Director of the Rhode Island and Southeastern New England region of NCCJ.

"We are a nation of immigrants and our immigrant heritage helps define our past as much as it enriches our future. Our slogan, 'America is many, count me in,' challenges all of us to reach for its deepest meanings and important implications," Penn said.

"Not only do all Americans have a right to expect equitable opportunity when they say 'count me in,' but they also must be prepared to shoulder equitable responsibilities in and for this land," explained Penn. "Democratic freedom carries with it the responsibility of exercising the rights that so many people have suffered to secure and protect. Brotherhood/Sisterhood 1985 is a year-long opportunity, through the programs sponsored by local NCCJ offices, to celebrate our pluralism and work toward insuring that all of us will be 'counted in' as true peers in this great democracy."

Brotherhood/Sisterhood Week traditionally is celebrated the third week of Washington's Birthday, the week Monday in February. For 1985 Brotherhood/Sisterhood Week is February 17-23. Posters, bookmarks and brochures suggesting appropriate programs for Brotherhood/Sisterhood Week observances are available at the NCCJ regional office at 141 Wayland Ave., Providence. For further information call 351-5120.

Purim Kits Available

One of the customs of Purim is giving Mishloach Monos, giving at least two different kinds of food to at least one friend.

This custom symbolizes the spirit of unity and Ahavas Yisroel (Love of a Fellow Jew) that is the essential theme of the Purim holiday.

In order to help as many people perform this mitzvah as possible, Chabad Lubavitch is once again making its nationally-acclaimed Purim kits available to Hebrew Schools, Jewish organizations and families.

Each kit contains everything necessary to fulfill the commandments of Mishloach Monos (sending at least two kinds of food to a friend) and Matanos L'Eyoniim (giving charity to the poor). The kit itself is shaped like the traditional three-cornered Hamantaschen and can be used as a charity bank.

Last year, more than 250,000 Purim kits

were distributed nationwide. These kits are valuable educational tools, as well as a real collector's item. They can be obtained for a minimal charge by calling Chabad Lubavitch at 273-7238.

Rabbi Bluming At Chabad

During times of international tension, one burning question has always been asked throughout our history: "Is it good or bad for the Jews?"

While the question itself may be half in jest, the meaning behind it is quite serious. In effect, how should a Jew approach the events of the world around him? To address this issue, Chabad Lubavitch of South-Eastern New England invited Rabbi Shlomo Bluming to speak Wednesday, Feb. 20, 8 p.m. at the Chabad House, 360 Hope St. in Providence.

Rabbi Bluming is a noted speaker and educator and spiritual leader of Congregation Ahavas Chesed in New London, Conn. His talk is entitled "Government and Religion A Lubavitch Viewpoint." In his talk, Rabbi Bluming will discuss Jewish responses to international crises, using examples from both our past history and today's headlines. He'll also cover both policies and religion, and how sometimes they're one in the same.

Rabbi Bluming's talk is free and open to the entire Jewish community. Last year, Rabbi Bluming's talk, "You Mean You're Still Jewish?; Holding on in the 80's," was given before a packed house, and was followed by two hours of lively discussion. And this year's event promises more of the same.

Cong. Beth Shalom's Academy Of Jewish Studies

Congregation Beth Shalom will begin the second semester of its Academy of Jewish Studies on Monday, February 25. The courses to be offered include Topics in Genesis II which will cover historical, moral and philosophical problems in the Book of Genesis and American Jewish History, which will be a survey of the history of the American Jewish community from its beginnings to the present. Both these courses will be taught by Rabbi Shmuel Singer. In addition a course in Talmud, Tractate Hullin will be taught by Rabbi Peretz Gold.

The Academy meets on Monday nights from 7:00 p.m. to 9:30 p.m. at the synagogue at 275 Camp St. The courses are open to the general public. Anyone interested should contact the synagogue office any weekday morning between 9:00 and 12:00.

In addition Rabbi Singer teaches a class in Talmud every Saturday afternoon one-half hour before the Mincha service. The synagogue bulletin board or calendar gives the time for each week. This class is free and open to all. A women's study circle on the Torah portion of the week meets every Tuesday morning at Beth Shalom at 11:00 a.m. This class is taught by Rabbi Singer and is open to all.

Chabad To Deliver Purim Baskets

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

UPS stands for United Purim Service. And for just \$18 a special UPS representative will hand-deliver a handsome Purim basket containing the traditional Hamantaschen, as well as other food and fruit to friends, acquaintances and relatives anywhere on the East Side of Providence.

It is also an excellent way to share the Purim Spirit with friends and relatives who are in the hospital or nursing home.

Hamantaschen U.S.A. is another Chabad Purim project. One can send a Purim gift box to a friend, relative or college student anywhere in the U.S.A. for only \$10.00.

Anyone wishing to place an order for UPS Purim baskets or Hamantaschen U.S.A. should contact Chabad at 273-7238 or 272-6772.

Judaic Scholar At Brown

Nathan Glazer of Harvard University's Department of Education and Sociology will speak Feb. 19 on "Sociology of American Jews: Issues in the 80's." He will deliver his address at 7:30 p.m. in Room 166 of Barns & Holley, corner of Hope and George streets.

Glazer is a professor of education and sociology at Harvard. Two early books in sociology — "The Lonely Crowd" and "Faces in the Crowd" — which he co-authored in the 1950s, propelled him into the forefront of American sociology. In addition to teaching, he has held editorial positions at *Commentary* magazine, and *Random House* book publishers, where he was an editorial advisor.

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From The Editor

by Robert Israel



Re-examining Refugee Policy

A year ago this month, while traveling in the Chiapas region of Mexico, I learned of the plight of the Guatemalan refugees who were living in camps not far from where I was staying in San Cristobel de las Casas. The refugees, escaping the tyranny of their government, were arriving in Mexico by the thousands, crowding into the camps which could barely provide for their basic needs, let alone their safety. Although I did not visit the camps, I learned of the condition of the refugees from a field office which has kept me up to date through occasional newsletters.

It has not been unusual to read in the *New York Times* and other publications that since before the time of my visit and afterward, many death squads have been responsible for kidnappings, disappearances, assassinations of compenso leaders, labor organizers, university and religious activists and other individuals targeted for political reasons at these camps. The refugees seeking shelter in Mexico have found a government preoccupied with the problems of its own people, ill-equipped to handle their needs.

Through the media — and through the release of such films as *El Norte* — we have learned of their plight. There have also been many refugees and their families that have sought asylum in this country, and through interviews given clandestinely, we have been brought up to date about the oppressive conditions that exist in Central America (A Guatemalan family is living in Vermont, and recently, the *Boston Globe* published an interview with a young Guatemalan living secretly in a church in Copley Square).

Living as a refugee in this country is done at great risk. There is the constant fear of being discovered by operatives from their homeland or by immigration officials in this country, because at this time it is illegal for anyone to harbor refugees. Several churches and synagogues have blatantly disobeyed this law, and have provided shelter for many people from Central America and other countries. The Riverside Church in New York City is one example. The congregants

of the churches have insisted that the refugees be helped, offering as a defense the history of this country's role in refugee rescue since the days of its founding. Indeed, that has not been the efforts of several individuals during World War II, many Jewish refugees would have been lost in the Holocaust instead of successfully smuggled out of Germany and Poland.

Last week, the American Jewish Committee's Center for Migration Studies issued a report urging the United States government to demonstrate a "recommitment to the principles of the Refugee Act of 1980 in dealing with people in need of haven." They developed a three-point plan which I believe warrants adoption. Briefly summarized, the three points are as follows:

1. To reaffirm the American tradition of rescue by increasing the numbers of people allowed into the country as refugees and asylum.

2. To separate the issue of refugees from debates on foreign policy. A person qualifies as a refugee if he or she is fleeing persecution regardless of the type of regime in the home country. The difficult task of deciding asylum claims fairly can best be addressed by removing asylum decisions from the Immigration and Naturalization Service and the State Department and placing them instead in an agency less subject to foreign policy pressures.

3. To seek greater international cooperation in the issue. Refugees present a fundamental human rights challenge to all countries and we need to develop a cooperative response.

The AJC also pointed out that in 1984, those seeking asylum in the U.S. from Nicaragua were turned down by a ratio of 7 to 1, from El Salvador by 40 to 1, from Afghanistan by 2 to 1, from Ethiopia by 3 to 1 and from Poland by 2 to 1.

If this country is to continue to represent ideals of a free and just society, our policies toward refugees must be examined. We need to demonstrate a commitment to all oppressed people everywhere by allowing them to seek a harbor of refuge in our land.

Holocaust Essay Contest

(JTA) — The United States Holocaust Memorial Council (HMC) has announced that an essay contest for American high school students will be part of the 1985 national observance of Days of Remembrance coordinated by the Council.

The topic is "The Holocaust: A Personal Response." Ten prizes will be awarded. The first prize winner will receive \$500, a trip to the National Days of Remembrance Commemoration in Washington, where the award will be announced, and a set of books about the Holocaust.

Sets of books about the Holocaust will be donated to the schools of all prize winners. Any United States high school student in grades nine to 12 may enter the contest which has a March 11 deadline. Information is available from: Essay Contest, U.S. Holocaust Memorial Council, 125 13th Street, N.W., Suite 832, Washington, D.C. 20004.

The 1985 national commemoration will mark the 40th anniversary of liberation from the Nazi tyranny with ceremonies here and in state capitols. The national ceremony will be held at the site of the planned Holocaust Memorial Museum on April 15, attended by national leaders, survivors and liberators. The President and Vice President have addressed every National Days of Remembrance ceremony since their start in 1979.

Candlelighting

February 15, 1985

5:01 p.m.

The Shame Of Apartheid

by Elie Wiesel

Shame: it's what a white man, a Jew like me, feels while visiting Soweto in South Africa. I remember: it was ten years ago. I had come on a lecture tour of several cities. The organizers did not hide their concern: was I going to embarrass them by speaking out against apartheid. "Don't forget," advised a well-known liberal, "don't forget that after your speech, you return home while we stay here." In other words: I was not going to suffer the consequences. I promised him that I'd say nothing until I had studied the situation. That night was my first lecture. I used the occasion to relate everything: the request of certain hosts and my answer. And also my project: to visit the blacks in their ghetto. The students applauded. Certain parents seemed troubled.

The next day I left at Soweto, and what I discovered there made me doubt the human species I felt guilty, confronted by the unpeakable suffering of the oppressed men, the resigned women, the children with melancholy eyes. Because of my color, and also my nationality, I was supposed to be superior to them. I belonged to another social and ethnic order. I belonged to another humanity. And I wasn't proud of it.

It's useless to repeat what everyone already knows: the racial laws of South Africa are wrong, not only because they result in collective and individual oppression, but also, and especially, because they are *laws*. Racism itself is dreadful, but when it pretends to be legal, and therefore just, it becomes altogether repugnant. Without comparing apartheid to Nazism and to its Final Solution — the latter defies all comparisons — one cannot but assign the two systems, supposedly legal, to the same camp.

Both have shown that laws can be twisted and distorted to the point of becoming instruments of torture and death. When the law itself becomes criminal, its authors are doubly criminal because they deprive their victims of the basic right granted to all human beings:

by Howard Simons

Many of my former colleagues in the newspaper business are expressing grave concern over the way *Time* handled the Ariel Sharon story. They are equating *Time's* editing behavior with all the previous ills that have afflicted contemporary journalism, from arrogance disorienting to credibility deficiency, and exhorting *Time* for the sloppiness of its reporting, as did the jury.

I think my ex-colleagues go too far. This is so because of my experience as managing editor of the *Washington Post* when it was found out that our reporter Janet Cooke had fabricated a Pulitzer-prize winning story about Jimmie, who was supposed to have been an eight-year-old heroin addict.

Many editors of other newspapers excoriated the *Post*. Some of the criticism was deserved because *Post* editors had been sloppy. But some of the criticism was pure collegial delight in taking a poke at a newspaper with a reputation for arrogance and bigness and success.

Time made a mistake. *Time* now has paid a price for that mistake in fees to lawyers, in hours its editors and reporters spent sitting in court, in copy editors' and in adverse publicity. But I would caution those stone-casting journalists to be very careful before they gloat too much over *Time's* troubles. *Time* is fallible, but so are the publications of my ex-colleagues.

Having said this, I want to address myself to *Time*. This magazine now has an obligation to answer a question raised by the Sharon trial but unanswered by it or by the magazine. This is the question of whether *Time* has had a consistent anti-Israel bias over the past 30 years, as Sharon has repeatedly charged. Most recently, Sharon made his backstab on ABC-TV's David Brinkley show. In answer to a question by George Will on whether he thought "Time magazine or... one of your political enemies deliberately lied?" Sharon replied:

"I think in order to give an answer to that question you must look backward now and read the *Time* magazine reports about Israel in more than 30 years." In a follow-up answer, he said: "I think that *Time* magazine for many years attacked the state of Israel — they attacked me not

recourse to justice. However, in South Africa, justice itself is masqueraded, manipulated, mutilated and perverted. And this scandal remains an affront to our outrage as human beings."

These individuals commit injustices against their peers is, unfortunately, a regular occurrence. That they should be protected by those in power is not uncommon. There are also instances of a government's abusing the law in order to strengthen its authority and control. But the South African government goes further by raising segregation and racial persecution to the ethical level of law, it puts into practice the antinomian rules of Orwell's world. Evil becomes good, inhumanity is interpreted as charity, egoism as compassion.

Victims no longer have the right to complain. Their misfortune is ridiculed. The torturer decides for them whether or not they suffer. It is he who determines the shape of their liberty and attempts to do as much with their language. By exposing them to constant humiliation, the torturer attacks not only their right to live, but also their very being.

That is why, in meeting South African blacks, the visitor is ashamed not to be like them. He is ashamed of his liberty.

As a Jew, I am all the more sensitive to this kind of injustice. Consequently, after leaving Soweto, I began to denounce apartheid in all my lectures. At Durban, at Capetown, at Port-Elizabeth as at Johannesburg, the public showed its understanding. Certainly, the situation is more complex. It is ashamed of his liberty because it is unsolvable, that it appears to an outsider. But what is encouraging is that the young, the intellectuals, the students, oppose the government with an increasingly dedicated resistance. It is also for them that we must act: our support extends first to the victims and then to the resisters. Without it, we would all be accomplices.

Elie Wiesel is the author of Night and other books on the Holocaust. Reprinted from the Jewish Times.

Time's Obligation After Sharon

as an individual, they attacked me because a member of the Israeli government..."

If one listens to the echoes from Israel, one can hear Sharon's charge resonating across that small land. Many Israelis think as does Sharon — that *Time* is prejudicial. Some, however, I am told, are angry that it was Sharon who brought suit. They hoped Sharon would lose his libel case because they suspect his motives, but they were hoping *Time* would lose because they hate *Time* more.

Nor is the view that *Time* has been an enemy for decades confined to Israel. In the United States, Arnold Forster, a member of Sharon's legal team and for 40 years a counsel for B'nai B'rith's Anti-Defamation League, says:

"While there is a division of opinion in Israel about Sharon and also in the United States, there is hardly a division of opinion about *Time* magazine. You have to look long and hard to find any substantial segment of the American Jewish Community which regards *Time* magazine as fair to Israel."

These are much more serious charges than those complaints that have washed over the American Jewish newspaper networks over the last four or five years because of a perceived, but unproved, bias against Israel. Former Israeli Defense Minister Moshe Arens, when he was ambassador to Washington a few years ago, kept a fever chart on the editorial policies of major American newspapers for or against Israel and marched into offices to berate those he thought were anti-Israel.

What Sharon charges is different. He is saying that for three decades — an entire generation of editors and reporters — *Time* has been biased against Israel. I have suggested to the magazine: *Time* ought to devote some money and some time investigating itself. It ought to find an impartial panel and ask it to look at 30 years of its Mideast coverage and determine whether its Israeli critics are correct or not. A serious charge has been made against *Time*, and it deserves a serious response.

Howard Simons is curator of the Niman Foundation for Journalism at Harvard University. Reprinted from the *Boston Globe*.

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FRIDAY, FEBRUARY 15, 1985

Letters To The Editor

To The Editor:

We speak with President Reagan when he agrees of "the relevance of religion in the modern world." Politics is above all an exercise in values, and for most Americans, values are shaped by their religious beliefs.

However, President Reagan trivializes the important connection between public policy and values when he cites as evidence the display of religious symbols — whether a menorah or a creche — on public property near the White House.

Such displays are divisive and offend Americans who do not want their government to give official sanction to sectarian religious symbols and practices. They also offend the separation principle of the First Amendment. And they contribute nothing to an understanding of the relationship of religious values to the political process.

It is unfortunate that President Reagan fails to understand the difference between government displays of religious symbols and the importance of religion in the modern world. There is no clearer evidence of the depth of his misunderstanding than his commendation of the National Religious Broadcasters Conference for having "fought the good fight for prayer in the schools."

Henry Siegman
AJCongress

To The Editor:

Please allow me to correct a significant error in your article about Gary's Park Avenue Deli. Your article implies that Gary's is a kosher restaurant when, truth to tell, it is not.

It may be true, as you report, that Gary's uses "only kosher meats and products," but this alone does not a kosher restaurant make!

Equally important are the following: Are meat and milk foods and utensils kept strictly separate; are the meat slicers kosher; is the kitchen kosher; are pots, pans and utensils washed according to kashrut standards?

My own inspection of the kitchen leads me to believe that Gary's fails the test for kashrut in all these areas. Gary's may well be an excellent deli, but not a kosher one — not according to the Va'ad Hakashruth of Rhode Island nor by standards established by the Conservative movement as well.

I wish all the above were not so. Nothing would please me and Temple Torat Yisrael more than patronizing Gary's, one of our Cranston neighbors. I

am equally certain that many kosher-keepers in Rhode Island would enjoy the opportunity of dining in his restaurant and using him for catering.

Having gone so far as to serve "only kosher meats and products," hopefully Gary's Park Avenue Deli will finally take the plunge and become a genuinely kosher restaurant which can then truly serve the needs of Rhode Island Jewry. We look forward to the day when we can serve his "famous, special corned beef" at a Temple affair!

David B. Rosen
Rabbi, Temple Torat Yisrael

To The Editor:

Rabbi Sufranski. He was a short husky man with a white beard as full as his face. He came to Providence once or twice a year, his cheerful, wrinkled face shining blessings wherever he went. He had a warmth that communicated more than his broken English, and he radiated it to every Jew, young and old.

I always had a particularly strong reverence for Rabbi Sufranski. For, no obvious reason, I guess. He was just one of the many m'shulachim who come to our city collecting money. But each neshama effects people differently, and I always felt that I had much to learn from this ageless man.

Maybe it was because he had lost his family in the Holocaust. Five children and his wife... He referred to his departed children as his 'k'doshim', his holy ones. His voice held no bitterness against G-d; only against the human culprits. "Heftlair, y'mach shmo, took them," he would say. "They are in Gan Eden now." No malice.

Despite his suffering, he was a man devoted to the Almighty. When he wasn't working, he was saying t'hilim (psalms) or learning Torah. He was both humble and kind. A special man who was a remnant of another time.

One thing would bother Rabbi Sufranski, however. He had been coming to Providence for many years, but, like many others, noticed that tzedakah (the obligation to give charity) was becoming weak here. "The ones who give are getting old and dying, chas v'sholem. The younger ones don't know about giving."

May we, in memory of Rabbi Sufranski, (may he rest in peace), become a city known for its generosity and open-heartedness. And may we thus merit the many blessings that Rabbi Sufranski would bestow — good health, sustenance, and nachas.

F.S.E.

To The Editor:

I was pleased to see that the Rhode Island Herald printed in its entirety the article about the recent joint meeting between cantors of the Cantors Assembly and the American Conference of Cantors, an article which appeared in edited form in other publications.

Several important points were made by the participants which are worthy of reiteration.

The first of these, and perhaps the most important, was the assertion by Cantors Rosenbaum and Shames that today's hazzanim must strive to return to the historic role of the hazzan and to safeguard the precious musical heritage which is Jewish liturgical music. At the same time that traditions are maintained, however, the cantorate must be open to constructive changes; in that sense, it was refreshing to read Cantor Rosenbaum's comment that "The ideal cantor will make use of dance, poetry, art, literature, and contemporary music to create new and enriching Jewish spiritual experiences..."

The second point which deserves amplification is Cantor Smolover's assertion that "We must attract the best brains and talent to the cantorate..." For too long, too few people promoted the cantorate as a fulfilling way to spend one's

life. Being a cantor has its disadvantages, to be sure, but the satisfaction that comes from serving one's fellow Jews in so special a way more than compensates for any shortcomings in the profession.

It is my hope that the cantors of America will encourage promising young men and women within their own congregations to consider a career as a hazzan. In that way they will help to ensure that the future of the cantorate will never be in question.

Cantor Stephen Freedman

Letters to the editor are welcome. All letters should be typed or printed legibly, with the letter writer's phone number for verification. Send letters to: Editor, Rhode Island Herald, P.O. Box 6063, Providence, R.I. 02940.



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Mameh-Loshn, Yiddish-Loshn

by Cindy Gilman

And Sheyne Strikes Again, or Dos Redele Zrych

There are certain promises and philosophies we commit ourselves to as adults, especially in regard to child rearing. Often we find ourselves saying things like, "I'll never say this to my child." "Eat, there are children starving in Europe." (You can bet I was the president of the clean-the-plate club — with the chubby *bekehlech* and *pulkehlech* to prove it.) From guilt alone, I stuffed my *ponim* to save the hungry. My younger brother, however, found a different solution. Thin, but brilliant. Every Wednesday, "liver and onions" night, he ran a close second to my immaculate plate. Only the scoop of mashed potatoes remained on his plate. It was weeks later, when sweeping under the family room sofa where he dined watching "Howdy Dooddy" and "Mister Buster" did my mother in fact sweep forty dozens of dehydrated morsels of liver from weeks gone by. How clever, I thought, *az chochm*.

And... we promise to assist in our *kinderlach*, our *outelach* (treasures) all the things we felt deprived or cheated of when we were children. So what was this big empty void I felt in my childhood that I had to make up for in my son? I never really felt deprived. I grew up in a very warm, loving home — and though there was still a missing link — a dog!

My father was never very fond of animals. "I want a dog," I said.

"No. A dog is out of the question," he replied.

"How about a cat?"

"No. A cat is *shmoztzik* and smells bad."

"A parakeet?"

"Absolutely, positively, no!"

"A turtle?"

"Ah, yes, finally, success! I became the proud parent of two turtles."

"Turtles," my Boby said. "*Dos kind vet koozen varts. Feh, ver barfes? Who needs it?*"

One turtle had a little yellow chicken painted on its shell, the other plain. Every morning my father awoke, took a look in the bowl and said:

"Look, they're dead. *Varf zey arays!*"

"Daddy, they're sleeping. They're not dead!"

At the time I was 4 or 5 years old, we lived in a 3-room attic apartment with a big back porch where we stored empty seltzer bottles and my mother hung out the laundry to dry. It was a sunny day and like every good parent, I wanted to

make sure my little ones got some *frische luft*, "fresh air. With one turtle in each hand, I brought them out to the third floor porch and placed them down in the sun. Inside for a brief moment to get their bowl, and when I returned... well, the rest is history.

So, now my son wants a dog. This brings up serious questions. What kind of dog? Where will I get the dog? How big a dog? Who will take care of this dog? Every dog father and son see looks like a *ferd* (horse), not a dog.

"Look," I say, "I don't want a *ferd*! I want a puppy. A *kleyne hintele*. No shepherds, no dobermans, no *ferds*, just a little puppy."

Out to the country we *shlep* to pick up a Heinz 57, because my *kluger* husband says they are better tempered.

"Good," we'll name the dog *tzimmes* because she's a little bit of everything — *tzimmes laynt*, *tzimmes morgen*, this dog doesn't even look when you call. Here, *tzimmes!* A little *shartz* dog mit *ayn fin* — a little black dog with white paws. How much *tsures* can a puppy cause?

I look at my kitchen floor and smile. I remember on Friday mornings when my mother washed and waxed the floors and put newspaper down so no one would dirty her clean floors, for Shabbos. Now newspapers over my floor. *But nicht for die selbe zach* (not for the same reason) — All day I look for puddles and all night — *zie eyent* — (She cries) — *Aza geeyen* (such a cry) — until my disciplinary husband sneaks her in bed (while he thinks I'm sleeping) and — like a miracle! — *sha, shetl* — *zie shloft!* *Un ich bren!*

The next day, with much hesitation, I leave little Sheyne alone for the first time. I'm off to the supermarket with my just-in-case list: puppy-chow, treats, flea powder, flea spray, puddle spray, furniture spray, lysol spray, pet toys — this *hoont* is costing me a small bundle! In the weeks to come, she shows her gratitude by chewing up half the kitchen linoleum, gnawing at the rattan couch, demolishing my favorite Capozios and three other pairs of shoes, ruining some laundry and teething on my butcher block table.

"What a cute puppy!" everyone says.

A nechtik tog.

One day, I come home and greet

my son's best friend. Sheyne gives me a look and *opes*, *zie kooht oys a bisl krunk* — I notice the bedroom door which I

closed is slightly ajar. As I look in my bedroom, a sound, a shriek, a shrill utter from the depths of me that one only hears in Alfred Hitchcock films. *Oy, mamensu, vas hot paisir dort!*

My room looks like a rubber factory — hundreds, thousands of *breeklech* and *shitzlech* of what used to be my favorite pillow are scattered everywhere — on the bed, under the bed, on the tables, under the tables.

Bezye hoont! (Bad dog!)

That's it! *Genug gerecht*. Enough is enough! *Un das kleyne huntel shpalt das keptl tsu eyn zayt un kooht oys zie shmoztzik of mir* — this little dog tilts her head to one side and looks as if she is smiling at me.

"You'd better be a good puppy or *ich'll dir gihn a shmayt!*"

Yiddish Book Center Continues to Grow

by Laura Folkman

(JSPS) — Sounds of bustling activity come from the offices and publicity rooms elsewhere in the building yet as you enter the small carpeted room they are hushed by the imposing presence of 150,000 worn Yiddish books, volumes covering everything from Zionism and Jewish History to Psychology and Linguistics.

Aaron Lansky, director and founder of the National Yiddish Book Center, and his energetic crew round up forgotten Yiddish books from across the country and bring them together in an old brick school building in Amherst, Mass.

The staff at the National Yiddish Book Center works meticulously to recover the thousands of valuable Yiddish texts that have been forgotten about, books which might otherwise be thrown away. Established in June 1980, the non-profit organization is now the world's largest resource for new, used, and out-of-print Yiddish books including modern Yiddish literature — modern Yiddish includes works written after the 18th century period, when Yiddish was the primary language for Jews in the Eastern Europe.

Last November, the National Yiddish Book Center published its second catalogue, documenting 800 volumes of prose, poetry and drama, which can be purchased from the center. More recently, the center published a Holocaust listing catalogue which will be distributed soon, according to bibliographer Andrea Kurtzman. Lansky conceived this project as a graduate student at McGill University, where he received a degree in Yiddish literature. Because he had access to only the most basic Yiddish titles, Lansky decided to create a repository for scarce Yiddish books that were no doubt hiding in attics and closets across America. What began with a factory loft and a great number of press releases suddenly grew into the

I mentally prepare my speech of diplomacy to my family on the many reasons why we cannot keep the dog. It is unfair to the dog. She's not a city dog. She needs to be free, outdoors, in the country. We cannot live with fences in every doorway. She's a *kop drayenish*.

Seyne is now 7 months old. She's leaping over the fences in the doorway. And... oh, no, my plants... no, not my plants... *hob rachmones*... I'll leave you now, for Sheyne strikes again!

Zay Gezunt. Hot a Freyliche Parim.

Cindy Gilman's Yiddish column appears occasionally in the Herald.

National Yiddish Book Center.

Lansky and other volunteers were immediately deluged, he says with pride, with offers, requests, and information pertaining to the collection of literature. Eventually Lansky and his dedicated staff moved to the old building in Amherst where they now boast over 350,000 volumes, some of which are waiting to be added in nearby Holyok, Mass. in a building which will soon be their permanent library.

The task of those who work at the Book Center is, quite simply, to rescue these books. Volunteer book collectors, known as *zamlers*, are an important source for the books; those at the Center also go on "truck runs" throughout the country, picking up books from housebound or elderly donors. In addition, Lansky says, they receive several hundred books a week by mail. Although they have few English translations in the collection, Lansky hopes to acquire more in the future. And out just books — but records, bound newspapers, and precious manuscripts celebrating Yiddish language and culture. There is even a rare Yiddish Smith Corona, which belonged to the famous Yiddish author Lamed Shapiro.

Who, then, calls for these new and used Yiddish books of all shapes and sizes? Scholars, students, and libraries from over twenty countries on five continents have turned to the Center for needed texts and resources. Interest in Yiddish seems to be on the rise today, with courses offered at some sixty American Universities while the post-graduate center in Hebrew Studies of Oxford University sponsors the formidable Oxford Summer Programme in Yiddish.

The National Yiddish Book Center was created to fill a void, and by saving countless volumes of Yiddish literature, thus preserving an important part of the Jewish heritage for future generations, so it has.

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Caryl-Ann Miller (continued from page 1)

bring to a job is the way you apply what you know as an individual. It doesn't make a bit of difference if that knowledge was gained through learning, training, or personal or professional experience."

"What we must recognize however is that we have a finite amount of emotional energy. Priorities must be established, if we expect to accomplish our goals. And we must be organized." She rolls her eyes upward as she mentions the bag of items she has brought for her son, Andrew, who is in the audience. "Class of '86 at Brown, pre-med program, and honors in music composition." She beams the proud smile of a happy parent who cannot help herself. "The roles always intertwine. I wouldn't have been satisfied if I had had to give up either one." With the same proud air she mentions her daughter, Debbie, a neurological nurse at Massachusetts General Hospital, and gives a little wave to her mother, Mrs. Beatrice Wattman Miller, also a graduate of Pembroke, who is in the audience.

Caryl-Ann still feels it is important to have a specialty. "You don't need to be an expert in everything," she insists, "but

your market value increases when you are the expert in one area." As a coordinator of specialists, Caryl-Ann feels the exciting part of a project is the integration of different points of view. "The team approach results in a more valuable, richer product," according to this expert. Caryl-Ann was recently asked to write a book for children about the Metropolitan Museum. "I'll ask the art historians which objects we should focus on and what those objects tell us about our world. Then I'll translate that into something understandable, fun and interesting for kids."

If Caryl-Ann sounds like she is enjoying herself, it is because she is. "I love the variety of my job. I have the opportunity to be involved in many projects. My job involves a cerebral creative process of planning what education is going to be in the major museum in the United States in the next 5 to 10 years and directing the resource center where I still help people on an individual basis.

"My goal is always the same; to have a satisfying and productive life," she says with a shrug that reflects sincerity.

"Consulting has its rewards. I learn as much as I teach. It's a process of cross pollination." Caryl-Ann pauses and then looks me straight in the eye. "When you get to this level there is a lot of more work and pressure. But seriously, it's also a lot more fun."

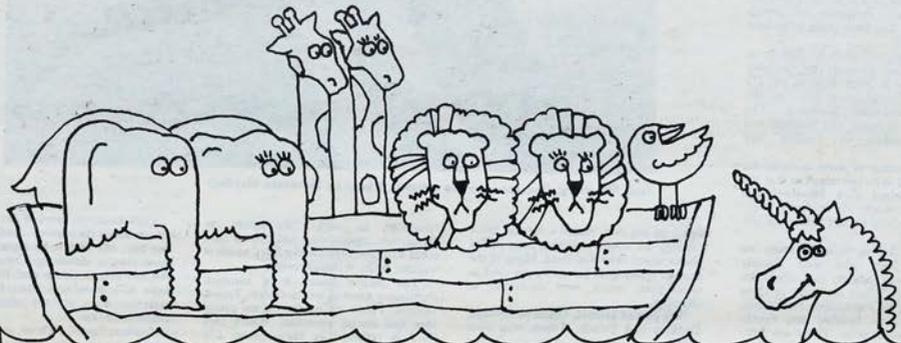
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Around Town

by Dorothea Snyder



"The discovery that people of Portuguese descent locally had some practices which resembled Jewish practices opened up an avenue of exploration and interest for Jack Mossberg a dozen years ago.

"Looking into it," he says, "I became very fascinated by the fact that these people didn't have any idea why they had these practices.

"My appetite became whetted by Catholic people from Portugal who wear crucifixes, whose homes are filled with religious pictures, and they go to the Catholic church. Yet in some cases," which he has observed, "They soak and salt their meat before they prepare it and they have no idea why other than their mother did it or their mother's mother did it.

"Investigating this later on, I find out that these are remnants of Jewish practices that they have clung to without knowing why."

Jack Mossberg will share his findings at a Melave Malkah program this Saturday night at Temple Beth Shalom on 275 Camp St. in Providence at 8:00 p.m. His presentation is entitled "Marranos — The Hidden Jews of Spain and Portugal and Their Connection to Present Day Providence."

The temptation to write material for this story had to be restrained so that the many revelations Jack Mossberg has discovered through his in-depth study would not entirely be told before his talk this weekend.

Talking with him, he spoke about the Portuguese Jews who were forcibly converted from Judaism to Catholicism 500 years ago. "There are many of these people living in Pawtucket, Providence, Fall River, New Bedford and South-eastern Massachusetts. There are hundreds and maybe even thousands of these people whose ancestors were Jewish and who are living here now.

"There are tens of thousands of them still living in Portugal and this is really unknown to most Jews in the world."

Mossberg says that both his observation of the practices, which resemble Jewish practices coupled with his conversations with his American-born Portuguese friends, increased his knowledge on the subject. It motivated him to pursue intensive research in Rhode Island and at the New York Public Library whenever he was in the city on business.

"I'd spend time there and researched it quite a bit, so much so that my wife Rhoda and I decided that we would go to Spain and Portugal and see if we could see for ourselves what was there.

"In 1981 we made a two-week trip to



Jack Mossberg, fascinated by his subject. (Photo by Dorothea Snyder)

Spain on our own, rented a car and drove through the country visiting most of the places where Jews had lived. Many of the ancient synagogues are no longer used as synagogues; many were converted to churches.

"We visited Madrid, Granada, Malaga, Cordova and Toledo. Toledo was once called the Jerusalem of Spain in the eleventh or twelfth century. Seville at one time had over 25 synagogues. In Spain we didn't have much luck meeting or talking with Marrano Jews who had converted to Catholicism. In some cases it was willingly; in others, forcibly."

Mossberg shudders at the word Marranos. The meaning he explains is immeasurably offensive. "In Portugal converts were called Conversos, the converted ones. I prefer to use that term."

The year 1982 brought the Mossbergs to Portugal on their own again. They rented a car, driving through villages, cities and towns. For this trip, Jack Mossberg did some advanced preparation. He learned to speak Portuguese with the aid of language tapes so that he could talk with the people.

Throughout their travels to places from where Portuguese Americans had

emigrated he said, "We spoke to Portuguese people who had names that could have been Jewish like Silva which is without doubt of Jewish origin.

"The names Bento is a common Portuguese name as well as Gomes, Lopes, Oliveira. These are names we are pretty sure had Jewish ancestors. Where they lived is reflected in their names like Celerica de Biara which means a high place.

"The entire Serra da Estrela mountain range in northern Portugal where most or all the inhabitants are ancestors of Jews came from Mondego, Belmonte, Riviera and Braga. People have emigrated from there to this country."

Turning to the Marranos in Spain, Mossberg emphasizes that "They have no idea of their ancestry except they're different and they know they're different. They know they're different from the rest of the population because the Catholic population lets them know they're different.

"They're Catholic outwardly in everything they do. They were baptized and married in the Catholic church, attend services, yet the Catholic population of Majorca segregates them and considers them different kinds of Catholics.

"In the city of Palma de Mallorca there are a group of former Jews called Chuetas, another term I dislike. They live in a section of Majorca where they have been forced to live, a sort of ghetto for over 500 years.

"Unfortunately, most of the people do not consider themselves Jewish nor do they have any wish to be Jewish, yet they know they're different. The only Jews who are now in Spain and Portugal are those who have emigrated from other countries. They are the Moroccan and Ashkenazi Jews.

Mossberg says "There is a strong suspicion that the former Spanish dictator Franco is a descendant of the Jews because the name Franco is a Jewish name. There is no doubt that Franco is a Jewish name because it's recognized by everybody.

"Franco was very good to the Jews secretly. What most people don't know is that Franco saved tens of thousands of European Jews. I think he had a soft spot, and I think he knew that he came from Jewish ancestry. He was a terrible dictator. I'm not proud of the fact he had Jewish ancestry, but I am proud of the fact that I found out he did save many thousands of Jews."

The presentation that Jack Mossberg will give this Saturday evening will include a short history of the Marranos and the Conversos, what evolved from the beginnings in Spain, and famous people.

His slide program will show places, synagogues, Jewish sections and neighborhoods he photographed, and pictures of the people he interviewed in the Iberian Peninsula.

"It's open to the public," he says, "Everybody in the community is welcomed to come and enjoy!"



AROUND TOWN is always on the lookout for interesting story ideas, photo stories, features. Ideas are always welcomed. Contact the Herald at 724-0200.

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Philip Glass Speaks

Philip Glass, one of the most sought-after composers for film, dance, theater and opera, will discuss his career and play tapes of his operas as part of the Rhode Island School of Design Mellon Lecture Series on February 27, at 7 p.m. at the RISD Auditorium, 2 Canal St., Providence. This lecture is free and open to the public.

When American composer Philip Glass began to perform his repetitive tonal music in the 1960's, he was often met by an audience of fewer than a dozen listeners. By the 1970's however, musical tastes had changed and Glass's concerts began to attract larger and larger audiences. His five-hour, avant garde opera *Einstein on the Beach*, in which only vowel sounds and numbers were sung, premiered at the Avignon Festival in 1976, toured Europe and culminated in two sold-out performances at the Metropolitan Opera in New York. Eight years after its world premiere, *Einstein on the Beach* was sold-out during its December 1984 revival at the Brooklyn Academy of Music.

The city of Rotterdam, Holland commissioned another opera from Glass in 1979, *Satyagraha*, based on the life of Gandhi, was sung in Sanskrit. More attention followed, and Glass's third opera *Akhmatov*, based on the life of the Egyptian pharaoh, opened on November 4, 1984 at a sold-out house at the New York City Opera.

Glass has also done chamber operas (*The Photographer*, 1982), film scores (*Koyaanisqatsi*, 1982), and theater productions (the prelude for the American Repertory Theater's production of Beckett's *Endgame*, 1984). He is also a CBS Masterworks recording artist, the first composer to be offered this distinguished contract since Aaron Copland.

Glass, who will be the 1985 composer-in-residence with the Philadelphia Orchestra at Saratoga Performing Arts Center, is currently working on three new projects. He is scoring a film for Paul Schrader's feature on Japanese novelist Yukio Mishima; planning an opera based on Doris Lessing's *The Making of the Representative for Planet 8*; and composing an album of songs in collaboration with Paul Simon, rock singer David Byrne and performance artist Laurie Anderson.

Dial An Artist

Over one hundred R.I. performing artists and groups are listed in a new, free directory published by the R.I. State Council on the Arts.

The 1985-1986 *Performing Artists Directory* will help those who book acts to find local entertainers. Each entry includes a detailed description, fee schedule, and how to get in touch. Nine performing categories are represented: music, theatre, dance, storytelling, puppets and poets, magic, mixed media, and others. Area agents are also listed.

The acts in the directory are tremendously diverse, ranging from choirs to jazz to Morris dancers to one fellow with a singing dog. Plus folk singers, rock-and-roll, and classical groups large and small. Not to mention: Gilbert and Sullivan, old-time radio, tap dance, juggling, children's and feminist theatres, fire-eating ... and much, much more.

This fascinating directory is free upon request. Phone the R.I. State Council on the Arts at 277-3880.

The R.I. State Council on the Arts is a state agency charged with assisting and promoting R.I.'s \$110-million cultural industry.

URI Sponsors Boating Safety Class

The URI Sea Grant Marine Advisory Service is sponsoring a workshop for boaters on Wednesday, February 20, at 8:30 a.m. Topics to be covered include: Basic corrosion theory, trouble shooting tips, boat and dock electrical systems. Classes will be held at the Watkins Building on the Narragansett Bay Campus of URI. Cost of course is \$40, includes lunch and a book. For more information call 792-6211.

"Myths, Madonnas, And Men" At RISD

Major European painters, sculptors, and architects of the 16th and 17th century will be discussed in a ten-week subscription lecture series offered by the Museum of Art, Rhode Island School of Design. *Of Myths, Madonnas, and Men: Great Masters of the Renaissance and Baroque* will meet on Wednesdays, February 13 through April 24 from 9:45 a.m. to 11:45 a.m. in the RISD Auditorium, 2 Canal St., Providence. Rembrandt, Rubens, Titian, and Michelangelo are just a few of the artists to be focused on by Museum Lecturer Ronnie Zakon Siegel.

In conjunction with the series, a gallery talk on the Museum's masterpieces of the Renaissance and Baroque periods will be presented by Museum Director Frank Robinson on Thursday, February 14 at 5:30 p.m. in the Museum.

A field trip to Boston's Museum of Fine Arts and the Isabella Stewart Gardner Museum where lecture series subscribers and RISD curators will view Old Master paintings, is also planned for Tuesday, March 26.

Fees are \$55 for Museum members, \$75 for non-members. To register, mail check (payable to Rhode Island School of Design) to: Lecture Series, Museum of Art, RISD, 224 Benefit St., Providence, R.I. 02903. For more information on this or other lecture series, please call the Education Department (401) 331-3511, ext. 349.

Westerly Center Encourages Creative Talents

Creative talents are encouraged to blossom at the Center for the Arts in Westerly through such opportunities as "Drawing and Design with a Rainbow," "Rhythm and Recorders" and a high school student production of *Alice in Wonderland*. In addition, instrument lessons are available in the following: piano, violin, viola, cello, string bass, voice, flute, saxophone, clarinet, harp, recorder, and classical guitar. Persons interested can sign up throughout the year for private instrument instruction taught by outstanding professional musicians. Students can register for class offerings during regular office hours Tuesday through Saturday 9-5 or during in-person registration on Thursday, February 21 from 7-9 p.m. or Saturday, February 23 from 10 a.m.-1 p.m.

Rick Devin's course, "Drawing and Design with a Rainbow" is offered on Wednesdays from 4-5:30 p.m. beginning February 27 for ten weeks. Designed for 8-12-year-olds, this course will cover many of the basic techniques in drawing plus basic design concepts. Using a variety of materials, students will design and execute a number of drawings and illustrations in black and white and color. Students will arrange and draw their own still life as well as "drawing" upon their imaginations. When weather permits, the class will be held outdoors. Cost is \$75, including all materials. Illustrator Rick Devin's illustrations and drawings have appeared

in the *Pittsburgh Press, Architectural Journal* and *Pittsburgh Magazine*. Residing in Hope Valley, R.I., he currently devotes full time to drawing and painting.

For further information contact the Center for the Arts, Tuesday-Saturday, 9 a.m.-5 p.m.

Only Artists Need Apply

Artists who wish to work in the Artists in Education program of the R.I. State Council on the Arts are invited to submit applications during the month of March, 1985. This will be the ONLY time this year that applications will be accepted for employment in the program.

Artists in all disciplines — visual arts, music, literature, theatre, dance, film and video, new genres, architecture and folk arts — are welcome to apply. Artists earn \$15 an hour (for a maximum of \$85 per day), for residencies in schools and community sites. Artists must be R.I. residents, and must complete an application form to submit with samples of their work. Advisory panels of arts professionals review these applications and select artists for the program roster. SELECTION FOR THE ROSTER DOES NOT GUARANTEE EMPLOYMENT.

To request further information and an application, contact Gary Hogan or Sherilyn Brown on Mon., Wed., or Fri. between 10 a.m. and 2 p.m. at RISCA, 277-3880; or write RISCA, 312 Wickenden St., Providence, R.I. 02903.

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Social Events

Live-In-Israel Program Attracts American



George Goodman

NETANYA, Israel — A group of 41 men and women representing a cross-section of American Jewry has arrived in Israel for a three-month period as part of a unique pre-aliyah program sponsored by Hadassah, the Women's Zionist Organization of America.

The group is living in the Blue Bay Hotel built on a cliff overlooking the sea in Netanya, a small resort north of Tel Aviv. Five mornings a week they participate in volunteer work in various institutions. There is a Hebrew *ulpan* (adult education program) in the afternoon. In addition they find time for a limited amount of sightseeing.

The Hadassah Live-In-Israel group carries out a completely new project which is sponsored by Hadassah's Aliyah Department, whose national chairman is Claire Baer, in cooperation with the World Zionist Organization. The concept of the project is to give people an opportunity to

serve Israel for a period of three months through voluntary work in areas in which they have a special aptitude or experience. While they are serving the country, they learn about the daily realities of living in Israel.

Abie Tooch, the head of the World Zionist Organization's Tour Veahle, explained that, "We have programs where school children spend a year or two in Israel combining study with learning about the country. But there was a big gap — there was no provision for adults who want to express with their hands and minds their love for Israel. So we thought of offering them a chance to give voluntary service to people who need such services. We chose Netanya because it has networks of service into which they could fit. After testing the idea with a pilot project, we arranged with Hadassah to send a group."

Linda Plotnick To Wed Everett Levenson

Mr. and Mrs. Morris Plotnick of Randolph, Massachusetts wish to announce the engagement of their daughter, Linda P. Plotnick, also of Randolph, to Everett L. Levenson of Cranston, Rhode Island. He is the son of Mr. and Mrs. Burton R. Levenson of Cranston. The bride-to-be graduated from Massasoit Community College. The groom-to-be graduated from Curry College. The wedding will take place September 28.

Pre-Purim Brunch Planned

The Rhode Island Mikveh Committee is planning a Pre-Purim Brunch and Social Hour on Sunday, February 24, from 11 a.m. to 1 p.m. at the home of Mrs. Ann Lea Adler, The R.I.M.C., a Providence-based women's charitable organization, has invited the members of the Chevrat Nashim, a similar organization in Sharon, Mass., to join them at this function, in keeping with the Purim theme of unity of the Jewish people. At the brunch, Rebbeztin Michin Lauffer will be speaking on the topic "Lessons from the Megillah." Also on the agenda is an exchange of views and ideas between the two organizations on the extent of one's responsibilities and obligations to one's community. A delicious dairy meal will complement this sure-to-be-enjoyable program, for which a minimum of \$2.50 per person is the requested donation. If interested, please call 351-6142 or 861-7356.

Miriam Women Plan Kick-Off Event

The Miriam Hospital Women's Association will hold a Kick-off Equipment Event meeting on Monday, February 25 in preparation for the Annual Equipment Event. It will be preceded by a Noon-time mini-lunch in the hospital's Sokin Auditorium. At this meeting of The Women's Association, chairpeople and workers will receive information on beginning the fund-raising drive for the Annual Equipment Event, which will be held on Sunday, April 14 at Temple Beth-El in Providence.

Man Of LaMancha In Newport

The Newport Playhouse presents its first production of the new season, the musical favorite, *Man of LaMancha*. Directed by Bob Mitchell, the musical direction is by John Hubert. The show will run from February 15 through March 17.

B'nai B'rith Women Organize Valentine Dance

The B'nai B'rith Women of Rhode Island will be holding a Sweetheart Dinner Dance, Saturday, February 16 at the Venus DeMilo, Swansea, Mass. Reservations for this special Valentine Dance will be accepted until February 5. For more information ring Roberta at 944-8519 or Peggy at 723-1739.

Gershunys Announce Birth

Sharon and Moshe Gershuny of Warwick announce the birth of their second child and daughter, Daniela Rebecca, on January 9, 1985.

Maternal grandparents are Dr. and Mrs. Nathan Sonkin of South Pasadena, Florida, and Providence. Paternal grandmother is Mrs. Sara Gershuny of Ramat-Gan, Israel and Providence.

SAJCC Offers Workshops On Relationships

Shalom Singles (ages 35-55) of the South Area Jewish Community Center is sponsoring a three-part workshop with psychotherapist Ellen Frishman, "Relationships, Intimacy & Sexuality" on Wednesday evenings February 27, March 6, and March 20 from 6:00 to 7:30 p.m. In a comfortable, small-group setting learn to evaluate present relationships and develop techniques to strengthen and enhance interpersonal skills.

Volunteers Needed At Sojourner House

Sojourner House, which offers comprehensive services for battered women, is looking for volunteers to staff its hotline. If you have four free hours a week, you can help battered women gain control over their situation. Training is scheduled for Feb. 6 (7-10 p.m.), Feb. 9 (9 a.m.-4 p.m.), Feb. 11 (7-10 p.m.), and Feb. 13 (7-10 p.m.). All interested women are encouraged to call 751-1262 as soon as possible to register and/or get more information.

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Arts & Entertainment



Alvin Ailey Dancers Electrify Boston Stage

Theatre Review: Mummenschanz At The Colonial

by Robert Israel

At the Colonial Theatre, Boston, through February 24, you have an opportunity to experience the very talented Swiss mime troupe Mummenschanz, who have created an entirely new show displaying their wide range of talents which includes dance, mime and mask theatre.

Mummenschanz — their name comes from the German words "mummen" meaning game and "schanz" meaning chance — should be no strangers to Rhode Island audiences. Several years ago they performed at Rhode Island College, after playing for more than a year on Broadway. They are extraordinary performers, trained as dancers and mimes, who carry on a tradition of mask theatre with startling effects. The entire evening is performed without the use of voice, but the theatre is never silent. The audience is frequently moved to laughter, surprise and deep sighs of wonderment. Without realizing it, the audience is very much included as an important element in Mummenschanz's magic. There is no attempt to avoid them — only a sincere and clever use of stimulating visual imagery conveyed through the highly flexible and unpredictable movements that illicit a strong response.

The troupe employs the use of fantastic creations — large hands made of crepe rubber, creatures created out of enormous black and white tubes — which are surrealistic, calling to mind the work of painters DeChirico and Dali. The important element here is unlike paintings or living sculpture like Claes Oldenburg, these fantastic shapes never lose that human element. They touch. They embrace. They trash one another. They exchange emotional turmoil.

anticipations of fear, surprise, mischief. And each time they touch, the audience is touched, as if by magic.

There is a scene when one of the performers appears on stage as a starfish, amoeba-like in its pulsations, and although one can see the human being beneath the mask — much in the same manner as Vermont's Bread and Puppet theatre — the effect is the creation of an organism. The black curtains drawn around the backdrop add to the effect. And as the lights play off this creature, black fabric rimmed with white, it is like watching the large sting rays at the New England Aquarium.

The visual effect of the performers is analogous to black and white photography, although the performers have described the show as utilizing more color as one of its "structural ideas." That is true — there are many moments when color fabric is thrown hither and thither about, sticking to the blank faces of the performers who twist and manipulate it into weird faces. But it is with the black and white medium — and the use of creative lighting to enhance the mood the performers create — that the performers are most successful with, forming, out of the dark void, exciting visual moments.

Other creations include weird creatures with bug-eyes, a sink-man, two large sacs that perform a pas-de-deux together, and imaginative use of one of the performers who appears on stage with a suitcase for his head. Like the Bread and Puppet Theatre — in fact, in homage to them, since German sculpture Peter Schumann first introduced the gargantuan shapes to the stage in the 1960's — Mummenschanz creates the unusual, the extraordinary, the surrealistic. Out of the darkness, out of the stillness of the void, they excite the senses and stimulate the soul.



Donna Wood in "Memoria," a member of the Alvin Ailey American Dance Theatre performed at the Wang Center for the Performing Arts in Boston.

by Susan Higgins

Shadowy man/beast creatures stalked the stage, lost fairies returned for one last fling with life and hot, contagious movers electrified the stage as the Alvin Ailey American Dance Theatre Company entranced Boston audiences last week at the Wang Center. As I struggled to remain immobile in my seat, the impassioned Ailey dancers resisted gravity's call as they moved gracefully and lustily through the transformed space. Successfully evoking responses from painful tears in "Cry" to the exuberance of a "Suite Otis," the company won the hearts and respect of the grateful observers.

Due to an injury within the company the Saturday matinee was changed to include "Night Creature" and "Cry." Choreographed by Alvin Ailey in 1975, "Night Creature" reincarnated visions of Van Gogh and foretold ambitions of Fame. Clusters of stars illuminated the darkened stage as haunted driven creatures tantalized one another in a creative mix of ballet and modern style movement to the music of Duke Ellington. These chilling images were followed by memories of tribulations in "Cry." One by one three dancers took the stage, one replacing the other, substituting different bodies but the pain and the story remained consistent.

"Cry" is the song of the soul, dedicated to "black women everywhere — especially our mothers." Alvin Ailey choreographed this touching piece in 1971 and it remains one of the most poignant. Contributing to the effectiveness of the piece is music by Alice Coltrane, Laura Nyro, and Chuck Griffin.

A moment of blackened mourning for

the late Otis Redding ended in spontaneous combustion as bodies exploded in "Suite Otis." A hot number from the beginning, the pace accelerated until the frenzy threatened to spill over into the audience. As enchanted bodies rocked around the floor to music by the respected musician, contagious waves of energy surged forth. As tones of "Try A Little Tenderness" filled the theatre one could feel the longing for a friend who was leaving too soon.

"Collage," choreographed in 1984, combined a crazy quilt of alien creatures who hovered in the air for what seemed to be unnatural periods of time, a fairy escaped from someone's fantasy no doubt, and a splash of personified colors. Projected images formed the backdrop as inspired dancers refused to comply with physical laws of nature. Music by L. Subramaniam sustained the impressions.

The Alvin Ailey American Dance Theatre, founded in 1958 by Mr. Ailey is one of the most respected contemporary dance companies in America. Ailey's personal philosophy exudes from his dances. Dance, to Ailey, is a "positive expression of the human spirit of people who reflect life." Although Ailey retired from performing 15 years ago his spirit is clearly alive on stage through his choreography.

Justly appreciated and honored by many, Ailey has been the recipient of awards, proclamations, and keys to cities as well as honorary doctorates from several colleges and universities. His recognition includes the Dance Magazine Award in 1975, the prestigious Capetown Award in 1979 and the United Nations Peace Medal in 1982.

Theatre Review: "Nightingale" At Trinity Rep



William Damkoehler, Derek Meader and Keith Jochim (left-right) in Trinity Square Repertory's production of *And a Nightingale Sang...* now playing at the downstairs playhouse, 201 Washington St., Providence, through March 17. (Photo by Ron Manville).

by Lois D. Atwood

And a Nightingale Sang... chronicles the life of a family in World War II Newcastle-on-Tyne, England through the eyes and Cinderella story of Helen, an ugly duckling transformed gently by love. The C.P. Taylor play, somewhat nostalgic for the generation whose war that was, belongs from start to finish to Cynthia Strickland. Director Peter Gerety has given her time to develop the kind of character Barrie woody have loved, and she takes stage with grace and aplomb in Trinity Rep's new downstairs play.

The different pace Helen keeps, both as narrator and actor, makes a needed contrast with the rest of the family, who seem never to slow down. Keith Jochim as the father is bursting with energy and almost bounces when he moves, thumping the piano vigorously in a kind of counterpoint to Barbara Blossom's motherly frenzy — directed, however, not toward her two daughters but toward the priests at a nearby chapel. Mom is a piety freak, throwing herself at the feet of the

Virgin's statue whenever life is too much for him, which seems to be most of the time.

Granddad (Howard London) is clearly the relative nearest in quality to Helen. His periodic down-to-earth comments and unexpected appearances, carrying his cat in a basket, supply much of the humor. Becca Lish as the younger sister, Joyce, is sometimes delicious, sometimes not quite the wayward child she is playing.

Two soldiers enter the family. Norman (William Damkoehler) plays his solid, stolid role with an astonishingly wooden-faced grin. Eric (Derek Meader) is as arrogantly and bewilderingly young as the daughter he dates. Richard Cumming is musical director, and John F. Custer designs lights. Robert D. Sisk, scenery, and William Lane, costumes. Period songs are part of every scene.

The accents are neither distracting nor unrecognizable, but only in Helen's case is the working-class speech charming. She is memorable in a play that will delight everyone who comes to the theatre to be entertained.

"A Soldiers Play" At RIC

The Negro Ensemble Company, America's foremost Black theatre, will present its critically acclaimed production of *A Soldier's Play* on Thursday, February 21, at 8 p.m. in Roberts Hall Auditorium.

Under the direction of Douglas Turner Ward, the play is one of a long list of new American works to be introduced by the Negro Ensemble Company over the past 15 years. *A Soldier's Play* entails a man's search for dignity amid the tangle of old hate and new hope confronting World War II America. This mystery thriller by Charles Fuller is a winner of two Pulitzer Prizes for Drama and the New York Critics Circle Award. It has been hailed by critics throughout America.

Clive Barnes of the *New York Post* calls it a "complex and rewarding play." He adds, "Mr. Fuller is revealing himself as a playwright of great sensibility." Jack Kroll of *Newsweek* calls *A Soldier's Play* "a great work of resonance and integrity, bound to be one of the best American plays of the season."

Tickets will go on sale starting February 11 in Roberts Hall on the RIC campus. Box office hours are daily from 10 a.m. to 4 p.m. The prices are \$9.75 for the general public and \$3 for RIC students. Discount group rates will also be available. For reservations or more information call 456-8144.

Israel Report

(continued from page 1)

sweaters and button-down shirts. An officer recommends that they stay alert and "keep the line tight." Within ten minutes, the convoy crosses the international border into Lebanon.

"Sitting There Strong" is a new, smooth road take them in. The army built it last summer because the old one, four kilometers west, couldn't handle the growing traffic of Israeli military supply trucks, tank transports, Armored Personnel Carriers, and innumerable jeeps which cross back and forth each day.

"The first thing you notice," said another reservist, "is that Israel is sitting here strong. It's like being in Israel."

As the lead jeep turns west toward the mountains, a pickup truck comes barreling over the now-narrowed road. The jeep swerves, the pickup speeds along. A large Hanuka lamp adorns the roof of the cab, like silver longhorns on a Texas pickup. Hebrew lettering proclaims it a Chabad House "Mitva Wagon." Inside are four Hassidic Jews with sidelocks and black coats, returning from helping Jewish soldiers celebrate their third Hanuka festival in Lebanon.

The convoy climbs the first of many switchbacks in Lebanon's endless series of rock and pine-filled mountain passes. Suddenly Beaufort Castle rises in the distance. The castle's commanding height made it an excellent artillery platform for the P.L.O. Israeli troops stormed the ammunition-filled series on June 7, 1982.

The following morning, the IDF camp in the *Jerusalem Post* said: "Beaufort falls as an IDF operation near completion."

Exploding ammunition and artillery destroyed much of the castle, exposing the mountain's peak which workers had built into the structure's heart.

"No Getting Around It" The convoy takes an IDF checkpoint marking the northern border of Israeli-occupied territory, the Awali River valley. The journalists gather around the army spokesman, who identifies himself only as Captain Teddy. Behind the group stretches a line of Lebanese men waiting to be searched by Israeli and Southern Lebanese army soldiers. All travelers from north to south must go through this checkpoint. It provides one way of stopping the flow of weapons to guerrillas in the south.

Women and children are passed through quickly. The men can wait hours as they are searched by Israeli and Southern Lebanese army soldiers. All travelers from north to south must go through this checkpoint. It provides one way of stopping the flow of weapons to guerrillas in the south.

"The terrorists are mostly Shiites, the same turkeys that blew up the marines," said Teddy, whose style and accent reflect his North Carolina upbringing. "There is an unholy alliance of groups with nothing in common but whose end is to kill Israeli soldiers."

Day and night units of select Golani Brigade men patrol the long gorge. Guerrillas carrying weapons and explosives scramble down the Druze and Christian controlled Kharrouf mountains on the northern side, then follow the gorge to link up with Shiites in the southern valleys of Sidon. Two and a half men wait in ambush. "You don't ask questions," he said. "It's a no-prisoner type of situation."

In two months the patrols have stopped between 30 and 40 ambush attempts. Two Golani have been killed in the process, and 20 wounded.

Are these soldiers, whose attacks extract almost daily casualties from Israeli troops, terrorists? Or are they guerrillas, fighting for their land against an outside occupier?

"We're an occupying army," mutters Teddy after some hesitation. "There's no getting around it. It's the local population, Shiites and Christians alike, approved when the IDF kicked the Palestinians out of South Lebanon. But that was two and a half years ago and much has changed since then."

"Now you're wearing a flak jacket. You have a bullet in your chamber and your finger on the trigger."

A Metaphor
Numerous smaller checkpoints punctuate the roads. These are manned mostly by soldiers of the 2500-member South Lebanese Army. This local militia, composed of Christians, Shiites, and

Druze, is Israeli-backed and trained. Many Israeli officials are counting on it to police the area when the IDF leaves.

The young SLA soldiers wave down cars, check over travel passes and identity cards, then motion the drivers on with a look of their machine guns. Some SLA soldiers wear army green uniforms, like the Israelis. Some wear denim and sweatshirts.

At a checkpoint near Jezzine, a massive Armored Personnel Carrier, painted SLA grey and red, comes whipping around a curve, trying to avoid a busload of peasants, an SLA shack and, a meter or two to the right, a sheer drop to the Litani River canyon. Two young soldiers on top hang on to a turret-mounted machine gun as the APC nearly skids into the bus, barely regains control, and zooms away. The bus passengers let out their breaths. An Israeli soldier seizes on the event for a knot of journalists, pronouncing, "That's Lebanon."

"Oh," said a reporter, "I think we have a metaphor."

War Signs
In southern Lebanon signs of a dragged-out war are everywhere. Barbed wire rings a stand of the cloud-topped snow pines that carpet the alpine landscape. From the wire dangle signs in Hebrew, English, and Arabic: "Danger: Mines."

On one stretch of road SLA troops were laying the doormat-like mine charges as a peasant and his overburdened donkey walked by, without a glance. A few meters away a boy grazed his flock of sheep, ignoring the soldiers as if they were a road-repair crew.

Two locally-based reporters traveling in the first car were often being explosions and bolted outside to see what had happened. There they'd find a distressed villager watching a yardward cow or goat, "going up in soup."

Less obvious is evidence of the war's destruction. The sturdy villages with their "Merry Christmas" decorations, the neatly-terraced cliffs covered in green, the constant sight of buildings and houses in construction — these come as surprises in a country whose name has become synonymous with destruction.

In fact, said one reporter who has covered Lebanon for several years, construction has gone on steadily before and since the outbreak of civil war in 1975. "They know that if they stopped for a war they'd never get anything built," he said.

Prayer For Sidon
Just outside the port city of Sidon an officer moves down the halted convoy from one car to the next. The Israeli soldier, especially close together, and especially alert. Two long-time Lebanon reporters from Middle East Television, a Virginia-based evangelical Christian station, take the opportunity to pray for their safety in Sidon. They don't know yet that the IDF will begin to leave Sidon in four weeks.

Shiite guerrilla attacks have made Sidon, the largest Moslem city in the south, a death trap for Israeli patrols. Now SLA units are sent into the city, and account for most of the casualties. From their base camp, IDF units can rush to arrest suspects and back up the SLA.

The convoy passes the lush groves of banana and oranges outside the city then follows a short road up to the base camp, on one of the many hills ringing the city. At the top an Israeli flag flies above the rows and rows of barracks. They are 40 miles from the Israeli coast, the border of Rosh Hanikra, 30 miles as the crow flies from Kiryat Shemona. Below, Sidon appears a clean, quiet city fanning out toward the bay Mediterranean.

"Shoot," says one of the TV reporters as he climbs back into his car. "If we aren't going to downtown Sidon, we really didn't need to pray."

Then, once more at the bottom of the hill, the convoy swings left, and heads through downtown Sidon.

Again, it is the lack of destruction that starts. Since 1975 Sidon has been the site of almost no shelling, no tank, artillery fire, and street-to-street combat. While few walls are unmarked by bullet riddled, only a few of the larger buildings passed bore signs of greater violence: crumbled walls, twisted iron rising out of shattered concrete.

More Israelis have the long stars of the city's residents. It is the same unwelcome returning Israeli vehicles get in Nablus or Hebron, Arab cities occupied by Israel since 1967.

Were Israel to withdraw from Sidon, Captain Teddy said, he would expect the city's Shiite and Sunni militias to engage

in some bloody score-setting against their Christian neighbors. Then he said, they will go to each other.

But passing Sidon to the coastal road, it is hard to imagine the streets aflame and embattled. New buildings rise behind cinderblock walls. Customers fill florist shops, markets, and produce stands. Workshops and garages kick sawdust and noise into the air. A group of teenage boys gathers in front of a videotape rental store, looking at the colorful movie posters in the window display: "Hell's Chosen Few," "357 Magnum," and "Enter the Street Fighter."

Zaharani Questions

Two days later, on the same road the convoy now follows out of Sidon, two IDF soldiers would be wounded by light arms fire issuing from an orchard. A week later, an IDF patrol captures eight Shiite guerrillas armed with rocket launchers, grenades, and machine guns in an orchard just north. Orange and olive groves line this road, interrupted by small villages. Walls separating the orchards have been

Washington Report

(continued from page 1)

proposal. The Chairman of the Conference of Presidents of Major American Jewish Organizations, Kenneth Bialkin of New York, wrote to Ambassador Meir Rosenne in Washington to urge an affirmative Israeli response.

Israel's geography, U.S. officials concluded as early as the mid 1970's, is ideally suited for broadcasts to reach large chunks of the Soviet Union, including the "underbelly," the largely Moslem provinces in the southern sections of the country. But at that time, "Arabists" succeeded in convincing the U.S. government not to raise the idea with Israel. They were worried about a negative Arab reaction to a highly visible U.S.-Israeli cooperative venture.

But the Soviets intensified their jamming techniques. As a result, the U.S. secretly floated the idea for the first time in 1979. The Foreign Ministry in Jerusalem quickly raised all sorts of concerns about the potential complications for Soviet Jewry. Some Israeli officials also feared that such a course might make it even more difficult for the Soviet Union to re-establish diplomatic relations with Israel, severed during the 1967 Six-Day War.

Since then, the U.S. and the Soviet jamming of the American broadcasts has continued to worsen. While U.S. officials were sensitive to the Soviet Jews were minimal. Soviet emigration last year was less than 900. Bialkin and many other Jewish leaders as well as most Soviet Jewry activists on Capitol Hill agreed.

The Americans also recognized that the enhanced military and strategic cooperation between the U.S. and Israel was already publicly directed against the Soviet threat to the region. Why not add this additional vital link?

Earlier Israeli fears were no longer viable in an era of such public U.S.-Israeli strategic cooperation aimed against the Soviet threat, according to the Americans. This helps to explain why President Reagan, in an extraordinary diplomatic development, wrote personally to Prime Minister Shimon Peres about the radio transmitters, and that the administration underscored the considerable importance attached to the issue in Washington.

"Dear Mr. Prime Minister," Reagan wrote in the Dec. 12 letter. "I enjoyed our recent very productive talks here in Washington which I believe form the basis for continuing our close cooperation between the United States and Israel. I hope that our relationship, which is so important to the prospects for world peace and stability, will continue to broaden and deepen and find new means of expression to the mutual benefit of our peoples."

"As Ambassador (Sam) Lewis has undoubtedly explained, I have made the modernization and expansion of our international broadcasting capabilities one of my Administration's highest priorities. As Israel is very well suited geographically to the development of such a capability, I hope that your government will give close and sympathetic consideration to our request for construction of radio relay facilities in Israel. I firmly believe that the Western radio provides a priceless form of moral and spiritual support for those who are deprived of full cultural, educational and religious rights in this regard. They serve our common purpose in letting the

truth be known and in demonstrating to the peoples of the Soviet Union that we have not forgotten them."

Peres, in a reply dated Dec. 31, said: "Dear Mr. President, Ambassador Lewis had handed me your letter of December 12, 1984. I was delighted with your assessment of the character and implications of our recent talks as well as the overall state of U.S.-Israeli relations. May I take this opportunity once again to express my gratitude for the warm welcome extended to me and the most fruitful conversations with you as well as with members of your Cabinet."

"Indeed, I greatly appreciate your willingness to support both politically and financially our determined efforts to restore stability in our economy while sustaining our deterrence capabilities."

"Your re-election, Mr. President, promises the free world four more years of your enlightened leadership and offers our people further opportunity to enjoy the unique friendship we have grown to appreciate."

"I have given careful consideration to your message concerning the importance you attach to the modernization and expansion of the U.S. international broadcasting capability. Indeed, I find your proposal very appealing and your determination to provide those deprived of the right to express a diversity of views with the opportunity to listen to it."

"As you probably recall, in the past we have found it difficult to accommodate the request to establish a relay station in Israel. Even though the location of Israel may be geographically suited for that purpose, and we share the appreciation of the need, nevertheless the people of Israel are currently struggling with problems of historical significance that cannot but affect our judgment and freedom of action. Specifically, the fate of the world's third largest Jewish community — the one inside the Soviet Union. This community is deprived of any access to its homeland. Its spiritual existence is threatened as its very peoplehood is constantly oppressed."

"None of us can be certain that the construction of relay stations in Israel would in fact result in a cessation of Jewish activities throughout the Soviet Union. Yet, upon receipt of your personal approach, we have undertaken to re-examine our position. Based on our observation that the American commitment to the cause of Soviet Jewry and their right to self-determination strengthened under your leadership, our concern had somewhat diminished. We trust, Mr. President, that your own firm convictions, as expressed in our conversations, will yield further efforts to bring their right to self-determination as seriously aggravated in recent months."

"It is in the wake of these agonizing deliberations that I would propose an early meeting of American and Israeli experts in order to study the various dimensions of the project and the best avenues to further our mutual objectives."

The Prime Minister signed his warmest season's greetings, sincerely, Shimon Peres."

There is still some consideration being given to Oman as a site, although Israel is clearly the American's number one choice.

Latin Americans Make Israel Their "Casa"

by Ilana DeBaré

(JSPPS) JERUSALEM — One young man sang in Spanish and strummed a *charango*, the tiny Andean guitar-like instrument. Another blew into a *queña*, the wooden Indian pipe, while a third beat on a skin drum. The performance was not in a *barrio* in Argentina or at a *pena* in Chile, however: it was at Kibbutz Gevulot, in the middle of Israel's Negev Desert, where recently-arrived Argentine kibbutzniks were bringing a Latin flavor to a Shabbat evening.

There are approximately 70,000 Latin American immigrants living in Israel today — about two percent of the country's Jewish population. They express little interest in specifically-Latin social or political organizations; they have a low profile relative to other immigrant groups. There are no news stories about a "social gap" between Latin Americans and other Israelis. Latin Americans see all this proudly as a sign of their successful absorption into Israeli society.

According to Chaim Aharon, the Chilean-born head of the Jewish Agency's Immigration and Absorption Department, there have been four main waves of Latin immigration — the late 1940's after the birth of the state of Israel, the late 1950's, the years immediately after the 1967 war, and the mid-1970's. "The first three waves were purely ideological, from Zionist motivation," says Aharon. "That of the 1970's also had an economic background." Chanan Olami came to Israel in 1949 as part of an Argentine youth movement group and settled on a kibbutz for fifteen years. Many early immigrants followed a similar path — as many as 30 percent of Latin American newcomers joined kibbutzim in the 1940's. Olami left kibbutz to work for the Foreign Ministry, where today he is director of its South America division.

Olami no longer thinks of himself as a Latin American, although he uses his background and experience in his daily work. "I wanted to become an Israeli, to feel and think and react as an Israeli," he says. "I taught my children travel with us in my diplomatic work and speak English

and Spanish, at home we speak only Hebrew."

Eddy Kaufman, today the director of the Hebrew University's Truman Institute for International Affairs, came from Argentina with his family in 1960 and began studying at Hebrew University.

"We arrived one month after Adolf Eichmann had been kidnapped and brought to Israel for trial," recounts Kaufman. "Everyone was sure we were running from anti-Semitism. I had great difficulty explaining that I had felt an equal member of Argentine society — that I came to Israel for positive reasons."

Kaufman's academic career has reflected his and other immigrants' ambivalence about their dual Latin-Israeli identity. When he first came, he plunged into Latin American immigrant politics, organizing the 100-odd Latin American students in the country. Then he switched to involvement as an Israeli, becoming the first non-sabra head of the National Union of Israeli Students. His doctoral research was on Israel's diplomatic history. "I felt focusing on Latin America simply because of my language abilities would have been too parochial," he says. But over the years he developed a balance between research on general topics and on Latin America. As a member of Amnesty International's executive committee, a human rights organization, he was responsible for their Latin America policy for five years, and today is researching Israeli military involvement in Central America.

Ismail Vinnas, the editor of *Semana*, one of Israel's three Spanish-language newsmagazines, arrived in Israel in 1975, not out of Zionist commitment but for political asylum.

Vinnas, whose father was born into Argentina's wealthy landowning establishment, was active on the left and at one point served as Minister of Culture there. Later he was forced to go underground; his daughter was interrogated by the police, and two of his nephews were murdered by the right-wing Videla government. Although according to Vinnas the Jewish Agency tried to stall his

request for an entry visa, forcing him to cross secretly through Paraguay into Brazil to emigrate, he was finally admitted to Israel.

"I wasn't a Zionist. I wasn't aware of the absorption centers, the Hebrew courses for immigrants here," he says. "This was all a surprise present for me."

Latin Americans proudly describe a number of areas in which they have contributed to Israel — in the settlement of kibbutzim and development towns, in academia and the professions, especially medicine, and in business. One of Israel's largest textile firms, Polgat, is owned by a former Chilean; many of the small fast-food restaurants such as ice cream parlors and pizzerias are owned by Latin immigrants.

"They also describe a number of common hurdles they have faced, including Israeli ignorance and stereotypes about their countries of origin.

"Latin America is like Africa to Israelis — it's somewhere out there and they have lots of revolutions," says Ismail Vinnas. "People ask me if Jerusalem winters are too cold for me, but I'm from Patagonia where the climate is like Canada."

"When you are in the Diaspora, people relate to you as Jewish. Here they classify you by the other half of your personality — Argentinian, Uruguayan," says Eddy Kaufman. "You feel like you have to represent that country. So while there are no Jewish soccer players in Argentina, you find quite a few Argentine players here (living up to the image of Argentinians as soccer fans)."

More serious are the obstacles to professional advancement created by a political establishment that is still largely Ashkenazi and an academic system modeled on Anglo-Saxon examples.

"In economics and psychology, for instance, the academic establishment is dominated by North American standards," complains Vinnas. "While in Argentina Freudianism is the major psychological current, here it is practically outside the academy and the emphasis is on North American intergroup psychology. The dominant economic

models here are Keynes, Galbraith and Freedman, while Latin Americans emphasize Keynes and Marx much more."

For an immigrant group marked by its ideological commitment to Zionism and its high level of education, there are surprisingly few Latin Americans in high political positions — and no Latin Americans in today's Knesset.

"Possibly this is because until 1963, most went to kibbutz," notes Pessie Meltzer, a Hebrew University doctoral student researching self-identity among Argentine immigrants. "In the kibbutz movement you have people at the top, but in politics they're only in the middle ranges."

"Latin Americans don't exert themselves as a community," adds Vinnas. "They don't vote for someone just because he is Latin American. When they reach high places, it is on their own merit, not from community pressure."

Israelis often stereotype Latin Americans as radical leftists. Latin Americans themselves claim this is an exaggeration, and that they are found all over the political spectrum. Oscar Fryszler, an Argentine-born architect who moved to Israel in 1969, is on the executive committee of the right-wing revisionist Herut party, and claims Herut has 600-800 active Latin American members. Yet he also admits that "a large part of the Latin American population belong to parties of the left or left-center."

Luis Stieglitz, who immigrated with a youth movement group to Kibbutz in 1974, explains that "those aged 25 to 40, including me, were raised in a generation of much political consciousness. The many coups in Argentina, for example, influenced us and educated us against violence and repression. We absorbed much of Latin American left culture — protest songs, a romantic atmosphere of changing the world."

Some Latin Americans have trouble reconciling their earlier political education with their new Israeli environment. One Argentine member of Kibbutz Gevulot describes feelings of anguish when forced to police Arab civilians in the Occupied Territories as part of his army service. "I feared the hate I saw in people's faces more than rocks or explosions," he says.

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Obituaries

RUTH YANTES

NEW BEDFORD, Mass. — Ruth Yantes, 89, of New Bedford, Mass., died Saturday, February 9, after a short illness, at the New Bedford Jewish Convalescence Home. She was the widow of Maurice Yantes.

She was a daughter of the late Samuel and Bessie (Pokross) Laurers. She was a member of Temple Beth-El in Fall River and the New Bedford Jewish Convalescence Home. She is survived by two daughters, Mrs. Barbara Abeshaus of Cranston and Mrs. Jeanne Samuels of Miami, Fla., five grandchildren and one great-grandchild.

The funeral took place Sunday, February 10 at Temple Beth-El in Fall River. Arrangements were by Fisher Memorial Chapel in Fall River, Mass.

MYRTLE KARLIN

PAWTUCKET — Myrtle Karlin of 48 Blaisdale Ave., a former teacher, died Saturday, February 2 at home.

Born in Pawtucket, she was a daughter of the late Morris and Elizabeth (Levine) Karlin.

Miss Karlin taught in the Pawtucket school system for many years before retiring 18 years ago. She was a member of the Hadassah, Congregation Ohave Shalom, the Miriam Hospital Women's Auxiliary, the National Education Association and the Blackstone Valley Teachers Association.

She leaves no immediate survivors. A graveside service was held at Lincoln Park Cemetery, Warwick. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

MORRIS FRIEDMAN

PROVIDENCE — Morris Friedman, 89, of 34 Tenth St. died Thursday, February 7 at the Watervliet Villa Nursing Home, East Providence. He was the husband of the late Bessie (Goldberg) Friedman.

Born in Russia, a son of the late David and Ethel (Brothers) Friedman, he lived in Providence for 70 years.

Mr. Friedman worked for the United Transit Co. for 42 years before retiring 24 years ago. He was a former member of Temple Emanu-El, Congregation Sons of Jacob, the Jewish Home for the Aged and the Amalgamated Transit Union.

He leaves three daughters, Bertha Goldberg of Cranston, Dorothy Kramer of East Greenwich and Norma Friedman of Warwick; two grandchildren and a great-grandchild.

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

SAMUEL ROSENBERG

WARWICK — Samuel Rosenberg, 74, of 110 Saxony Drive died Wednesday, February 6 at Doctors Hospital, Hollywood, Fla., while on vacation. He was the husband of Adeline (Siegel) Rosenberg.

Born in Romania, a son of the late Abraham and Esther (Schwartz) Rosenberg, he came to this country as a child and settled in Providence. He had lived in Warwick for 20 years.

Mr. Rosenberg was an agent for the Metropolitan Life Insurance Co. before retiring 10 years ago. He was a member of Temple Beth Am-Beth David and the Rhode Island Jewish Fraternal Association.

Besides his wife he leaves three daughters, Lenore Blasbaig of East Greenwich, Elaine Auger of Providence and Cynthia Agronick of Warwick; two brothers, Julius Rosenberg of Providence and Herman Rosenberg of Pawtucket; 11 grandchildren and four great-grandchildren.

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

DR. MURIEL GARDINER

PRINCETON, N.J. — Dr. Muriel Gardiner, 83, of Hightstown, an American psychoanalyst who helped hundreds of people escape Fascist-controlled Austria in the 1930s, died Wednesday, February 6 of cancer at the Princeton Medical Center. She was a medical student in Vienna in 1932 when the Nazis raided her school and threw Jewish students out of windows.

She joined the anti-Fascist underground and, code-named Mary, used her home as a safe house. She smuggled false passports into Austria and provided money for those who had to flee the country.

Gardiner wrote her memoirs, "Code Name Mary," in 1983, and her publisher suggested her experiences were the basis for Lillian Hellman's story "Julia," which was included in Hellman's memoirs, "Penitents." The story was later made into a popular film starring Jane Fonda and Vanessa Redgrave.

Hellman denied the connection and Gardiner pointed out that the similarities in their accounts were remarkable. She said she and Hellman never met, but did have the same lawyer for many years.

Gardiner specialized in treating disturbed children.

Gardiner, a native of Chicago, belonged to a wealthy family. Her paternal grandfather established Chicago's Union Stockyards, and her maternal grandfather founded the Swift and Co. meatpacking firm.

She leaves her second husband, a daughter, a sister, and six grandchildren.

BELLA BLANKSTEIN

PROVIDENCE — Bella Blankstein, 82, of 54 Pinehurst Ave. died Thursday, January 24 at 437 E. Loyola Drive, Tempe, Ariz., her son's home. She was the widow of Morris Blankstein.

Born in Poland, a daughter of the late Shapshel and Rachel (Levin) Young, she lived in Providence for 55 years.

Mrs. Blankstein was a member of the former Temple Beth David.

Besides her son, Dr. Edward Blankstein, she leaves two brothers, Milton and David Young, both of Providence; a sister, Mrs. Celia Rappaport of Brooklyn, N.Y., and two grandchildren.

A funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope St. Burial was in B'nai Israel Cemetery, Woonsocket.

M. LENORE LAVAN

WOONSOCKET — M. Lenore Lavan, 83, of the Woonsocket Health Centre, Poplar Street, died Thursday, January 24 at the center. She was the wife of Joseph Lavan.

Born in Providence, she was a daughter of the late Thomas and Sarah (Crowe) Clarke.

Mrs. Lavan was a former volunteer at Miriam Hospital.

Besides her husband she leaves a son, Ronald Lavan of Miami, Fla.; a daughter, June Gibbs of Boston, and six grandchildren.

A graveside service was held at Lincoln Park Cemetery, Warwick. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

SIMPSON B. ALPERT

NORTON, Mass. — Simpson B. Alpert died Friday, February 1 at the Sharon Manor Nursing Home, Sharon, Mass.

Born in Attleboro, Mass., a son of the late Samuel and Minnie (Friedman) Alpert.

A retired cattle dealer, he lived in Norton, Mass. in recent years. He is survived by two sisters, Mrs. Reba Friedman of Taunton, and Mrs. Etta List of Boston and a brother, Irvill Alpert, of Maryland. Burial was in Attleboro Hebrew Cemetery, Attleboro, Mass. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

FANNIE KATZ

CRANSTON — Fannie Katz, 82, a resident patient at Cedar Crest Nursing Home, for seven years, died Wednesday, January 30. She was the widow of David Katz.

She was born in Providence, a daughter of the late Nathan and Bessie (Swartz) Horowitz. She had been a resident of Cranston for eight years, previously living in Providence.

She leaves a sister, Cora Goldsmith, and a brother, Jerome Horowitz, of Cranston. The funeral service was held at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

NORMA M. LUBIN

WARWICK — Norma M. Lubin, 55, of Wethersfield Common, 542 Quisset Court, died Saturday, February 2 at home. She was the wife of Richard Lubin.

Born in Providence, a daughter of Anne (Shiner) Deitch of Cranston, and the late Benjamin Deitch, she lived in Warwick for five years.

Besides her husband and mother she leaves a daughter, Zipporah Lubin-Sandler of Warwick; a son, Robert Lubin of West Palm Beach, Fla., and a grandson.

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

WALTER L. JACOBS

MIAMI, Fla. — Walter L. Jacobs, who founded the Hertz rental car company in 1918 with a dozen Model T Fords, died Wednesday, February 6 at a Miami hospital. He was 88.

Jacobs, who was born in Chicago, died of a circulatory ailment at Cedars Medical Center.

At age 22, Jacobs organized the world's first rent-a-car business with 12 Model T Fords that he personally painted and maintained. In 1923, he sold his growing business to John Hertz, who gave him his name to the company.

Jacobs worked until his retirement in December, 1960, as president and chief operating officer of Hertz Corp. He remained a director until 1968.

Funeral services were scheduled today at Miami's Temple Israel.

ESTHER LECHT

PROVIDENCE — Esther Lecht, 66, of 8 Elmgrove Ave. died Thursday, February 7 at Miriam Hospital. She was the widow of David Lecht.

Born in Boston, a daughter of the late Albert and Sarah L. (Adelson) Travis, she lived in Providence for more than 55 years.

Mrs. Lecht and her husband owned the New England Vending Co. for 20 years before retiring 10 years ago. She was a member of Temple Beth-El and its Sisterhood, the Women's Association of the Jewish Home for the Aged, the B'nai B'rith and Hadassah. She was also a member of the National Council of Jewish Women, the Women's Association of Miriam Hospital, the Hope Link, the Majestic Senior Citizens Guild, the Cranston Senior Citizens Guild, the Jewish Community Center and Hamilton House.

She leaves two sisters, Jeannette Richman of Cranston and Freida DelCours of Jacksonville, Fla.

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

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SALLY FINK

PROVIDENCE — Sally "Tippe" Fink, 67, of 99 Lauriston St., a saleslady at the former Wilner Dress Shop for 10 years, retiring 32 years ago, died Saturday, February 9 at the Evergreen Health Center, East Providence. She was the widow of Samuel Fink.

Born in Providence, she was a daughter of the late Solomon and Lena (Mimiasky) Teplitzky.

Mrs. Fink was a member of Hadassah and the Miriam Hospital Women's Auxiliary.

She leaves a son, Donald S. Fink of Providence, and three brothers, Max and Samuel Tippe, both of Warwick, and Morris Tippe of Providence.

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

BELLE G. MARKELL

FALL RIVER, Mass. — Belle G. Markell, 89, of 1124 Highland Ave. died Friday, February 8 at the Kimwell Nursing Home. She was the widow of Myer Markell.

Born in Fall River, she was a daughter of the late Jacob and Elizabeth (Dix) Feinberg.

Mrs. Markell was a member of Temple Beth-El and its Sisterhood, the Adas Israel Sisterhood, the Hebrew Ladies Helping Hand Society, Hadassah and the Brandeis University Women's Organization.

She leaves two sons, Edward N. Markell of Fall River and Robert S. Markell of Stoughton; two daughters, Mrs. Dorothy Burson of Lake Success, N.Y., and Mrs. Janice Temkin of Marina Del Rey, Calif.; a sister, Mrs. Esther Burger of New York City; nine grandchildren and six great-grandchildren.

A funeral service was held at Temple Beth-El, Locust Street. Burial was in Temple Beth-El Cemetery.

At RIJCC

The JCC will be offering vacation camps for children and preschoolers during the February school holidays. Preschool day camps, for ages 3-4, will be held from Monday, February 18, through Friday, February 22. Hours are 9 a.m. to 3 p.m., with extended day available until 5 p.m. Children bring a kosher dairy lunch. Fee for the 3-day camp is \$60 for members, \$90 for non-members; extended day is \$2/hour. For information and registration, call Carolyn Roseman, Director of Preschool Services, at 861-8800.

For children in grades K through 6, the Children's Department will offer day camps from February 14 through February 22 (weekdays only). The schedule includes an Israel Day, a Chinese Day, a Michael Jackson Day, a roller skating trip, swim and gym, and in-center movies. Hours are 9:30 a.m. to 3 p.m., with extended hours available (8:30 a.m. and 3:30 p.m. to 5:30 p.m. Fridays). Children bring a dairy lunch, swimsuit and towel. Fee is \$12/day for members, \$24 for non-members; extended day is \$2 for the morning or afternoon session, \$4 for both. For information and registration, call Ruby Shlansky, Children's Services Coordinator, 861-8800.

Renowned Chefs Prepare Exotic Creations At Capriccios

Capriccio marks its 8th anniversary in the grand manner. Renowned chefs from the United States and abroad will be present to prepare their most unique and exotic creations in honor of the occasion. The result is bound to be a celebration of the palate, an unparalleled opportunity for Rhode Islanders to sample and enjoy an extravaganza of rare cuisine.

And so, Capriccio is proud to present, through the end of February, "Festival Capriccio."

The cast of characters is a glittering one, featuring two charter members of any meaningful gastronomic hall of fame. Mario Zambelli of Florence, is chef at New York City's famous S.P.Q.R. Sebastiano Santangelo is executive chef at the chic Cavaliere also in New York City. He is a native of Piedmont, Italy, a region noted for its hearty and robust foods. Together, they will join with Capriccio's Nina D'Urso and Paul D'Atile to create the most exciting menu which has ever graced a New England restaurant.

Jewish Athletic Hall Of Fame

Marlene Fishman Wolpert and Jeff Goldberg, co-chairpersons of the JCC Health & Physical Education Committee, announce that the first annual banquet of the Rhode Island Jewish Athletic Hall of Fame will be held March 10, 1985, at the JCC. Lou Gorodetsky, chairman of the Hall of Fame Committee, reports that his committee has established the criteria for induction into the Hall of Fame. A selection committee and program committee have begun the process to induct the Hall of Fame's first members on March 10.

Serving on the Hall of Fame committee are Mark Decof, Jeff Goldberg, Sanford Gorodetsky, Elliott Goldstein, Dr. Herbert Iventash, Ray Laurans, Rabbi Saul Leeman, Alan Litwin, Louis Palmer, and Gus Parmet. Anyone who is interested in helping or serving on the committee, or who would like to suggest a Hall of Fame nominee, should contact Elliott Goldstein, JCC Health & Phys Ed Director, at 861-8800. Any Jewish athlete must have resided in Rhode Island for a minimum of 5 years to be eligible for the Hall of Fame.

Adult Education At Beth Am-Beth David

Contemporary social issues and Jewish history are the main topics of this winter's Adult Education program at Temple Beth Am-Beth David.

The eight-week program of mini-courses and lectures begins February 7 at the Temple, 40 Gardner St., Warwick, and participation is open to the public.

The courses will be taught by professionals and lay persons with a wealth of knowledge and experience in the field which they will be discussing.

The first hour (7-8 p.m.) of the successive Thursday evening programs will be devoted to a choice of mini-courses: "Introduction to Jewish Mysticism," a historical review of Jewish mysticism, presented by Paul Gilman who has lectured on this topic many times.

"The Yiddish Experience," featuring Yiddish drama and folk songs and history and includes practice in conversational Yiddish, taught by Paula Krumboltz, also an experienced teacher.

The lecture series during the second hour (8:15-9:15 p.m.) includes the following:

February 28, March 7 and 14: "The Empty Nest — What's Next, or Retirement Can Be Fun," with Ruth Silverman, clinical psychologist for the Jewish Family Service.

March 21: "Parnassah — An Exhibit Based On The History of the Jews of Rhode Island 1880-1920," presented by Eleanor F. Horvitz, librarian and archivist with the Rhode Island Jewish Historical Association.

Icons For A Technological Age

"Icons for a Technological Age" is the title of the exhibit to be held in Bannister Gallery Feb. 1 through Feb. 22, featuring the artwork of John deMelin of Johnston, professor of art at Rhode Island College.

Professor deMelin has won numerous awards and has exhibited regionally and in New York City and Mexico.

The works on exhibit represent a substantial year devoted to the study of computer technology and its application as a design tool. deMelin uses this to create art pieces such as collages, screen prints and wood sculpture. The works, although not made on the computer, are characteristic of the capabilities of the computer, such as "windowing" changing and moving images on a screen.

His sculptures are constructed of "found objects" or "urban fragments" made of various woods and metals. Some of the wood forms are "relics" of the foundry process of casting iron and metals while some of the metal forms were originally outdoor signage. Most of the materials used in the constructions represent a different time and place — all of the metals used are hand made from processes that are rapidly becoming obsolete and used in this new context take on a significance of the present and the future.

Two exhibit openings will take place on Sunday, Feb. 3 from 2 to 5 p.m. and Thursday, Feb. 7, from 7 to 9 p.m. The gallery hours are Monday through Friday, 11 a.m. to 4 p.m., Tuesday and Thursday evenings from 6 to 9.

Classifieds

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Real And Artificial Intelligence Series At URI

The University of Rhode Island is sponsoring a Spring Honors Colloquium featuring weekly lectures on "Real and Artificial Intelligence." The schedule follows:

February 20: "Neurophysiological Speculations about the Relation of Brain Function to AI" Dominick Valentino, Department of Psychology, University of Rhode Island.

February 27: "Animal Intelligence: Can Apes Learn Language?" Carolyn Ristau, Department of Animal Behavior, Rockefeller University.

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Camp JORI Readies For '85 Season

Camp JORI, the only Jewish overnight camp in Rhode Island, announces a record registration for the 1985 summer season. Located on Point Judith in Narragansett, Camp JORI has two four-week sessions for boys 7 to 14 and girls 7 to 13.

For the past 45 years, Camp JORI has been known for its "home away from home" atmosphere. In addition to a strictly kosher kitchen supervised by the Va'ad haKashruth, the camp offers a modern facility featuring a complete sports and recreation program with an emphasis on Jewish culture.

All activities are supervised by Marshall Gerstenblatt, Director, and his staff of mature and experienced counselors, many of whom have been campers themselves.

Camperships are available based on need. To avoid the waiting list that many experienced last year, register early for this season. For further information, call Camp JORI at 521-2655.



Campers at Camp JORI.



At RISD

Museums of America, a Rhode Island School of Design, Museum of Art lecture series, will be presented by Museum Director Frank Robinson and curatorial staff on eight Thursdays, March 7 through May 2 at 5:30 p.m. in the RISD Auditorium, 2 Canal Street, Providence.

Several lectures will survey important American art museums' holdings and history, while others will focus on specific significant collections. Topics and speakers include:

March 7 — "Origins of the Museum in America," Christopher Monkhouse, Curator of Decorative Arts.

March 14 — "Great Asian Art Collections: Museums of Boston, Cleveland, Los Angeles," Janice Leosko, Instructor, Wheaton College.

March 21 — "House Museums: The Gardner, The Frick, and the Phillips Collections," David Stark, Curator of Education.

March 28 — "The National Gallery of Art, Washington, D.C.," Frank Robinson,

Director. — "The Philadelphia Museum of Art and the Rodin Museum," Daniel Rosenfeld, Curator of Painting and Sculpture.

April 11 — "The Art Institute of Chicago," David Stark, Curator of Education.

April 18 — "Dallas/Fort Worth; Dallas Museum of Fine Arts; Amon Carter Museum of Western Art; Kimball Art Museum," Robert Workman, Asst. Curator of Painting and Sculpture.

May 2 — "Museum of Art, Rhode Island School of Design," Carla Mathes Woodward, Assoc. Curator of Education.

Open by subscription only, fees are \$50 for members, \$75 for nonmembers. To register, mail check (payable to Rhode Island School of Design) to: Lecture Series, Museum of Art, RISD, 224 Benefit Street, Providence, R.I. 02903. For further information, call the Education Department (401) 331-3511, ext. 349.

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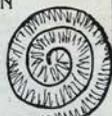
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