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Wiesel Speaks On Status Of World Jewry



Elie Wiesel with Armand Hammer and Blanca Wintner at an event in Los Angeles for Bar-Ilan University last week.

NEW YORK (JTA) — Elie Wiesel delivered his State of World Jewry address to a packed house at the 92nd Street Y in Manhattan last Wednesday night and expressed his concern about the disunity within Jewish ranks.

"I am disturbed by the inner process of polarization," he reflected, "... by the rancor and hatred ... the turning of politics into religion or religion into politics." He observed that "Even Hillel and Shammal sat down at the same table together ... and let their children intermarry ... We need to know that we are brother and sister. Somehow, this isn't so. Have we forgotten our tradition of tolerance?"

In this vein, he struck a chilling chord by linking the issue of the failure of Allied leaders to save Jews during the Holocaust — a word which he coined but which he said he doesn't like anymore — and the problem of disunity among Jews. "So little was done to help Jews during the war," he said, "because there was so little unity among the Jews themselves."

His address, which also dealt with Israeli-diaspora relations, Soviet Jewry and international terrorism, was delivered with his usual fervor but was also punctuated with levity and wit.

During the question period, Weisel was asked for his definition of "Who is a Jew." His response was: "To me, a Jew who links his destiny to the destiny of his people is a Jew. I don't need to go further." But he also observed that "I cannot imagine a Jewish people without a religious commitment."

Israel And The Diaspora

The world-famed author and lecturer and winner of the 1986 Nobel Peace Prize addressed himself at length to the relationship between Israel and diaspora Jewry and the resistance of Israelis to accept as fact Jews who don't wish to live in Israel. This rift, he said, puts diaspora Jewry "on the defensive." The diaspora poses problems," Wiesel reflected. As a child growing up in the Carpathian mountains, "Had anyone told me there would be a Jewish State, I would not have believed it. But had anyone told me there would be a Jewish State and I wouldn't live there, I'd believe it even less."

The dual pull in the Jewish psyche is troubling, he agreed. "We have to constantly confront

this. And there is no answer. I admit it," he said. "The Israelis resent us ... What does it really mean that someone should be measured by where he lives?"

"Sure," he said, "the diaspora is unnatural to Israel," but, he asked, "What do we do with the self-imposed obligation to help Israel?"

Matters in Israel, he said, are as important to Jews in the diaspora as events happening on the next street. But as residents of the diaspora, "Do we have the right or duty to take a position on Israel's policies?"

Cautiously Optimistic About Soviet Jewry

Wiesel spoke also about Soviet Jews, who are united in the Soviet Union against a common oppression, "united with a solidarity that is inspiring."

He expressed cautious optimism about the situation of Soviet Jews, but did not refrain from criticizing the Soviet regime. "True," he said, "the Kremlin has harshened its position, but some refuseniks have been freed." Soviet Jews now know, he said, that "they are not abandoned ... They are not in danger of disappearing," he said. "We know 'how to touch them, to reach them.'"

He was optimistic about several aspects of the plight of Soviet Jewry, including the fact that there are now reportedly only a dozen Prisoners of Zion, and that the anti-Zionist propaganda machine has lost much of its clout. "If it's not heartwarming," he said, "at least it's not so terrible."

He spoke less of the Holocaust than expected, noting, however, that "the subject that was once taboo for so many years" is now a focal point. He mentioned "the new wave" in Germany "not to deny the tragedy but to normalize it — the philosophy of (Chancellor Helmut) Kohl and the new historians."

Presented With An Award

Wiesel's concern for issues of justice beyond the Jewish garnered him an award last Thursday morning, when he was presented with the Freedom Award of the International Rescue Committee (IRC) by IRC international vice president actress Liv Ullmann, "for his lifelong commitment to refugee assistance."

ADL Reports 7% Drop In Anti-Semitic Incidents In U.S.

Acts of anti-Semitic vandalism, including bombings and arson, directed against Jews, Jewish institutions and property totaled 594 across the United States in 1986 — a drop of 7 percent from the 638 incidents reported in 1985.

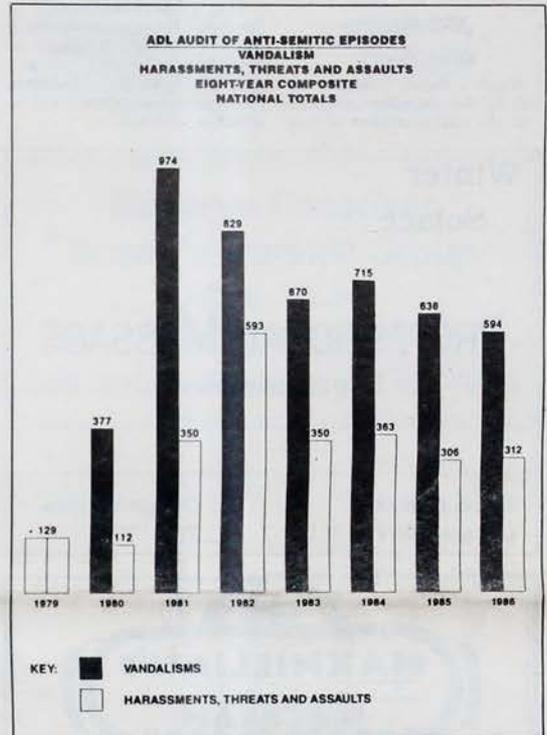
Assaults, harassment and threats against Jewish individuals and institutions showed virtually no change in 1986 — a total of 312 such incidents as against 306 reported in 1985. One of the assaults resulted in the homicide death of a Hassidic man in New York.

These were the principal findings of the annual audit conducted by the Anti-Defamation League of B'nai B'rith and made public last week.

The survey described as "troubling" a rise in serious anti-Semitic incidents on college campuses, up from 12 in 1985 to 19 in 1986.

According to Burton S. Levinson, ADL's national chairman, the overall 1986 figures reflect a general downward trend in anti-Semitic incidents over the past five years which "in all likelihood is due to passage of anti-bias crime laws, more vigorous law enforcement and counteraction programs." In the past few years, 29 states have adopted stricter laws aimed at curbing ethnic vandalism, many of them based on ADL model legislation.

The ADL audit revealed that New York, with 186 vandalism incidents (down from 199 in 1985), led the nation, followed by Florida with 79 (up from 47 in 1985), California, 62 (down from 85) and New Jersey, 48 (down from 74). Fifty-seven arrests were reported in connection with 33 vandalism incidents across the country compared to 78 arrested in 48



vandalism incidents the year before. As in past years, the overwhelming number of those arrested were in their teens.

Particularly noted was the fact that despite efforts by anti-Semitic extremists to scapegoat Jews for the economic hardships of farmers, the number of vandalism incidents in the Midwest's major farm states remained low and showed no

significant change. The 19 anti-Semitic incidents reported on college campuses included the vandalizing of sukkahs (the ceremonial temporary dwelling erected during the Jewish holiday of Sukkot) at four colleges, the defacement of Jewish student property, the painting of anti-Semitic graffiti on campus buildings and harassment

(continued on page 15)

Rabbi Greenberg At Symposium

"Will there be one Jewish people in the year 2000?" Rabbi Irving Greenberg, president of the National Jewish Center for Learning and Leadership (CLAL) will address this question on Tuesday, February 3, at 8:30 p.m., at Temple Emanu-El.

Rabbi Greenberg's lecture will be the opening in a Symposium Series entitled "Approaching Common Ground: Living with our Differences as American Jews." The series is co-sponsored by the Jewish Community Relations Council and the Institute of Jewish Studies of Temple Emanu-El.

Rabbi Irving Greenberg is the president and co-founder of CLAL: The National Jewish Center for Learning and Leadership, an organization which concretizes and reflects Rabbi Greenberg's interest in bridging Jewish religious and organizational divisions for the sake of new models of leadership education and policy guidance which cross organizational and ideological barriers.

An ordained Orthodox rabbi,



Rabbi Irving Greenberg

scholar, and prominent lecturer, Rabbi Greenberg has been a seminal thinker of confronting the Holocaust as an historical transformation event and Israel as the Jewish assumption of power and the beginning of a third era in Jewish history. He has published

widely on Jewish thought and religion.

Subsequent evenings in the six-week Tuesday night series, will feature panels of Reform, Conservative, and Orthodox rabbis.

Local News

Blood Test For Tay-Sachs

A Tay-Sachs child can only be born when both parents carry the gene for Tay-Sachs. In cases such as these there is a one in four chance with each pregnancy that the child will be afflicted with Tay-Sachs.

For more information on Tay-Sachs, call Jewish Family Service at (401) 331-6962.

JFS Needs Volunteers

Jewish Family Service is looking for volunteers to work with the staff in support of their

Outreach Program for the Elderly and Homemaking programs. Assistance is needed with shopping, escorting, friendly visiting and practical tasks.

Volunteers may give a few hours on a regular basis, or lend an occasional hand. To participate call 331-1244.

Women's Assoc. Of Jewish Home

The Women's Association of the Jewish Home for the Aged will hold a Board Meeting on Wednesday, February 4, 1987 at 1 p.m., Charlotte Goldberg, presiding. A petite lunch will be served at 12:30 p.m.

Institute Of Jewish Studies

The Institute of Jewish Studies of Temple Emanu-El is proud to present the following course offerings for the Winter Semester: **FIRST HOUR - 7:30-8:20 p.m.**

- 1) Judaism & Christianity, Rabbi Wayne M. Franklin.
- 2) Survivors: Children of the Holocaust as Living Authors. Blossom S. Kirschenbaum.
- 3) Israel Today, Joshua B. Stein.
- 4) A Creative Approach to Raising Jewish Children, Rabbi Daniel H. Liben, Ivy Marwil.
- 5) Interpreters & Elucidators of Torah, Rabbi Saul Leeman.
- 6) Hebrew for Beginners II, Judy Cohen.
- 7) Hebrew Conversation II, Fania Gross.
- 8) Chanting the Megillot II, Edward O. Adler.
- 9) Purim Spiel, Linda Shamoon, Jules Gelade

SECOND HOUR - 8:30-9:30 p.m.
Symposium Series —

Approaching Common Ground: Living With Our Differences As American Jews.

Registration will take place on Sunday, February 1, at 11 a.m., following the Milton Blazer Memorial Lecture at Temple Emanu-El. Dr. Lee Levine will deliver the slide lecture entitled: *Jerusalem Revealed: In the Light of Archeology*. The public is welcome to attend. Late registration for Institute classes will be held on Tuesday from 6:30 to 7:30 p.m. prior to the beginning of the first hour class. Tuition for all courses is still only \$6.

Beth Shalom Youth Group

The young group of Congregation Beth Shalom will be holding an afternoon of bowling fun on Sunday, February 1. The group will meet at Beth Shalom at 1:30 p.m. and go the Bowling Academy in East Providence. They will return to the synagogue by 4:30 p.m. at which time they should be picked up. The charge for the day which includes snacks and bowling shoes is \$5.00 per child. All children from the fifth through the eighth grades are invited to attend. For more information on the group, please contact Susan Adler, group advisor, through the Beth Shalom office.

Temple Am David

The first young children's service sponsored by the Eunice Zeitman families committee of Temple Am David will be held Saturday, January 31 from 10:30 a.m.-noon.

This special service led by Sharon Corin, a teacher at the temple, will be for children ages 3-6 years. Children will join their parents for the conclusion of the adult service and celebrate together with a Kiddish.

Members and nonmembers are welcome. For more information please call 941-2042 or 885-4414.

Rabbi Franklin On Cardinal O'Connor's Middle East Visit

by David Pagliaro
Special to the R.I. Herald

Cardinal John O'Connor's recent visit to Israel has cast a negative light upon Vatican-Jewish relations. The nine-day trip to Jordan and Israel was troubled from the start when the Cardinal canceled meetings he had scheduled with leading Israelis in Jerusalem. The Vatican, which does not diplomatically recognize Israel and its control over the city said that such meetings would violate Vatican protocol. However, during his four-day stay the Cardinal met with President Chaim Herzog and Prime Minister Shimon Peres. He was allowed to hold these meetings because they were held at the residences rather than the offices of the Israeli leaders. Upon his arrival in New York City, a statement was issued on behalf of 53 Jewish groups by the Conference of Presidents of Major American Jewish Organizations criticizing several aspects of the nine-day visit.



Rabbi Wayne Franklin

On the local level, Rabbi Wayne M. Franklin, president of the Rhode Island Board of Rabbis, recently commented on the Cardinal's trip and its effect on Jewish-Catholic relations.

Speaking from his office at Temple Emanu-El in Providence, Rabbi Franklin said he views the Cardinal O'Connor incident as a backwards step more than a forward one for Vatican-Jewish relations. "There's nothing new here," he said, "It just sort of reminds the Jewish community that the Vatican is not as friendly as we would like it to be." Rabbi Franklin said people were very enthusiastic last year when Pope John Paul visited a synagogue in Rome in the hope that in a reasonable amount of time thereafter, there would be incremental steps towards the recognition of the state of Israel and the establishment of diplomatic relations. "This incident is no indication that these are in the works," he said.

Part of the problem, Rabbi Franklin said, stems from the issue of "unclear borders" and the Vatican's refusal to recognize Israeli control over Jerusalem, the eastern part of which was captured from Jordan and annexed during the 1967 Arab-Israeli war. As set up by the 1948 United Nations Partition Plan, Jerusalem was supposed to have been in International City under Jordanian control, allowing both Arabs and Jews freedom of worship. "What is curious and to my mind duplicative is that Jerusalem before that time (the annexation) under Jordanian rule was supposed to have been an International City, but nobody enforced that. There was no criticism from the Vatican when Jews were denied access to the Western Wall and Jewish Holy places, nor when the Jordanians dynamited various historic synagogues. Then we didn't hear anything. So this is a bit disingenuous," he said.

If the Vatican is using the boundary issue as an excuse for not meeting officially in Jerusalem, Rabbi Franklin said,

"Then why was it O.K. for Cardinal O'Connor to meet with King Hussein in his palace?" The same rules should apply for both Jordan and Israel. Looking at Catholic theology which recognizes the Church as the heir and replacer of Judaism, Rabbi Franklin said he still thinks it's difficult for the Catholic Church as a whole to acknowledge that Jews and Judaism are still alive today and can even reestablish themselves in an independent state in the homeland and in Jerusalem, which is not under Catholic control. "And that is a difficult theological position for them to face up to," he added.

When questioned about whether he foresees a change in Vatican policy regarding the recognition of Israel and Jerusalem diplomatically, Rabbi Franklin responded, "Hope, yes. Realistically, I think it will take the Vatican a long time because the Vatican moves very slowly." If there is a change in policy, Franklin sees the impetus for it coming from the American Bishops who are more in touch with an alive Jewish community and are more sensitive to the dialogue and input they get. The U.S. is home of the largest single population of Jews outside of Israel. The Jewish population in the United States is more assimilated and articulate in a positive sense, with more contacts within the Catholic Church on a mutual respected basis than anywhere else in the world. Commenting on the priest-rabbi luncheons that are held monthly, Rabbi Franklin said, "We can sit and talk and know that we are disagreeing, but then we don't give statements criticizing each other's stance. We know that there are ranges of opinion within the Catholic Church just as they know of ideology within the Jewish community."

On a final note, Rabbi Franklin said, "My hope as an outsider and as a Jew who has a great love for Israel and Jerusalem, is that Jews and Catholics can come together for the benefit of everyone."

Holocaust Lectures

"Other Victims: The Holocaust and the Gypsies" is the title of the second lecture in a series on the Holocaust, sponsored by the University of Hartford's Maurice Greenberg Center for Judaic Studies.

Dr. Marlene Sway, assistant professor of sociology at the University of Alabama, will speak Monday, February 9, at 8 p.m. in the faculty dining room, Gengras Campus Center. The lecture is free and open to the public.

Israel Teen Exchange

The opportunity to spend a month in Israel this summer is available to five Rhode Island teenagers. From June 24-July 22, 1987, the high school sophomores and juniors will live with a family and work at a day camp at the Community Center on Stern Street in Jerusalem, Rhode Island's sister community for project renewal. For further information call Ron Haber at the Jewish Community Center, 861-8800.

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Young Family Shabbat Dinner At Beth-El



Sandy Bass, children's entertainer, will perform at Temple Beth-El.

The Temple Beth-El Young Family Committee will hold its second annual Shabbat Dinner on Friday evening, February 6 in the Temple's Meeting Hall. A complete shabbat dinner will be provided at a cost of \$10 for adults and \$5 for children. Sandy Bass, a popular Rhode Island children's

entertainer, will perform following dinner, and members of the Temple's senior youth group will lead the assembly in Shabbat prayers and songs, announced chairwoman Abby Leavitt.

Temple members and their guests are invited to attend. For more information, call 331-6070.

Temple Emanu-El



Dr. Lee Levine

"Jerusalem of Gold" Woolf Weekend and Blazar lecture planned for end of January.

If you are interested in history, fascinated by the revelations of archaeology, and drawn to the eternal enigma that is Jerusalem, you will not want to miss this stimulating weekend with scholar-in-residence, Lee Levine.

Dr. Levine will be our featured speaker for our annual Peter J. and Anna C. Woolf Weekend, on January 30-31. In addition, he will present the Milton Blazar Memorial Lecture, a lecture with slides on Sunday, February 1 at 10 a.m. Dr. Levine's lecture topics over the course of the weekend will be as follows:

Friday night: Jerusalem from David to Jesus. Saturday morning: The Challenges Facing Jerusalem Today: Crises and Opportunity. Sunday Morning: Jerusalem Revealed: In the Light of Archaeology.

Registration for the second semester of the Institute of Jewish Studies will take place on Sunday morning, following the Blazar lecture. Lee Levine received his Masters and Doctoral Degrees in Jewish history from Columbia University, and Rabbinical Ordination from the Jewish Theological Seminary of America. He is an Associate Professor of Archaeology and History at Hebrew University and Professor of History at The Institute of Judaic Studies in Jerusalem.

Dr. Levine was director of the archaeological excavation at Horvat Amudim Synagogue, and co-director of the excavation of Caesaria.

Rabbi Levine is an exciting lecturer, and one of the outstanding authorities on the city which has become his home.

Dr. Hofmann To Speak

Dr. R. Jeffrey Hofmann will be guest speaker Monday, February 2 at the paid-up membership meeting and petite luncheon of The Miriam Hospital Women's Association to be held in the hospital's Sopkin Auditorium. This seminar is a continuation in the series of Health Education Programs sponsored by The Women's Association.

The subject of Dr. Hofmann's talk, "Ophthalmology: Plastic and Reconstructive Surgery — a New Subspecialty," is of interest to anyone who has had trouble with tearing eyes or has considered cosmetic surgery. Dr. Hofmann will include these topics in his discussion of eye care.

A staff member of The Miriam Hospital and Assistant Clinical Professor of Ophthalmology at the Brown University Medical School, Dr. Hofmann is associated with Ophthalmology, Inc.

The 12:30 program which follows the petite luncheon, has been arranged by Doris McGarry and Ellen Geltzer. The open meeting will be conducted by President Claudia Deutsch. Also assisting in arrangements for the program are Harriet Horvitz and Miriam Rutman, luncheon; Lillian Zarum and Sylvia Kenner, decoration; Marcia Blacher, publicity; and Patricia G. Cohen and Patricia Hairabet, public relations. Reservations may be made by calling The Women's Association office at 274-3700 Ext. 2520.

Rabbi Seltzer At Temple Sinai

The second annual Scholar in Residence program will be held March 6 and 7 at Temple Sinai, Cranston, with Rabbi Sanford Seltzer of Brookline, Mass., as the principal speaker.

Rabbi Seltzer is director of research of the Union of American Hebrew Congregations (UAHC), the national organization of Reform Judaism, and director of the UAHC's recently formed task force on the Jewish family.

He will speak at the 8:15 p.m. Friday Sabbath service on March 6, providing the keynote for the discussion groups which will meet on Saturday morning, March 7, following the 9:45 a.m. service. The program will conclude with a summary review by Rabbi Seltzer and then lunch.

Rabbi George J. Astrachan of Temple Sinai says the public is invited to all programs that weekend without charge. However, non-temple members are asked to call the temple office at 942-8350 to make Saturday luncheon reservations, also without charge.

Senior Adult Discussion Series

The Bureau of Jewish Education will present the winter session of its senior adult discussion series. The Series will be held at different locations throughout the state. The locations, dates and times are as follows:

Charlesgate, North Apartments, Providence, Tuesdays, January 27, February 3, and February 10, at 10:15 a.m.

Jewish Community Center, Providence, Tuesdays, January 27, February 3 and February 10, at 12:30 p.m.

Jewish Home for the Aged, Providence, Tuesdays, January 27, February 3, and February 10, at 2 p.m.

JFS Mealsite at Temple Torat Yisrael, Cranston, Wednesdays, January 28, February 4 and February 11, at 11 a.m.

The programs will continue with the theme of "The Immigrant Experience" which was the topic for the fall film discussion series. Using "A Bintel Brief" column from the "Fauvitz" or the "Forward," the Yiddish daily newspaper of the American Jewish immigrant, the course will examine the fears, anxieties and problems faced by the greenhorns as they fought to become real Americans and at the same time, retain their Jewish heritage.

Participants in the course will play the role of the "editor," as they too grapple with these issues and try to give advice to their readers.

Discussion leader for "A Bintel Brief" is Ruth Page. The series is free and open to the public.

B'nai B'rith Alert For Soviet Jewry

The B'nai B'rith units, lodges and B'nai B'rith Women of Rhode Island are presenting a joint program of Action, Alert for Soviet Jewry — Not Forgotten featuring Ruth and Alan Ades of New Bedford, Mass., who have recently returned from a visit with refuseniks in the Soviet Union on Monday, January 26, 1987 at 7:30 p.m. in the Social Hall of the Jewish Community Center, 401 Elmgrove Avenue, Providence, Rhode Island. This meeting and evening is being held as a prelude to the February 26, 1987 Soviet Jewry rally at the state house.

The public is most welcomed to attend. For further information call 831-7967.

Rabbi Dubovick To Speak

To inform the Jewish community about the local threat of missionaries and tell what can be done to counter them, Rabbi Dubovick will be speaking on "Beware: Missionary Activities in Rhode Island and Southeastern Massachusetts," at 8 p.m., February 1, in the home of Dr. and Mrs. Alan Perl, 75 Hugenot Dr., in the Frenchtown section of East Greenwich.

Camp JORI

Registration is now open for the 1987 summer season at Camp JORI, the only Jewish overnight camp in Rhode Island.

The camp will be celebrating its 50th year of operation on its 13.5 acres on Point Judith in Narragansett.

For the past several seasons, Camp JORI has had long waiting lists and has had to disappoint some families. For that reason, campers and their siblings have been given the opportunity to register early and are given first preference.



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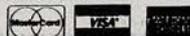
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From the Editor

by Robert Israel



The Role Of The Press

CAMBRIDGE, Mass. — Driving here from Pawtucket past the snow-laden trees along Route 95 to attend the New England Press Association convention, I reflected on the role of the press today. This would later be one of the topics of a luncheon speech by syndicated columnist Jack Anderson.

What I was thinking — and what Jack Anderson, an investigative reporter, would later speak about — was that the role of a reporter is to be both objective and subjective, to stand apart from the subject and yet to participate in that subject not just as an observer but as a person who interprets his/her subject with senses and emotions, as a citizen, not as an alien.

What Anderson said was very similar. "As newspaper writers," he said to the three hundred reporters and editors assembled at the Cambridge Marriott Hotel, "we must keep an eye on those that govern us because that is our function in a free society, to be watchdogs for corruption, to expose wrong-doings, to articulate the struggle of the common people. But we must not forget that we are part of that process, that we are citizens. I know there are some that disagree with me, that feel newspaper people hover above it all as if they lived suspended in space and can look down upon it all with a removed eye. But I don't think that is what the function of a newspaper writer should be."

This is how I have always defined my job as a writer and editor, especially in the primary area of my "beat," namely, the Jewish community of Rhode Island and Southeastern Massachusetts. I cannot separate my Jewish identity from the Jews I write about. While I may offer critical comments about the actions or activities of fellow Jews, giving the impression I stand outside that action or activity, I am both outside and inside the subject, and, ultimately, it affects me.

The important distinction is to write news stories in an unbiased way so that a wide spectrum of people reading the story will understand what has happened. An editorial column, like this one, can accomplish other things, namely the expression of opinion. It is this free expression of opinion that makes readers angry at me, and, frankly, if I anger people, then I am doing my job. I don't expect to make friends writing editorials. I don't expect everyone to agree with me (I hope not!). What I do expect is that people interact with me, and that if I am an aberrant, which I am, that the friction I create be seen as responsible friction, not negative or useless friction.

There are those in this community who would rather see me keep that opinion to myself and have told me so. But they are in the minority. The function of a free press is to encourage a diverse range of opinions, to create a forum, and to air one's differences. It also serves to put pressure on individuals and organizations who may not be doing a good job as they think they are doing, or that their public relations agents tell them they are doing.

One of the issues that the press faces today in its quest to obtain information in a free society is the government's refusal to allow the press access to information.

This was the topic of a lecture by one of this country's finest editorial cartoonists, Pulitzer Prize winner Herbert Block, better known as Herblock, who has been editorial cartoonist for the *Washington Post* for the past forty years.

"One of the most important is the

Freedom of Information Act," Herbert Block said recently, "which has come under attack during this past decade. This administration has reversed the policies of previous presidents who worked to declassify tons of old, out-of-date documents. It has even re-classified material that had already been made public — like dropping it down a memory hole. Information known to foreign governments has been kept secret here at home. These policies have not contributed to 'national security.' They have increased the number of people handling classified material and made it harder to keep legitimate secrets. As someone said, when everything is secret, nothing is secret. It bothers me, and I think it should bother all of us, when we cannot believe our own government, when we have to face the fact that some unfriendly government reports events more truthfully than ours. It bothers me when the government is more interested in damning the press and plugging leaks than it is in leveling with its own people. It is not a private government. It belongs to all of us."

When the *Providence Journal* tried to publish the Patriaca tapes, a judge deemed the act illegal. The executive editor, Charles Hauser, was fined. In a higher court, that finding was ruled out, and the newspaper was allowed to publish the information.

Reporter Robert Hohler, of the *Concord (N.H.) Monitor* was recently called to the witness stand in Maine. He steadfastly refused to testify regarding the interview he conducted with a prisoner. His contention was the case against the prisoner would not be illuminated by his testimony, and he was right. Yet he was placed on the witness stand nonetheless facing a possible jail cell for contempt of court, another example of the battle the press must wage in order to publish information we all should have access to.

The conflicts between the government and the press were evident to me when I traveled to India in October last year and wrote a report for *The Boston Globe* on the Indian press. In India, the government controls the broadcasting industry, but the press is free. That is, free to a point. The government also controls distribution of newspaper and it could, if it wanted to, shut off distribution to a newspaper it doesn't favor. There is considerable browbeating of the press in India. Newspaper reporters and editors are frequently harassed. It can be dangerous to be a journalist in India: several reporters and photographers were killed trying to obtain the news.

Returning to this country, I realized how precious our freedom of the press really is, and how we must all work together to insure that it survives as a free press. It is one of the things that keeps this country strong.

Jack Anderson ended his speech at the NEPA convention by describing the arrival of a Cambodian refugee to the United States after a long and difficult battle to get permission to emigrate.

"When the man arrived in Utah, at a trailer park, in a God-forsaken place you would never want to ever visit," Anderson said, "he raised his hands above his head and yelled, 'America!' My friends, we must remember where we are."

Writers and fellow citizens alike must remember where they are — living in a free country with the vehicle of free speech which should be used to illuminate and educate readers, and, I must add, to inspire them to live full and creative lives.

by Ruth N. Michael

JERUSALEM — In the height of the feminist era, when all liberties and equal rights for the two genders are long established, one of the funniest, most annoying, most backward phenomena in Israeli society of the late eighties is the Israeli male: proud of his manhood, showing it, talking it, flaunting it. In the enlightened world this idiotism rapidly shrinks. Israel still looks, to an outside observer, like a movie of the forties: Tyrone Power and Errol Flynn still walk the streets freely. Clark Gable, super-male, still raises an eyebrow on the boardwalk near the beach, still smiles with only half of his mouth, despises women but expects them to faint at his sight.

Here, every mite — in their own style live in macho-land. There are several different examples. Let us look closer at some of them.

Have you ever heard of the "I bought her ..." syndrome? On a Friday night, six or seven couples sit at a friends house. It's a rich house, new money, new taste, quickly acquired. The common discussion about the troublesome political situation is exhausted after 15 minutes. By now the male talks only to his male friends on one side of the room. He discusses his wife. His voice discloses a kind of affectionate forgiveness — no respect. He complains with a sigh of superiority that she does nothing but spend money, a lot of money, his money, of course. But (a deep sigh again), thank God he's got enough ... he needs his peace. "I bought her a car today," he almost whispers and his look runs around the room. Goal!! He scored 2-3 macho points. The "I bought her ..." syndrome has several variants: "I showed her Tokyo;" "She asked for twenty-thousand for her sister ...;" "I may bring her a Phillipino housekeeper ..." etc. etc. Everything very generously, thirty percent out of real consideration, seventy percent to satisfy the macho ego.

This kind was in the age bracket of 35 to 50. The second is between 25-35. It is the Israeli macho behind the steering wheel ... the Mediterranean species. The left sleeve of his shirt is folded up to his elbow; his arm hangs out of the open window tipping off the ashes of a cigarette. His right wrist rests lazily on the steering wheel. Note! the fingers should not grasp the wheel, this would be a sign of weakness. The collar of his shirt is lifted carelessly but well rehearsed in front of a mirror. His performance is perfect, elegant, not always legal, not because he does not respect the law but because of all the nothings, men and women, who drive the other cars. When he passes them,

Macho

he slows down, turns slowly to the right, and sends a "status look" of contempt. "Go back to the kitchen," says the look, "isn't it disgusting that anybody who hasn't got anything better to do does it here on the road." Then he quickly steps on the gas, changes lanes twice or thrice, and disappears.

And of course, we should not forget the beach species — the "cute" Mediterranean Israeli, from the age of 15 to 25, sometimes longer. He is fit. From hairstyle to posture to muscles — he reflects virility. He wears the tiniest bathing suit to demonstrate that his manhood is well endowed. He sends out to men and women a violent message of competition. When he opens his mouth the monologue will usually be a short "Darling" or "Sweetie" to women or swears at other men.

Some of my sophisticated and well-traveled friends who think and behave like free men and women find it hard to understand why on Israeli T.V., the most important news program, in the evening, is always opened by a man although there are many very good women broadcasters.

As strange or funny or sad as all this may seem, it is deeply rooted in some very contradictory basics in Israeli society, which claims to be free and modern. One is the army service. It is part of the Israeli way of life that all young men and women as they reach the age of 18 have to go into the army. For men it is the heavy competition of a three-year all-men environment. From this age, if not earlier, you have to prove that you are stronger, more courageous, possess more endurance, and that you are ripe and fit for a choice unit. Men, therefore, serve in choice units for three years, while women serve coffee for two. Men go to war, while women mostly stay in the office. Once can see the origin of women's frustrations: the everlasting battles against serving coffee and cleaning offices for the boss, a 21-year-old officer.

The other element is to be found in Jewish traditions, East and West, which, be they anchored in our scriptures or in the accumulated wisdom of rabbis, are always super-machoistic. Men still thank heaven in their morning prayers for not creating them a woman and other quotes could fill an encyclopedia.

Is there hope? I'm not sure. Perhaps we like it that way and perhaps we deserve it.

Ruth N. Michael returned to her native Israel after three years in the United States.



Candlelighting

January 30, 1987

4:40 p.m.

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Report From Tel Aviv

Jewish Historical Assn. Meeting

by Yosef Gershman
I get lots of mail from readers who want to know just how (besides spending about 25 bucks on a copy of the latest *Writer's Market* or completing one of those complex prematriculation applications for the "Famous Foreign Correspondents School" that are conveniently found at most any location where complimentary matchbooks are offered) to go about getting a foreign beat as a big-time newspaperman. I must get about 743 such inquiries every month, and I'm a bit puzzled as to why.

What with Hemingway being in disfavor in many circles; the revelation by Greeley, himself, that he did not originate that famous *verbum sapienti* attributed to him; Watergate virtually unknown to those who haven't yet reached life's quarter-century mark; the *Columbia Journalism Review* generally not available at the newsstand that carries the *Enquirer* and *Racing Form*; "Lou Grant" being shown only off-network; and the price of a good thesaurus now astronomical, I wonder if people have a sufficiently accurate picture of the grueling, gruesome business they're so hell-bent to break into.

Because I'm sensitive to the concerns of my readership (and furthermore, because I've got time on my hands), I want to take this opportunity (and my publishers' newsprint) to respond to all those who in their naivete would rush out to procure a gross of #3 pencils and a fedora. My first obligation is to disabuse you of the patently incorrect notion that we, out here in the field, are living off the fat of the land; tossing greenbacks to the four winds; engaging in unseemly activities with the indigenous coquettes; and cavorting with locals of suspect character (often members of the police, themselves) — while occasionally filing dispatches that contain about as much hard news as one might gather by scanning a tourism brochure.

One of those charges (some of my colleagues might say attributes) simply is not true. If I had my greenbacks, I'd certainly not be making paper airplanes or lighting cigars with them. More likely, I'd put them to very good use (after buying a pint of cheap-but-warming brandy to ward off the sting of winter's chill) in my shoes. Not to sneak cash through customs, either; but, rather to keep my toes dry through the rainy season.

I hasten to say that the reason a lot of us are near-broke has absolutely nothing to do with vice and improper behavior. The fact is that that sort of stuff comes cheap. The real cause of our penury is lickenpenny publishers and syndicators. While you may think we're socking away mileage expenses at Boston cab prices while paying Rangoon's rickshaw rates, a great many of us in the fraternity are hotfooting (summer) and wetfooting (winter) it about, dutifully digging 'til we reach the bottom of the news, and maybe finding a little spare change or a cigar stub along the way.

Second jobs are not uncommon among correspondents, so as long as the world needs hamburger flippers, foreign-posted fourth-esters will be able to squeeze by. While *Time* and *Le Monde* may already have sufficient bureaus and access to wire services, McDonalds and its imitators (there are 3 in Israel) are always looking for help. As I've become an almost-vegetarian, I've opted against employment in burger joints. The food business, in general, though, offers starving mother-tongue English speakers (and writers) many opportunities to sustain oneself. Thus, I have stocked grocery store shelves and corrected some of the most bizarre

English spellings on menus. Those of you who have travelled outside of the U.S. and have patronized eateries off the hotel premises know exactly what I mean.

There is lots of adventure in the occasionally working grubstreet-er's life. For a while, when I was making ends meet working at Cannon Group's Middle East film production headquarters, I got to mingle with Cloris Leachman and David Warner and Morgan Fairchild and ... while I wrote about the movies they were making. Excuse me — are you dozing?

I've also paid my dues proofreading corporate newsletters and drafting press releases announcing and extolling the virtues of the highest-tech computer systems for the publishing and printing industries — capable of eliminating every job in the business except the board chairman's and paper boy's.

One thing that occupies a vast amount of time is looking for work. In so doing, you realize, foreign correspondents must face the world's most gnarled bureaucracies, snarled traffic jams, and congested communications systems. Recently, for example, a 9-mile bus ride took me (and the bus) 2 hours. Last year, the government office charged with issuing press credentials continued to delay mine — right up until the moment I filed a story on their shenanigans.

Generally, phone systems provide for some of the most blasphemous exhortations by frustrated members of the foreign press. Why, just the other day, a pal of mine at one of the local papers told me that the editor of an advocacy-position magazine was interested in me (the second magazine to date; however, the first was avowedly communist, which might have made for a lot of nasty questions on my returns to the United States, and besides, they weren't known for prompt payment) but had been unable to reach me. The following letter to the fellow dramatizes the inability of the local communication system to facilitate communication between communicators:

Dear Asher:
I understand through (a friend) at a local paper that you've been trying without success to contact me after having reviewed some samples of the output of my tolerably fertile cranium and Japanese typewriter.

He gave me your card, and with it the suggestion that I might fare better in this matter if I were to endeavor to establish the contact. Well, having made 172 (add 10% after the shekel devaluation) unsuccessful attempts to effectuate his good advice, I can, completely unabashedly and without any reservation or hesitation whatsoever, categorically state that having three telephone numbers printed on one's card is absolutely meaningless!

The state of telecommunications between Jerusalem and Tel Aviv would be better served, I'm sure, if the phone company would yield to a system based on a network of empty soup cans and string, and carrier pigeons. This silly business of pushbutton telephones and computerized itemized billing would be just fine — if Bezek could first engineer a way to permit (with reasonable regularity) a telephone in Tel Aviv to signal a phone (of the caller's choice, please!) in Jerusalem.

Alas, I have chosen the post, in this last-ditch (not to be confused with the "Med Sea-Dead Sea" project) effort to be in touch with you. Regardless of what people say about the postal service here (and a fair portion of it, as you know, is unprintable), I've found that, time permitting (and one must stand

ready to permit lots of it), postal workers do manage to reliably convey my written messages between our two great metropolises. Why do you think Bezek uses the post to deliver its bills ... (continues)

I don't know if I'll get the job; but, I figure that if the guy doesn't like my entwined senses of humor and inescapable destiny, it's not the place for me to be pounding typewriter keys, anyhow.

Here's a final suggestion to you if you're still glassy-eyed over glitz, glamour, gobs of cash, and a plane ticket to the other side of the world: Get in the travel business. I've got a cousin who did, and he seems to be doing just fine.

Yosef Gershman, a former Rhode Islander, is the R.I. Herald's Israeli correspondent.

Adult Program At Beth-El

Rabbi Leslie Yale Gutterman will present the first of two Sabbath seminars on "Enhancing Jewish Depth" at Temple Beth-El this Friday evening, January 30 at 8:15 p.m. in the Bennett Chapel. The community is welcome to attend.

Entitled, "Revelations and Reform," Rabbi Gutterman's presentation will be the third program of the "Learning Experience, 1986-1987" sponsored by the Adult Education Committee of the Temple, under the chairmanship of Dr. Henry Litchman.

Noting that Reform and Orthodox Judaism are differentiated by their views of how God reveals his will to humankind, Rabbi Gutterman will consider how Reform Judaism understands what happened at Mt. Sinai and how Reform Jews hear God's voice today.

Rabbi Gutterman has served as the Temple's rabbi for the past seventeen years and is the immediate past president of the R.I. Board of Rabbis. He is presently teaching courses in Basic Judaism at Providence College under the auspices of the Jewish Chatauqua Society.

The Rhode Island Jewish Historical Association will hold its winter meeting on Sunday, February 1, 1987 at 2:30 p.m. in the Jewish Community Center Adult Lounge, 401 Elmgrove Ave., Providence, R.I. Calvin Goldscheider, Professor of Judaic Studies and Sociology at Brown University, will be the speaker at this meeting. His talk is entitled: "Studying Jewish History: Does it help us to understand contemporary Jews and their communities?"

Professor Goldscheider has been professor of Demography and Sociology at the Hebrew University in Jerusalem and was Chairman of their Department of Demography. He has held academic appointments at the University of Southern California, the University of California, Berkeley, and Brandeis University. A graduate of Yeshiva University, he received his advance degrees from Brown University.

He has done research on a wide range of topics in sociology and demography, as well as in Judaic Studies, and has published extensively in these areas.

Professor Goldscheider is directing a new demographic indepth study of the Rhode Island Jewish community with his colleague, Professor Sidney Goldstein of Brown University. The two professors were involved in a similar 1963 study, which drew national acclaim.

A social hour will follow the meeting. The public is invited.





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Social Events

Deborah Horvitz To Wed Alan Noguee

Deborah M. Horvitz, daughter of Rose Horvitz of Providence, and the late Abraham Horvitz, has been engaged to Alan Noguee, son of Ada Noguee of Pompano Beach, Fla., and the late Philip Noguee.

Deborah has a master's degree in social work from Simmons College, and is currently working towards a PhD in English Literature at Tufts University. Alan is a graduate of Brandeis University, and is now employed as an energy consultant.

They will be married on June 21, 1987, and will reside in Brookline, Mass.

Eileen Graboyes To Wed Raymond Pinder

Mrs. Corene Graboyes announces the engagement of her daughter, Eileen M. Graboyes, to Mr. Raymond E. Pinder, son of Mrs. Jane Pinder of Miami, Florida.

Mr. Pinder, born in Miami, Florida has the following degrees: B.A., M.A. and M.Ed. from the Florida Atlantic University. He is a candidate for Ed.D., teacher of gifted, Dade County Public Schools, Adjunct Professor, Nova University.

Miss Graboyes, born in Providence, R.I., is a graduate of Florida International University (B.S.), Nova University (M.S.) Biscayne College Ed. specialist, teacher of exceptional education.

Miss Graboyes is also the daughter of the late Stanley Graboyes.

An April wedding is planned.

At U. Of Hartford

The third lecture in the series on "Perspectives on the Holocaust" will be on Thursday, February 19, at 8 p.m., also in the faculty dining room.

Speakers will be Dr. Peter K. Breit, professor of political science; Dr. Steven T. Rosenthal, associate professor of history, and Dr. John J. Schloss.

Temple Shalom Welcomes New Members

New members of Temple Shalom of Middletown will be welcomed and honored at a special Shabbat Service on Friday, January 30 at 8 p.m. Rabbi Marc S. Jagoliner will chant the liturgical portions of the service and conduct a Ceremony of Welcome for the following new affiliates:

The Kenneth Weinberg family, Mrs. Ruth Ostrow and children, the William Sundel family, the George Botvin family, the Frank Pimental family, the Quentin Anthony family, the Carl Kuzminsky family, the David Freedman family and the Chris Reidy family.

Also participating in the ceremony will be Robert A. Hicks, Temple President and Dr. Elliot Kaminitz, Membership Committee Chairman.

An Oneg Shabbat will follow the service, graciously sponsored by the congregation in honor of the new members.

Susan Strauss To Wed Gary Harlam

Mr. and Mrs. Richard Strauss of Warwick, R.I. announce the engagement of their daughter, Susan Leslie, to Mr. Gary Harlam, son of Mr. and Mrs. Murray Goldberg of Providence, R.I. His father was the late Gerald Harlam.

Susan will graduate the American University in May and Gary will receive his degree from Rensselaer Polytechnic Institute also in May. An October 17, 1987 wedding is planned.

Lisa Sherman To Wed Benson Shore

Mr. and Mrs. Louis Sherman of North Scituate announce the marriage of their daughter, Lisa Beth, to Benson Robert Shore of Palm Springs, Calif. on January 10, 1987.

Teacher Training Courses At BJE

The Bureau of Jewish Education is pleased to announce its continuing schedule of teaching training courses. These classes provide Jewish educators with opportunities for professional development and to achieve certification credit, as well as opportunities to study for personal growth.

All classes meet at the BJE, 130 Sessions Street, Providence, and are open to the public.

Pamela Swartz To Wed Gregg Rosen



Mr. and Mrs. Kenneth L. Swartz of Raynham announce the engagement of their daughter, Pamela Beth, to Mr. Gregg Howard Rosen, son of Mr. and Mrs. David L. Rosen of Worcester.

Ms. Swartz, granddaughter of Mr. and Mrs. Morris Cooper of Brockton, Mr. and Mrs. Israel Rakatansky and the late Mr. Robert Swartz of Taunton, is a 1983 graduate of Bridgewater-Raynham Regional High School and will graduate in the spring of 1987 from Worcester State College with a degree in Early Childhood Education.

Mr. Rosen, grandson of Mr. and Mrs. Maurice Gesualdi of Cranston, Rhode Island, Mrs. Kitty Rosen of London, England, is a 1982 graduate of Doherty Memorial High School in Worcester and received his Bachelor of Science Degree in Business from Worcester State College. He is employed as a sales engineer at New England Security.

A 1987 summer wedding is planned.

Jerome Aron Honored By BSA

On January 17, 1987 the Narragansett Council Boy Scouts of America held its Annual Dinner at the Community College of Rhode Island in Lincoln. At the dinner, Jerome Aron of Cranston, Committee Chairman of Troop 14 and Pack 14 of Warwick was awarded the Silver Beaver along with ten other volunteer Scouters from throughout Narragansett Council. Narragansett Council serves all of Rhode Island and sections of nearby Massachusetts and Connecticut.

The Silver Beaver is the highest award that a Boy Scout Council can award to an adult volunteer for distinguished service to boyhood.



ORT

February 15 is the day to interview prospective summer camp directors right here in Rhode Island. The third annual Camp Fair sponsored by the Providence Chapter of ORT (Organization for Rehabilitation Through Training) is that day between 12-4 p.m. at the Providence Marriott Inn, Charles and Orms streets. Admission is free to this community oriented event. The whole family is invited to have their questions answered by representatives from some 20 camps.

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Dr. Ezra Sharp Honored At Miriam



Ezra Sharp, M.D., (far right) is shown with Mrs. Ruth Leach Oster (center) who, with other members of her family, donated funds to purchase a patient room at The Miriam Hospital in honor of the dedicated physician's 85th birthday. Daniel A. Kane (left), President of The Miriam Hospital, was present to thank Mrs. Oster for her generosity and to show Dr. Sharp the plaque. "It is donations such as Mrs. Oster's that enable The Miriam to grow and to maintain the excellent reputation it presently enjoys," Kane said.

Dr. Sharp has been practicing medicine at The Miriam since 1935. He continues to work four days a week as a senior staff member in General Internal Medicine.

Hilton Directors Unveil JNF Plaque



Jeremy Frankel, general manager of the Jerusalem Hilton (left), and Peter van der Vliet, general manager of the Tel Aviv Hilton (right), plant a tree to celebrate the unveiling of the plaque for the Jewish National Fund's Hilton Forest in the Ramot neighborhood of Jerusalem.

General managers Jeremy Frankel of the Jerusalem Hilton and Peter van der Vliet of the Tel Aviv Hilton recently unveiled a plaque bearing the names of the Israel Hiltons in the Jewish National Fund's Hilton Forest near the Ramot neighborhood of Jerusalem.

Four years ago, the Jerusalem and Tel Aviv Hiltons purchased 10,000 JNF saplings, which have since grown into young trees, to establish the Israel Hilton Forest. In both Hiltons, important guests receive certificates upon the dedication of trees in their honor.

The deputy director of the Jewish National Fund, Shlomo Ariav, and the director of the

Tourism Department, Vicky Alkalay, thanked the general managers for establishing a forest and emphasized the importance of surrounding Jerusalem with lush vegetation.

"We are an international chain, but it is very important for the Hiltons in Israel to be actively involved in the growth of the country," stated the general managers. "The most appropriate way to demonstrate this involvement is by planting a forest, in whose shade visitors may enjoy their leisure time," they added.

JNF is the agency responsible for afforestation and land reclamation in Israel.

A German Among Jews

by Marsha Weinstein
(JSPS) JERUSALEM — It doesn't take more than a glance to identify her as a foreign student. Tall, ruddy-cheeked and blue-eyed, her blonde hair cropped short, Martina Strehlen is a fair representative of her nation. She comes from Bergisch-Gladbach, a small part of the small town of Refrath (pop. 10,000), 20 km. from Koln, Federal Republic of Germany. She is not Jewish, nor had she ever met a Jew before she first came to Israel in 1981; yet, somehow, Martina felt a connection with the people who — to all appearance — could be the alter ego of her own.

"Yes, I feel very comfortable here," she nods, with a certain thrust of her lower lip. "I was only here once before, for three weeks, but I felt very good here."

After earning a Bachelor's degree and beginning advanced studies in Koln, Martina decided to come to Israel to deepen her knowledge. She studies Talmud, archaeology, Jewish history, Hebrew and literary Arabic at the Hebrew University in Jerusalem.

"The studies are much more demanding here, very hard," she emphasizes. "In Germany, you can take your time, the education is free and the pace slow; people who don't know what they want to do or who are lazy can stay in school 10 years, maybe more. And they do!" But Martina prefers the relatively breakneck Israeli pace, and the company of people who share her interest in what she is studying.

"In Germany no one knows what 'Judaistik' (Judaic Studies) is or why I am studying it. There are very few people, maybe three, in my university who study this." She gives me the impression that Judaism, and everything connected with it, is for many of her German peers only history: a skeleton in a closet to which no one has the key.

How did an average German Catholic, whose parents were too young to fight in World War II, get

involved with a subject that is practically taboo?

"I had a very strong connection with one of my high school teachers who, on her own initiative, taught us Hebrew. She herself was not Jewish, but she felt it was important for us. So we all learned Hebrew; it was required. But I was greatly inspired by her love of the language and the Jewish people. I came here with her in 1981 and I knew then that I wanted to come back."

Martina emphasizes that she is not religious; she, unlike 20 German theology students studying at the Hebrew University, only studies Talmud as part of Jewish history, not as a clue to the roots of Protestant theology. She and the four others who came with her under the auspices of the German Academic Exchange Service (DAAD) join the theology students on tours but not in the classroom.

Sometimes she goes to synagogue just to absorb the atmosphere. But "mostly, I am drawn to older Jews speaking German on the street. It's strange for me to hear German here, and sometimes I just listen, but sometimes I can't hold back and I just talk to them." She is surprised

to find how attached to Germany they still are, how little they have assimilated into Israeli society.

"They really stayed in small groups, reading German, speaking German — they brought Germany with them. Some people are bitter, but most want to know what Germany is like today; they ask many questions, and I feel they have never left Germany in their hearts. They still think of themselves as Germans first. I feel a cultural connection with them that is quite strong, and I see through them a bit of what Germany was once like."

In spite of this unexpected link to her own history, Martina still feels in the minority.

"It doesn't feel very nice; not so nice," she frowns, discomfort settling on her sudden silence. She stresses that "people are nice, the students are very helpful." Nevertheless, sometimes she is uncomfortably self-conscious. "I want to come back," she adds quickly, though, as for many students, money is a problem (she receives partial aid from DAAD).

Her studies have been so enriching that Martina is not looking forward to "going back to studying with one or two people, and only a few courses." Just the struggle of managing on her own in a strange country, with new customs and languages, has been worth the effort.



Infants, Toddlers,
Boys & Girls 4-14

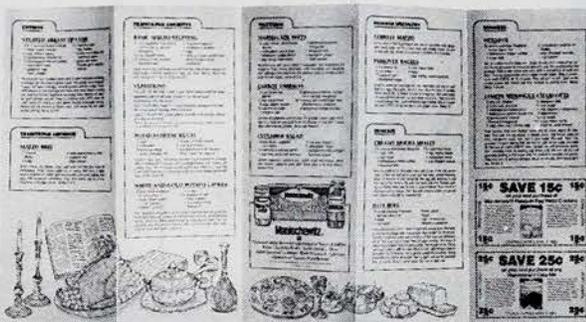
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by Dorothea Snyder



Dancing Up A Storm

If you thought Old Sol was behind the clumps of snow thunderclapping off your roof Sunday about 3 p.m., you can be sure the sunny-dispositioned guy wasn't the culprit.

The cause and effect were 80 dancers kicking their heels high!

They livened up what could have been a day of ... "Under the afghans everyone. No scooting into 12-degree shivering, shuddering deep freeze-like conditions of Antarctica out there!"

Known for sure are another 300 who didn't succumb to afghanitis.

Bundled in goose feathers and down, fur and wool, chapeaux, scarves and earmuffs, these dance devotees headed to watch the Hava Nirkoda Israeli Folk Dance Festival at Temple Emanu-El.

"I thought it would be fun!" said ebullient Dan Liben, the Rabbi at Temple Emanu-El who has gained popularity around these parts as a master Israeli folk dance teacher.

Best of all, he pours himself into the art of Israeli folk dancing, and has drenched his classes with aspiring enthusiasm, whether it be at Temple Emanu-El's Adult Institute or Leisure Club.

To commemorate the 100th anniversary of David Ben Gurion's birth, the spring-footed Rabbi Dan thought it would be a great idea to bring kids and adults

together for a program and "have fun!"

The dance card featured kindergarten, first, seventh and eight-graders from the Solomon Schechter Day School; Dalet and Hey classes from Temple Emanu-El, its Leisure Club and Adult Institute, The Harry Elkin Midrashah, and the eighth grade at Providence Hebrew Day School.

"Rehearsals? When did you ever get all the groups together at one shot and rehearse?" I queried.

He answered that earlier in the year at his request, Wendy Garf-Lipp instructed the Solomon Schechter students, and Jani Rosen, the Providence Hebrew Day School.

"At 2 p.m., an hour before the program went on, we had a tech. rehearsal, and practiced entrances and exits so everyone would know their cues."

"Everyone had a great time," Rabbi Dan said. "We loved doing it, and now we're planning the next one at Chanukah in honor of the 20th anniversary of the re-unification of Jerusalem."

After the program, everyone joined in for refreshments and spur-of-the-moment Israeli folk dancing.

Dipping temperatures outdoors were forgotten.

Spirited dancing turned a chiller into a January thaw!



Photos by
Dorothea Snyder



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Schechter Students Hold H.S. Night



Under the tepee — SSDS kindergarteners sing songs and hear stories told by Young Elm, a Narragansett Indian, during a special program in preparation for Thanksgiving.

"This is a very exciting evening. These are the first of your students to graduate and go to high school. You all must be excited and apprehensive," said William Asermeley, the representative from Shea High School in Pawtucket, at the

Solomon Schechter Day School High School Night on Tuesday, December 1.

A capacity audience made up of Middle School students and their parents filled the Bohnen Vestry. Speaking to them were representatives of several of

Rhode Island's public and independent high schools: John Valente, Classical High School; William Asermeley, Shea High School; Jeanette Epstein, Wheeler High School; Dorothy Patrick, Moses Brown; Kay Dethlefsen, Lincoln School; Chris Covert, Providence Country Day School.

Students and parents paid close attention as each presenter described the programs and features of his/her school. All of the speakers recommended that interested students visit the school of their choice and spend a day there, going to classes and speaking to students.

A question and answer period followed, raising many specific issues of concern: class size, tuition, policy on absences for Jewish holidays, admissions procedures and deadlines.

This event was arranged by Jennifer Miller, Middle School Coordinator of the Solomon Schechter Day School as a service to all middle school students, but especially to the eighth graders who will be graduating this June. Says Mrs. Miller, "It is necessary that our students make intelligent, well-informed decisions. We want them to be aware of the many exciting options for high school in Rhode Island."

Over coffee and pastry, students, teachers, parents and high school representatives discussed the fundamental issues of the evening: how do you choose a high school? What are the options available in Rhode Island? How can you tell which school is right for you?

Israel Info From BJE

Sherut La'am a fitting name for a program that serves both the people of Israel and the program participants from abroad who come to work there. Those who join Sherut La'am begin to understand that Israel is a country of contrasts: Three thousand years of history co-existing in a modern state just thirty-seven years old; Tremendous industrial and agricultural capability forging ahead during a time of difficult economic circumstances; Modern and bustling cities surrounded by less privileged development towns. The Sherut La'am participant is immersed in all of these contrasts while living, working and socializing with Israelis from all walks of life. This is not a program for those who only want to touch the surface. The appeal of Sherut La'am is to gain an insider's knowledge of Israel while acquiring valuable work experience. Since 1965 hundreds of people have contributed to the development of Israel and to their own personal fulfillment by participating in Sherut La'am.

The Sherut La'am program offers participants two options: *One Year Program* — Includes three months of Hebrew study (the ulpan) plus nine months of work. *Six Month Program* — This option is available for those who already know Hebrew and want to begin working soon after they arrive in Israel.

Eligibility Requirements

The Sherut La'am one year program is open to people between the ages of 20-35 who hold a degree from a four-year college or university. Those who have graduated from a two-year technical/vocational institute may also be eligible depending on job skills.

Married couples without children are eligible.

The six-month version of the Sherut La'am program is only open to those people who have a good conversational knowledge of Hebrew. An ulpan is not provided on the six-month format. It is also important for six-month candidates to have prior Israel experience since they will begin working within a month of their arrival in Israel. The six-month program is open to people who have completed at least one year of college or vocational training or to college graduates up to age 35.

All applicants to either the one-year or the six-month Sherut La'am program are required to complete an established screening procedure. We have found that the following personality characteristics seem to facilitate social and vocational integration and adjustment: independence, creativity, initiative, flexibility, and a good sense of humor.

For more information contact Ruth Page, Israel Desk, BJE, 331-0956.

Yiddish Book Fund

A special program to provide Yiddish books to students at greatly reduced cost was announced recently by the National Yiddish Book Center in Amherst, Massachusetts. The Gildin Yiddish Student Book Fund hopes to make thousands of out-of-print Yiddish literary and scholarly titles available at minimal cost to undergraduate and graduate students, thus greatly increasing the use of Yiddish sources in Jewish Studies instruction and research.

Yiddish books have become increasingly important to Jewish students and scholars in recent years. Following trends in general historiography, more and more Jewish scholars are turning their attention to social history, the study of everyday life, where Yiddish works constitute a majority of primary sources. For the past thousand years, more than three-quarters of the world's Jewish population claimed Yiddish as their first or only language.

Until recently, most Yiddish titles — including works by the great writers such as Sholem Aleichem and Y.L. Peretz — have been out-of-print and generally unavailable for classroom use. In 1980, a new, non-profit organization called the National Yiddish Book Center launched a nationwide campaign to collect unwanted and discarded Yiddish books before they were lost or destroyed. The organization's staff and volunteers succeeded beyond all expectations, recovering more than 600,000 volumes in little more than six years.

In 1985, the Center launched the Yiddish Library Development Program, drawing upon collected volumes to establish collections of Yiddish literature in university libraries. Books were also made available to individuals at nominal cost through regular catalogs and a periodic listing called the *Yiddish Book News*.

However, because of cutbacks in student loans and financial aid, the Center's titles — generally priced at \$6-\$12 per volume — have remained beyond the reach of many students. That is why David Gildin, a member of the Center's Board, proposed the idea of a special fund to subsidize and encourage the purchase of Yiddish books by students. Gildin, his wife, Lucille, and members of his extended family provided the initial funding to make the project a reality.

The Gildin Yiddish Student Book Fund is available to all undergraduate and graduate students enrolled in degree programs anywhere in the world. Students receive a discount which amounts to more than 80% off the purchase price of thousands of Yiddish titles. Most Yiddish works needed by students will now be available for \$2 or less. Even greater discounts will be made available to students in Israel.

Courses in Yiddish language and literature are now offered at more than 60 colleges and universities in North America alone. Courses or programs in Jewish Studies are available at hundreds of additional institutions. Organizers believe that the Gildin Fund will prove an important impetus toward furthering Yiddish Studies and the use of Yiddish sources in the months and years to come. For a student membership application, catalogs of available titles and additional information please write: Gildin Yiddish Student Book Fund, National Yiddish Book Center, Old East Street School, Amherst, MA 01004.



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Parkinson's Disease Referral Center

The Parkinson's Disease Referral and Information Center at Memorial Hospital of Rhode Island, Pawtucket, will hold a series of Satellite Support Group Meetings at locations throughout the state during the month of February. Parkinson's Disease patients and their families are invited to attend the group session closest to their area, including North Providence, Cumberland, Warwick, Pawtucket, Newport, and Fall River. Please call the Parkinson's Center at 722-6000, Ext. 2802 if you plan to attend so that you may be notified of any change.

PHDS Students To Visit Jewish Home

Members of the Student Council of the Providence Hebrew Day School will begin visiting the Jewish Home for the Aged on a regular basis each Monday. This was announced by Student Council president Shifra Jakubowicz who contacted the Home and coordinated the schedule of visits.

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There Is No Balm In Gilead

by Jacob Neusner

Marxist critics of capitalism divide the history of capitalism into periods, each exhibiting its own traits. Late Capitalism — where we are now — does not recognize the values of allegiance, loyalty, or honor. Writing about the model of war in Viet Nam, Lewis H. Lapham in the Wall Street Journal comments,

"The production model of war, like any other mechanism of advanced capitalism, doesn't recognize the value of allegiance, loyalty, or honor. In place of the military virtues it substitutes numbers and public relations slogans. American soldiers were carried on the books as costs of production, like flares or radios or boxes of ammunition. Aircraft dropped bombs on symbolic targets, again not for any particular military reason but to send a 'bomb-o-gram' about American courage and resolve."

I find striking parallels between Mr. Lapham's description of what he calls "advanced capitalism" in its war-making (whether or not that is how things really were is not my problem here) and "advanced decay" in Jewish institutions, which also do not recognize the values of allegiance, loyalty, or honor. They do pretty much whatever they feel like doing that morning — and to hell with you.

And my sense is that things can go on that way for a long time — while those institutions lose all value to society, or to the Jewish people, or to whomever they are supposed to sustain.

Allegiance, loyalty, honor — the old virtues! Allegiance means that I owe because of my sense of obligation. Loyalty means that I make a commitment that I honor. And honor — that is everything, or it is nothing.

And, in response, universities, organizations and institutions — they too owe: honor if they do things right, shame if they do not.

Now I wonder — as Jeremiah wondered, when he asked whether there was no balm in Gilead — where is the honor, where is the shame?

Let me give three examples of what "advanced capitalism" means in the Jewish community.

Example One: A synagogue I know refuses to accord to rabbis who are members any consideration because they are rabbis. (I am not a member of that synagogue, I speak about the experience of others.) The synagogue honors its rabbi, but not the rabbinite. Rabbis who come to town are told, "To us you are no different from any other Jew. We do not want you or need you. If you want to join, join." Some of the rabbis addressed so shamelessly have been among the great military chaplains, the great scholars, the great Jewish figures of the community. Is that honor? Those who do not honor the rabbinite in the name of Judaism disgrace themselves.

Example Two: The synagogue responds to the example of the movement. As a Conservative Jew, I have long maintained that the method and values of Conservative Judaism define all of Jewish life, because the center is also the heart of matters. But the present institutions of Conservative Judaism are in an advanced state of decay. The criterion? No honor, no loyalty, no allegiance.

The president emeritus of the Jewish Theological Seminary of America, on the occasion of the writing of the history of the one hundred years of JTSA, scarcely appears, and, when he does, is described in demeaning and inaccurate language. Dr. Bernard Mandelbaum has found it necessary to write once again to his colleagues in the Rabbinical Assembly to complain that his twenty-seven years of service to the Jewish Theological Seminary

of America have been written out of history. Like the Nazis, who wrote the Jews out of German history and culture, like the Communists, who write history to suit the party's convenience, so the JTSA "historians" have treated Dr. Mandelbaum as a non-person.

I do not think that is allegiance, loyalty, or honor, and I wonder why there is at least no shame.

But — my third example — is part of a larger policy of *Todschiweigen*, killing by silence, at which scholars in the German and the Jewish traditions of today are adept. The German word — leave it to the Germans to have words for different kinds of murder — means to ignore and so to kill by silence. A good American equivalent (appropriately bureaucratic) would be bureaucratic excommunication — declaring honorable people to be non-persons. To honor its hundred anniversary, the Jewish Theological Seminary of America has declared all its academic alumni to be non-persons.

Now the Jewish Theological Seminary of America celebrates its centenary not only by forcing its president emeritus to write to the rabbis to remind them that he too helped create the occasion for celebration. It also chooses to celebrate by treating as null, as though they never lived, all of its academic alumni. These are the JTSA alumni who have gone on to careers in universities as professors of Judaic studies. They are, in point of fact, the single dominant group in Judaic studies in this country — the most numerous, the most prominent, of the alumni-groups of any university or center of higher education, more numerous even than Brandeis, far more numerous than Brown with its 25 Ph.Ds in twenty years, and many times more numerous than the also-rans such as Harvard and Yale.

JTSA in fact did more to create the university study of Judaism and Judaic life and culture than any other center of Jewish learning in the world. From 1950 to 1970 it educated more than any other single school, and today its alumni dominate the field.

How does JTSA boast about its achievements? To celebrate its centenary, it has chosen to honor its academic alumni, of whom it should boast, by ignoring them. Dr. Mandelbaum is not alone; he is a mere symptom. As part of its centenary, on May 17-19, 1987, JTSA is running a conference on the state of Jewish studies. In each of the areas, it has quite properly asked a member of its own faculty to speak, thus, for Bible, Dr. Edward L. Greenstein, for ancient Judaism, Dr. Shaye J.D. Cohen, for medieval Judaism, Dr. Ivan G. Marcus, for modern Jewish thought, Dr. Fritz Rothschild, and so forth. Chosen to respond to these assessments are people who have no JTSA connections whatever. Not chosen: JTSA's own academic alumni.

In this way JTSA honors itself ("the Seminary faculty has made seminal contributions to Jewish studies..."), but ignores its alumni. Whom have they left out?

Merely the leading figures in the various fields, who are not JTSA professors but merely JTSA alumni.

They could have called — for responses — on Professor Baruch A. Levine, NYU, for Bible, because Levine is one of the three or four most profoundly learned and influential figures in Semitics in this country; Professor Yosef Yerushalmi, the great historian at Columbia; Professor Robert Chazan, CUNY, another leading figure in history of the Middle Ages; Professor Robert Alter, UC-Berkeley, the paramount figure in comparative literature involving Hebrew literature in the world today; Professor Abraham Karp, University of Rochester, dean of the field of American Jewish history; Professor Arthur Green, for Hasidism, now dean of the Reconstructionist Rabbinical College, who wrote the single best book in English on Hasidism I have ever read; and on and on and on.

The list is a long one. It covers the majority (though not all) of the leading academic scholars of Judaic studies in this country and Canada in the age group from 40 to 65. HUC has not got a remotely similar record, and Yeshiva University and all the Orthodox yeshivas put together scarcely weigh in at all.

Were I to include all those whom JTSA has left out — needlessly, gratuitously — it would fill many pages in this newspaper. So Dr. Mandelbaum is in good company. The disgraceful way in which he is treated — and he has the heart and the self-respect to protest publicly — turns out to show the true character of the institution he served with loyalty and allegiance and honor.

Todschiweigen is to kill by what you do not say. JTSA for its Yom Kippur statement issued a statement on the evils of gossip and the destruction the tongue can wreak. That is appropriate: they are the experts.

When Dr. Ismar Schorsch was a candidate for the Chancellorship of the Jewish Theological Seminary of America, I supported him, and, when he was appointed, many of us took at face value his statement that he wished to bring peace and to reconcile people. He would bring balm from Gilead.

But within the first months of his chancellorship, he has finished himself and (for his term as chancellor) his institution by showing that, from the viewpoint of honor, loyalty, allegiance, JTSA is in advanced decay. There is no honor, no loyalty, no allegiance to their alumni or to their movement. That I can accept — it is not a surprise.

Jacob Neusner is Professor of Judaic Studies at Brown University in Providence.

At JCC

Will 1987 be the year to lose a few pounds, to tone those muscles, to swim those laps?

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A regulation racquet ball/handball court is available for Center member's use by prior reservation.

Two fully-equipped exercise rooms are available for Center member's use. Available is both a Universal gym and floor equipment and free weights. Instruction in the use of equipment is provided by the H & PE staff.

The Center Health Club includes whirlpool tubs, saunas, special exercise equipment and rooms, wet steam room and massage service.

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Arts & Entertainment



N.E. Flower Show

BOSTON — For the 116th consecutive year, the return of spring will be heralded by the New England Spring Flower Show, a presentation of the Massachusetts Horticultural Society that will run March 14-22 at the Bayside Exposition Center in Boston. Richard H. Daley, the executive director of the Horticultural Society, announced the dates of the traditional spring festivities, and unveiled this year's theme, "Gardens of the World."

"We believe that the theme not only provides a unified conception to the show, but also stimulates exhibitors to expand their horizons in planting and design," explained Daley. "Our theme of 'Gardens of the World' promised gardens that display unprecedented imagination as well as skillful horticulture."

The 1987 New England Spring Flower Show will be comprised of three and one-half acres of landscaped spring gardens prepared by professional landscape and floral designers, garden clubs, educational institutions, plant societies and individuals. With the assistance of professional stage and lighting designers, the gardens will be seen in a context both realistic and

enchanting. The retail section of the show will offer plants, crafts, products and services for gardeners.

Considerable excitement has been generated by the addition of The National Trust for Scotland to the list of exhibitors. It will join other new exhibitors such as the Massachusetts Audubon Society, John Scheepers, Inc., the Herb Society of America/Gore Place, William M. Hatcher and Wieting Landscape Design, Inc.

A special exhibit hall features the work of amateur horticulturalists. Home gardeners, plant societies and garden clubs are encouraged to enter their favorite plants in competition for display in this section. For entry information, contact the Horticultural Society at 536-9280.

Show hours are 10 a.m. to 10 p.m. weekdays and Saturdays, and 10 a.m. to 8 p.m. on Sundays. The Horticultural Society points out that the viewing is best on weekday evenings when attendance is typically lowest.

The Society also encourages early purchase of tickets, noting that advance tickets may be purchased for \$5 (one dollar less than the gate price) until March 1. These tickets can be mail-ordered from the Society, or purchased at participating Star Markets, garden centers and show

exhibitors in the Boston area.

The Spring Flower Show can be found at the Bayside Exposition Center just off the Southeast Expressway (Route 93) at Exit 15. Ample parking is available. By public transportation, take the Ashmont Red Line to JFK/UMASS station. MBTA buses will shuttle between the station and the Flower Show. The Flower Show facility is wheelchair accessible, and the Horticultural Society provides wheelchairs free-of-charge on a first-come, first-served basis.

Pianist Russell Sherman To Perform

The renowned pianist Russell Sherman will perform for the Wang Celebrity Series in a recital Sunday, February 1 at 3 p.m. in Jordan Hall of the New England Conservatory.

Sherman's multi-faceted career began in New York where, at the age of 15, he gave his first recitals at Town Hall and at Carnegie Hall. Within months, he was booked by Leonard Bernstein to perform the Brahms *Concerto in D minor* with the New York Philharmonic. Despite auspicious beginnings — and enviable critical acclaim — Sherman abandoned the concert stage in 1959 for a 15 year period of musical reflection.

Sherman became well-known to Boston audiences when in 1971, at the end of this self-imposed isolation, he was appointed head of the piano faculty of New England Conservatory. He re-emerged as a performer several years later, first appearing in chamber ensembles, and later in a series of highly regarded recitals in Boston and in New York — including a landmark performance of the twelve *Transcendental Etudes* of Franz Liszt.

In recent seasons, Mr. Sherman has concertized with the San Francisco Symphony, the Philadelphia Orchestra, the Boston Symphony, as well as the Los Angeles Philharmonic at the Hollywood Bowl, and the Chicago Symphony at the Ravinia Festival. He records exclusively for Pro Arte records, and his recent recording of the Beethoven *Appassionata* was selected by the New York Times as one of the 10 best classical releases of the year.

Remaining tickets for the Russell Sherman recital at Jordan Hall go on sale January 19 at the Jordan Hall box office (536-2412) and through Concertcharge, 497-1118. Ticket prices are \$19.50 \$17.50, and \$16.50. Special group rates are available by calling the Celebrity Series at 482-2595.

Art Exhibit At JCC

A show presented by the "Artists of Olneyville" is being held in Gallery 401 of the Jewish Community Center, 401 Elmgrove Ave. in Providence. Abigail Tet, Vin LaFazia, Janet Mendyk and Amy Brier will be showing their work from January 11 to February 2.

The Gallery hours are Monday through Thursday, 9 a.m. to 10 p.m., and Friday and Sunday, 9 a.m. to 4 p.m. The Gallery is closed on Saturday.

Exotic Jewry Series At JCC

A series of three films and discussions exploring Jewish culture throughout the world will be held in late January and February. The "Exotic Jewry" series is sponsored by the Adult Services Department of the Jewish Community Center.

"About the Jews of India: Cochin" a film by Johanna Spector begins the series on Sunday, January 25 at 2 p.m. A 1979 winner of the Cine Golden Eagle Award, the film is a study of a community of Jews who, according to tradition, have lived on the Malabar Coast of India without persecution for about 1900 years. The discussion leader is Sam Shamoon, President of the Solomon Schechter Day School and a native of India.

On Sunday, February 8 at 2 p.m. the film will be "Jews of Morocco." The fascinating documentary made by Haim Shiran, an Israeli TV director, about his homeland takes the viewer to the home where he grew up as well as the Jewish communities of Casablanca, Fez and Maruahesh. The discussion leader is Rita Zemach Braude, a native of Baghdad and a student of ethnicity and social policy. She has served as the associate curator and research fellow at Harvard's Semitic Museum of Jewish Life.

The final film in the series, "The Samaritans" will be shown on Wednesday, February 18 at 7:30 p.m. The film by Johanna Spector views the Samaritans, a group who has separated themselves from the Jewish people over 2500 years ago and consider themselves Hebrews, not Jews. Their observances provide a fascinating contrast to present day ritual. The discussion leader will be Barbara Resnicoff, currently a tax lawyer in Providence, who has lived all over the world.

The fee for each film is \$1.50; \$3.50 for the series. The films will be shown at the Center, 401 Elmgrove Ave. in Providence. For further information call Ann Miller at 861-8800.

Trinity Rep To Present "Quartermaine's Terms"

Adrian Hall, Artistic Director of Trinity Repertory Company, has announced that the final production of the 1986-87 Downstairs Theatre series will be *Quartermaine's Terms* by Simon Gray, beginning April 17 and continuing through May 31. The director, cast and designers will be announced soon.

With wry humor and great sympathy, *Quartermaine's Terms* looks at the lives and relationships of six teachers who gravitate between classes to the faculty common room of their small British school for foreigners. It is a place where they find friendship and refuge from the emotional burdens of their personal lives.

Quartermaine's Terms combines quiet understatement with bristling comedy.

Performances of *Quartermaine's Terms* are Tuesday through Saturday at 8 p.m., Sunday at 2 and 7 p.m., and selected Wednesday and Saturday matinees at 2 p.m.

Inga and Leon Mann Fund At Miriam

The Miriam Hospital Foundation has announced the establishment of the Inga and Leon Mann Endowment Fund by Robert and Carol Mann in honor of their parents. The fund will be under the auspices of The Miriam Hospital Foundation general endowment, and investment income from the fund will be used to support medical research programs, purchase equipment, or both, dependent on the desires of Mr. and Mrs. Mann.

Both Robert and Carol expressed similar reasons for establishing the fund. "It serves as a token of our appreciation for our parents' dedication to public service and for the way in which they have instilled in all their children, by their personal example, the desire to help others," explained Carol from her home in Southfield, Michigan. "One of the qualities I most admire in both of them is how well they adapt to changing times, and how understanding they are of people regardless of their problem or situation. They are truly extraordinary people," she concluded.

Robert expressed similar sentiments. "Both my sister and I feel very fortunate for the values and morals our parents have given us. And they did so by their own personal example on a day to day basis. We wanted to show a token of our appreciation for what they have done for us all these years," he said. Robert explained that he and Carol chose The Miriam as the place to establish the fund because "we wanted to help an institution in which our parents have held a keen interest, one which is close to the hearts of the Jewish Community. We felt that The Miriam was exactly what we were looking for."

Both Inga and Leon Mann have been active for many years in support of programs and institutions important to Rhode Islanders, particularly members of the Jewish Community. Both are Miriam People, a small and dedicated group of persons who have provided significant financial support to The Miriam Hospital. Their ties to the Hospital are also found in their deep personal involvement in other groups important to the Hospital's success. Mrs. Mann served on the Board of Trustees from 1980 to 1986. She also has been active in The Miriam Hospital Women's Association for many years, helping in the group's efforts to raise funds for numerous pieces of modern medical equipment, including an echocardiography machine, a mobile x-ray machine, and a dual photon bone densitometer.

Inga and Leon Mann celebrated their 25th wedding anniversary this past June and, to honor them, an Anniversary Fund was established at The Miriam. Response from family and friends was immediate and overwhelming, and the Hospital was able to purchase a Venti-Voice Communications Aid for use in the Intensive Care Unit. The Aid allows patients who have undergone a tracheotomy to speak.

Ralph P. Semonoff, Chairman of the Board of The Miriam Hospital Foundation, expressed the Foundation's appreciation for Robert and Carol's generosity, and he explained that contributions to the Fund will be accepted on an ongoing basis.

All donations will be recognized, and the Mann family will be advised of each gift. For more information, or to make a donation, persons should contact The Miriam Hospital Development Office at (401) 331-8500, extension 2020.



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Sen. Kennedy Speaks At JNF



Massachusetts Senator Edward M. Kennedy (left) joins Allan Marmon, president, Philadelphia JNF, and Mrs. Marmon at a recent JNF testimonial dinner honoring two strong supporters of JNF and Israel, Allen K. Fox, chief financial officer, Careercom Corporation, and Suzan Fox, accomplished graphic artist.

"While Israel bravely struggles to make peace with her neighbors, the Reagan Administration has repeatedly attempted to launch yet another unacceptable round of arms sales to Jordan, Saudi Arabia and other nations that are the sworn enemies of Israel," said Senator Edward M. Kennedy of Massachusetts at a recent testimonial dinner in Philadelphia sponsored by the Jewish National Fund.

"I oppose these arm sales," Senator Kennedy continued. "We do not seek a confrontation with the Administration, but neither will we remain silent while they pursue arms deals that could endanger Israel."

On the issue of Soviet Jewry and emigration, Mr. Kennedy said, "We plead for the freedom of our brothers and sisters condemned in the Soviet Union to prison cells or exile for their heritage." He added, "Jewish emigration is still at an unacceptably low level. Only 1,100 were permitted to depart in 1985, compared to a high of 51,000 in 1979. The red flag of the Soviet Union may symbolize the forces that oppress Jews, but no hammer can ever blunt their spirit, and no sickle can ever destroy their faith."

"We must fight oppression and terror wherever they occur," the Senator said, turning his attention to world terrorism. "The events of the last year once again proved to all the world that the PLO terrorists are not freedom-fighters. They are cold-blooded pirates who

slaughtered Leon Klinghoffer, an elderly man in wheelchair. They are cowards who murdered Jews worshipping at the Western Wall in Jerusalem and in the Neve Shalom synagogue in Istanbul.

"We cannot remain silent while nations such as Syria, Libya and Iran provide safe haven and support for these fanatics," he added. "The thugs who prey on innocent civilians deserve no hiding place, anyplace on earth." Mr. Kennedy asserted, "Justice shall prevail — not through the bomb or the bullet, but through the path of peace."

Senator Kennedy's relationship with JNF dates back over 20 years to 1966, when he planted a tree in memory of his late brother, President John F. Kennedy, in the Kennedy Peace Forest which surrounds JNF's Kennedy Memorial, near Jerusalem. During a recent trip to Israel, Senator Kennedy returned to the Memorial and planted another tree in a private ceremony. At the Philadelphia dinner, he said, "I know my brother, Jack, would be proud of the John F. Kennedy Memorial and Peace Forest in Israel, which JNF has created. The eternal light from that monument is a shining beacon of our determination to complete the unfinished agenda of progress and justice to which President Kennedy dedicated his life. And the green forest surrounding the memorial is an eternal reminder of our dedication to the cause of Israel."



PHDS THIRD GRADE STUDY ANIMAL SURVIVAL: As a result of the recent news of pilot whales being beached on Cape Cod, the third grade of the Providence Hebrew Day School has begun studying animal survival. As part of the project, the class is constructing a papier-mache pilot whale as well as a papier-mache caribou. The reading center of the class is filled with books on animals in preparation for continued study of wildlife.

A New Museum In A Greek Town

by Eric Roth

THESSALONICA, Greece (JSPS) — Thessalonica dates its origin to Alexander the Great's generosity. When his sister, Thessalonica, needed a new home, he ordered this city built for her.

The gift, the tour guide at the Thessalonica Museum assured visitors two millennia later, was deeply appreciated. It guaranteed the beautiful woman would be remembered long after she died. Unfortunately, when it comes to the more recent past, Thessalonica is more forgetful.

Monuments, statues, and museums can be found almost everywhere in this coastal city of over 700,000. The growing tourism industry, eager to entertain visitors and their dollars, honors almost every period of history. Ancient Greek artifacts, of course, are the principle attractions. Another focus of attention is the Apostle Paul's historic first century visit in quest of converts to his new Christian faith.

The Thessalonica Museum, located in a tower once used as a jail by the Turkish occupiers, also records the city's rich Eastern Orthodox Christian traditions. Moving into the modern era, the museum documents life under the Turks before Greek independence was achieved in 1829, and looks ahead to what city planners hope the city will look like in the 21st century.

But somewhere between the Medieval stained glass windows and the Greek World of Tomorrow, the whole history of Thessalonica as a capital of Jewish cultural life is forgotten. No display mentions that for over 400 years Thessalonica was predominately a Jewish city.

As late as 1900 Jews easily outnumbered the Turks and Greeks combined. They worshipped in 51 active synagogues and taught 12,000 children at 14 Jewish schools. The Jewish graveyard contained an estimated 400,000 tombstones.

As Cecil Roth notes in *A History of the Jews*, "Jews controlled its trade, its handicrafts, its industries, even its manual labor."

The city museum, while heralding the art and beauty of medieval churches, forgets to mention the church's other major contribution to Thessalonica: Jewish refugees from the Spanish expulsion of 1492 and later 17th century Central European slaughters. Needless to say, the reason the Apostle Paul came to Thessalonica (a large and prosperous Jewish population) is also forgotten.

When asked about if Thessalonica had a Jewish tradition, the museum guide proved quite knowledgeable. "Yes," she said, "Thessalonica was known as a Jewish city for a long time."

Today only 2,000 Jews live here — a far cry from the 90,000 counted in 1900. The exodus began with the great fire of 1917, which left an estimated 50,000 Jews homeless, setting off a large wave of immigration to the United States and Paris. Another 14,000 left after extreme nationalist riots in 1932. By the time of the 1940 census, the Jewish population was around 50,000. The Nazis murdered almost 98% of the remaining population.

The Jewish population is again quite active, said the tour guide, with two synagogues functioning. She added that the Jews are widely believed to be wealthy.

The receptionist at the main tourist office was also quite helpful when asked about the history of the Jewish of Thessalonica. Although there is no city-sponsored publication on Jewish history, the receptionist gave me a booklet published by the Jewish community for curious visitors.

"In the absence," begins the

booklet, "of archives, records, libraries, or anything similar that might have given an idea of the glorious past of this community, all of which was systematically destroyed by the Nazis, the Community Council has decided to issue this small brochure."

Later it notes that the publication was also deemed necessary because of the lack of information in the public school textbooks.

Thessalonica does, however, have a monument to Jewish victims of Nazi persecution outside the new Jewish cemetery. The tombstones of the traditional cemetery, going back 500 years, were destroyed during the German occupation. "Even now, some can be found in all corners of Thessalonica on sidewalks," notes the brochure.

A more ominous sign for Jewish life in Thessalonica today might be the police protection during weddings and funerals "given terrorist activities throughout the world." The U.S. State Department advised travelers last summer to avoid Greece due to the terrorist threat. Ironically, Greece has never had diplomatic relations with Israel, and is thought to be one of Libya's closest European friends.

But they don't mention that either at the Tourist Office. It's just another slight omission.

Scholarship Competition

The Women's Advertising Club of Rhode Island announces its 12th annual scholarship competition for college students. A total of \$4000 will be awarded, with this year's outstanding student receiving a \$2000 scholarship. The competition is open to all matriculating students who are entering their sophomore, junior or senior years, and planning a career in advertising, commercial art, communications, marketing and retailing. Applicants must be residents of Rhode Island. The awards are based on career objectives, academic achievement, and faculty recommendation. Previous winners are ineligible. After preliminary judging, finalists will be interviewed by the scholarship committee. The entire Women's Ad Club votes on the nominees and their awards at the Club's annual meeting in May.

THE DEADLINE FOR SUBMITTING SCHOLARSHIP MATERIALS HAS BEEN EXTENDED TO JANUARY 30, 1987.

Applications are available at the financial offices of area colleges and universities; or call or write the Scholarship Committee, Women's Advertising Club of Rhode Island, 220 Weybosset Street, Providence, R.I. 02903. Attn: Elli Panichas.



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Obituaries

DORA ZALK

PROVIDENCE — Dora Zalk, 91, of the Jewish Home for the Aged, 99 Hillside Ave., a co-founder with her husband of Zalk's Antique Shop, North Main Street, which they operated more than 35 years before retiring 18 years ago, died Monday, January 26, 1987, at the home. She was the widow of Philip Zalk.

Born in Boston, a daughter of the late Israel and Lena (Millman) Kaufman, she lived in the Providence-Pawtucket area for more than 80 years.

Mrs. Zalk was a member of the Women's Association of the Jewish Home for the Aged, Congregation Mishkan Tefillah, and the Golden Agers Club of the Jewish Community Center.

She leaves two sons, Milton M. Zalk of Pawtucket and Irving D. Zalk of Long Beach, Calif.; three daughters, Leah Katz of Cranston, Isobel Sherman of Woonsocket and Annette P. Port of Marietta, Ga.; 14 grandchildren and five great-grandchildren.

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

SAMUEL CASTLEMAN

PROVIDENCE — Samuel Castleman, 77, of the Jewish Home for the Aged, 99 Hillside Ave., manager of the New York office of I. Medoff Co. for many years before retiring eight years ago, died Saturday, January 24, 1987 at the home.

Born in Woonsocket, a son of the late Hyman and Ida (Darman) Castleman, he lived in New York City for more than 50 years before moving to Providence six months ago.

Mr. Castleman was a member of the B'nai B'rith, and Congregation B'nai Israel. He was a World War II Army veteran.

He leaves two brothers, Earl Castleman of Providence and Benjamin Castleman of Woonsocket, and two sisters, Jeanne C. Franklin of Providence and Sarah Castleman of Woonsocket.

A funeral service was held at B'nai Israel Synagogue, Prospect Street, Woonsocket. Burial was in B'nai Israel Cemetery.

EVA S. DRESS

PROVIDENCE — Eva S. Dress of 130 Fifth St., an employee in the auditing department of the Shepard Co. until its closing, died Saturday, January 17, 1987 at Miriam Hospital. She was the wife of Louis P. Dress.

Born in New Bedford, a daughter of the late Louis and Gussie (Green) Hahn, she lived in Providence for more than 52 years.

She was a member of the Women's Association of Miriam Hospital, and the Cranston Senior Guild.

Besides her husband she leaves a daughter, Arlyne G. Tocman of Warwick, and two granddaughters.

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

DR. LAWRENCE J. COHEN

NEWPORT — Dr. Lawrence J. Cohen, DMD, 66, of 270 Gibbs Ave., died Friday, January 23, 1987, at Newport Hospital. He was the husband of Harriet (Brouth) Cohen.

Born in Newport, he was a son of the late Nathan and Clara (Jaffe) Cohen.

Dr. Cohen had an office at 1 Bull St. for more than 40 years. He had attended the former Rhode Island State College, now URI, and Tufts Dental School. He was a member of the Rhode Island Dental Society and the Newport Dental Society. He was a member of Touro Synagogue. He served as a lieutenant in the Naval Dental Corps in World War II.

Besides his wife he leaves three daughters, Marjorie C. Robbins of Washington, D.C., Barbara A. Cohen of Boston, Janet C. McCall of North Providence, and a brother, Arthur A. Cohen of Newport.

A funeral service was held at the Hoffman Memorial Chapel, Fowler Avenue. Burial was in Beth Olam, Middletown.

by Milton Forman

You ask me what I'm doing? I'll tell you. I'm writing. Oh, that you can see? But what am I writing about, you say? I'm writing about something special. Something very special. I'm writing about Peretz and his writings. No! Not the Israeli Prime Minister! Peretz! I.L. Peretz, the famous Yiddish writer! Of course I know he's dead! If he were alive, why would I write about him? He could speak for himself. Oh, you still don't know what I'm talking about? Well, sit down, and I'll tell you.

Did you know that way up in Northern New England there's a little village which isn't much more than a dot on the map where two minor roads cross each other? Highways, you say? One highway would bury the entire village. What would they do with the second one? Secondary roads, you say? My friend, up there, secondary roads would be considered super highways. Oh, the name of the village? I forget. But it's not important. I'm sure you never heard of it. In fact, I never heard of it myself, until I got there. Still, what's so special about it, you ask? Well, sit down, and I'll tell you. Oh, you're already sitting, you say? Good. Then all you have to do is relax and listen.

Well, not far from the center of that little village you'll find a little college. As I say, it's little, but nice ... very nice. And what do you think they are doing in that nice, little college? Teaching, you say? Of course they're teaching! What are they teaching, that's the question. In a thousand years you could never guess. So don't ask. Just be quiet, and I'll tell you. They're teaching Yiddish stories. No! It's not a Yiddish College! It's a Gentile College! Of course they can't understand Yiddish! The stories have been translated into English. How many Yiddish stories, you say? Well, so far, only one. But just the same, imagine a Gentile College teaching even one Yiddish story! In our day, such a thing would be absolutely unheard of ... even in America.

You're still in the dark, you say? So, let me make a little light. And for that, maybe I should begin at the beginning. In that little college, they were studying one of Peretz's short stories, called *If Not Higher*. As you know, it's the story about the Rabbi of a small Jewish village in Czarist Russia at the turn of the century. Every Friday morning, the Rabbi would disappear, and

nobody could figure out where he went. One day a Litvak comes to town, and decides to solve the mystery. He secretly follows the Rabbi, who goes out into the forest and chops up several bundles of firewood. Pretending to be a Russian peasant, the Rabbi "sells" them, supposedly on credit, to a poor, bed-ridden Jewish woman. Basically, that's the story. Only, Peretz tells it a little better.

You know all about it; you've read it, you say? Mazel Tov! But to a Gentile, it isn't that simple. Even after they read it, they don't understand it. In fact, they usually wind up with more questions than answers. From such a little story, how can so many questions come, you say? From the space between the lines, of course. What is written, anyone can read. But what isn't written, an outsider can never know unless we tell him. And that is why the students at that little college had so many questions. How do I know? Because I was there. And that is why I'm writing. To get all those questions down on paper before I forget them. Would you like to hear what I've written?

Here. Here's your tea. Now, let's see. Where were we? Oh yes. You were anxious to hear the rest of my story. Well, first of all, I had to tell them all about Saturday, which is our Sabbath. And how important it is. They didn't know that we aren't allowed to do any kind of work. No riding, no lighting any kind of flame, no writing, and so forth. We're not even allowed to tear paper, let alone chop wood.

And Friday is important, too. Because of Friday, we get everything ready for Saturday. In fact, without Friday we couldn't have Saturday. And without Friday and Saturday, who could tell when one week ended and the next one began? And without weeks, we couldn't have months. And without months, we couldn't have years. And without years, we'd all be the same age no matter how old we get. So you see how important Friday is.

Something wrong with the tea? Your eyes look a little glassy. An allergy, maybe? No? You're all right, you say? O.K., have it your way. Who am I to argue?

Now, a Minyan, I expected them to question. And they did. So I explained how it's a prayer group for formal religious services, requiring a minimum of ten men.

But did this satisfy them? No. They had to know why ten men. So I told them. When Abraham heard about God's plan to destroy Sodom, he wasn't too happy about the idea. So he filed a grievance with God. And after a little negotiating, God agreed to spare the city if he could find fifty good men living there. But Abraham kept bargaining until he finally got the price down to only ten. And there he stopped. He figured finding ten would be a piece of cake. But God knew something that you and I know, but Abraham hadn't learned yet ... Rounding up a Minyan isn't always that easy.

And when they asked me about the Days of Awe, I wasn't too surprised. And I wasn't too happy, either. I figured it might take a little doing.

What's with the watch again? Why do you keep looking at it? You got an appointment maybe? You have to go, you say? You don't have time? You found time to drink my tea. So find some time to listen to the rest of my story. It wouldn't take much longer.

Now, let's see. Where were we? Oh yes, the Days of Awe, the ten days between Rosh Hashana (New Year) and Yom Kippur (the Day of Atonement). On Rosh Hashana, God decrees our fate for the coming year, and writes it in the Book of Life. And on Yom Kippur, the Book is sealed. Which gives us ten awesome days to square our accounts with God and our fellow man. And to pray to God for a second opinion.

If you think they had questions before, you should hear them now. From all sides I'm getting bombarded with whats and whys and hows. And the more we talk, the more confused we all become. Until one young lady finally gets up, and starts talking about Englishmen and mountains. Now THAT'S real confusion, I think. But after a while, the wheels inside my mind slowly shift into gear, and I begin to get the drift of what she's trying to say.

"Just as the Englishman climbs the mountain because it's there, so the Jew performs his mitzvah because the need is there."

You couldn't have said it better, yourself, you say? You know something? Neither could I.

Milt Forman lives and writes in Warwick.



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ADL Report

(continued from page 1)

of Jewish students stemming from friction with supporters of the Palestine Liberation Organization and other anti-Israel groups.

Noting that the anti-Semitic incidents took place against a background of recent increases in racial incidents on campuses, the audit said that "any expression of prejudice or atmosphere of intolerance toward any minority at any educational institution merits urgent action."

Mr. Levinson said the audit is a useful measurement of one aspect of anti-Semitism in the United States but other manifestations continue to be monitored. He included the activities of far left and far right anti-Jewish hate and extremists movements such as the violence-prone group known as "The Order," the Ku Klux Klan, neo-Nazi groups, and Louis Farrakhan's Nation of Islam.

The League's survey, the eighth since 1979, was based on data reported in 33 states and the District of Columbia as gathered through the monitoring activities of the agency's 31 regional offices.

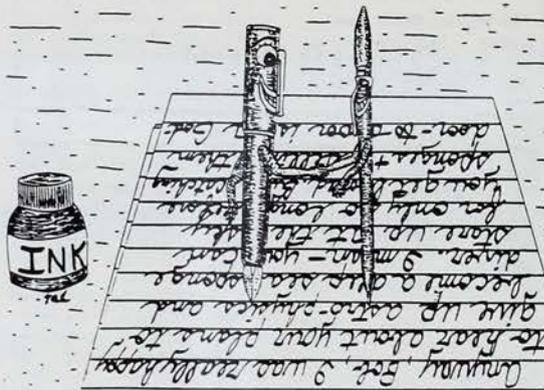
The audit report, prepared by the Research Department of the League's Civil Rights Division headed by Justin J. Finger, was divided into two basic categories — (1) vandalism, ranging from swastika daubings to bombings and arson, and (2) assaults, threats and harassments against Jewish individuals and institutions.

In the anti-Semitic vandalism category the 1986 total included: four cases of arsons, as against six in 1985; one bombing compared to three in 1985; one attempted bombing as against three in 1985; three attempted arsons compared to five attempted arsons in 1985, and nine incidents involving desecration of cemeteries compared to four in 1985.

In a section on counteraction, ADL described a new legal approach taken by Shaar Tefila, a Maryland synagogue, which was defaced by anti-Semitic graffiti and is seeking damages under the Civil Rights Act of 1866 that bans racially motivated discriminations. ADL has filed an amicus curiae brief in the case which is now before the U.S. Supreme Court.

Saluettes

by Sal Guglielmino



Pen Pals

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"Simply Delicious" A Success

The Miriam Hospital Women's Association's cookbook, *Simply Delicious* continues to fulfill its mission of contributing to the health and well-being of its many satisfied customers. As a result of its ongoing successful sales, proceeds of the book will be used to purchase important equipment for The Miriam Hospital recovery room: a bedside 3-channel monitor and an electronic blood pressure monitoring device.

Now in its third printing, *Simply Delicious* has been recognized by *Town and Country Magazine* as a top community cookbook. With an emphasis on fresh ingredients and healthy foods, this cookbook has retained its popular appeal for eleven years. Co-Chairperson Harriet Samors has reported that *Simply Delicious* has been used in homes across the country and abroad. It is available at The Miriam Hospital Gift Shop and at other fine stores. *Simply Delicious* may also be ordered through The Miriam Hospital Women's Association.

Co-chairperson Sylvia Brown is Treasurer for the cookbook. Aiding Mrs. Samors on distribution are Zita Brier, Judy Deutsch, Lenore Leach, Joan Reeves, Dorris Berger, Betty Mactaz, and Claudia Deutsch, who is President of The Women's Association. Vicky Foster is liaison for The Miriam Hospital Gift Shop, Jim Morris is in charge of Stores, and Lori Mac Dougall is Executive Secretary.

Bowling League

The Knights of Pythias-Castaways Bowling League held its mid-season banquet-meeting at Archie's Tavern in Pawtucket last Wednesday.

Officers for the coming season were elected. They are Malvern Ross, president; Harvey Rosenblatt, vice-president; Miles Goldberg, secretary; John Boyle, treasurer.

Banquet chairman for the affair was Alan Kornstein. The league bowls Monday nights at Chip's Bowlarama on North Main Street.

Any Duckpin bowlers wishing to join the league can get further information by calling 831-1102 most evenings from 6-8 p.m.

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The test is simple to take. After dialing 351-EARS, the caller hears a two-minute pre-recorded message which presents a series of four signals for each ear. If a person hears all the test signals in each ear, then hearing can be assumed to be adequate for normal speech reception. If, on the other hand, the caller does not hear all of the test signals, then follow-up referral information is provided.

This service has been available for only a few months and already several thousand people have dialed 351-EARS. Feedback to Sargent Rehabilitation Center indicates that callers dial 351-EARS for a variety of reasons, ranging from curiosity to concern about their hearing ability. Comments also indicate that the convenience of a telephone screening test is particularly appreciated by the homebound.

Books For The Blind



LARGE-PRINT TORAH — At the Jewish Book Fair in New York, a visitor to the booth of the Jewish Braille Institute of America examines a copy of the first English translation of the Five Books of Moses in large print, just published by JBI. Joanne B. Jahr, assistant to the executive vice president at JBI, explains how the type, binding and glare-free pages were specially selected so that visually-impaired readers could once again study Judaism's most sacred work. Also on display at the Fair were JBI's "Talking Books" — audiocassette tapes of books on Jewish themes — plus tapes for learning-disabled children and books and magazines in braille. All these materials are available free of charge from the Jewish Braille Institute of America, 110 East 30th Street, New York, N.Y. 10016; telephone (212) 889-2525.

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Student Editors Meet In N.Y.C.

by Maxine Olian Apsel

(JSPS) — Everyone has heard of the *Harvard Crimson*, but who knows that 6,000 students in Massachusetts read the Amherst-based Jewish student newspaper *Shofar*? The *Berkeley Barb* was once required reading for underground student expression in the Bay area, but another population now reads *Leviathan*, a Jewish student newspaper published at the University of California at Santa Cruz. As twenty-five participants in the recent Jewish Student Press Service national editors conference indicated, Jewish journalism is a continuing phenomenon on campuses throughout the U.S. and Canada.

According to JSPS editor Larry Yudelson, there are dozens of Jewish student newspapers active today in North America. At least one prospective editor, Kathy Yanuklis from the University of Houston, plans to revive a defunct Hillel publication. Among the editors attending the conference from December 28-30 at the American Jewish Congress building in Manhattan were representatives from the University of Kansas, the University of Maryland, Toronto, Amherst, Houston, and Santa Cruz.

According to conference coordinator Eric Roth, the conference was promoted more heavily outside the New York area than locally because one function of JSPS is to try "to create Jewish communities in areas where assimilation is relatively high." Since New York is "the center of the Jewish world in America," he said, "we bring people to New York." For many out-of-towners the trip was subsidized by JSPS because, as Roth said, "each participant here is important as an editor of a Jewish publication on a campus somewhere else."

Tales Of Two

Jewish Student Papers

Asked what Jewish college newspaper editors do, David Mark Harch, editor-in-chief of *Shofar*, responded that his job is "all-encompassing" and includes thinking up story ideas, meeting with the other editors, publicizing meetings to attract writers, and editing copy. "I'm constantly thinking about the paper," he said. *Shofar* with a circulation of 6,000, is written by and distributed to students at the University of Massachusetts, Amherst, Smith, Mt. Holyoke, and Hampshire College. It has limited advertising and is funded by the area Hillels, Amherst Student Allocations, and the North American Jewish Students Appeal.

Avi Hyman, editor of Toronto's *Jewish Student Enquirer*, sees his job differently. He said 70% of his time is spent on business and production, 20% on eliciting editorial contributions, 5% on editing, and 5% on everything else. His paper depends on advertising for half its costs and upon Hillel groups in Toronto's colleges for the other half. Its circulation is 10,000, with Hillel handling

distribution at each campus and 3,000 copies distributed to the Toronto Jewish community at large.

Different editorial policies at the Amherst and Toronto papers show how much variety is possible among Jewish student publications. Hatch said the Amherst paper is geared not only to Jews but to non-Jews and will publish articles from all perspectives about Jewish life, religion, and politics. Hyman's goal is for the Toronto paper to be "the voice of Jewish college students in Toronto." That means emphasizing humor and trying to get away from political and religious thought, he said. Students care more about social activities than they do about politics, according to Hyman. He said "you can pound them over the head about Soviet Jewry, but then they stop caring about it altogether." Eric Roth of JSPS disagreed with Hyman and observed that a Jewish sense of morality and tradition "allows (Jewish editors) to take a moral perspective."

Sense Of Rage Necessary For Journalists

Longtime *Village Voice* writer Nat Hentoff, speaking at the conference about "The Mission of Journalism," told the young editors that Tom Wicker's characterization of I.F. Stone was the greatest tribute to any journalist. Wicker had said of Stone that "he never lost his sense of rage." Hentoff said of himself that whenever something gets him very angry, that is what he wants to write about.

"One of the angriest series I did was on Israel's invasion of Lebanon," said Hentoff, "but Abba Eban's speeches in the Knesset made my stuff look mild." Asked by one participant about his "hostility" towards Israel, Hentoff responded, "If I were hostile, I wouldn't write so many articles on Israel."

Another participant asked how writers inspired by rage can break the cycle of "preaching to the converted." Hentoff replied that the answer lies in being so good and coming up with so many leads that other journalists are forced to read your work for ideas.

Concluding his talk with words of advice for aspiring journalists, Hentoff urged them to learn more than anyone else about one specific topic. His own writing began with articles about jazz, he said, still the only subject he writes about without anger. His interest in jazz led him to know many black musicians. In turn that led to his concern for civil rights, which has since broadened into deeper investigations of constitutional and human rights issues.

The program included talks by other professional journalists about Israel, about Jewish journalism, and about the fundamentals of reporting, editing, design, and funding. Time was also set aside for discussing specific problems facing student editors as well as for a JSPS

membership meeting.

Advice From The Times

Ari Goldman, reporter for the *New York Times*, shared his experiences and information on getting beyond basic "pyramid" structure in a news story, and on climbing the ladder from editor of Yeshiva University's newspaper to copy boy at the *Times* to *Times* religion writer. His comments ranged from "a lead is like a first date" to some unconventional wisdom that "the greatest gift reporters have is their ignorance."

Walter Ruby, reporter for the *Long Island Jewish World*, the *Washington Jewish Week*, and *New York correspondent* for the *Jerusalem Post*, offered a quick guide through the alphabet soup of "Who's What in the U.S. Jewish Community." He delineated between the Federations and their JCRC's, distinguished the ADL from the AJCongress, and sorted out the various religious organizations and mass membership groups. He also raised interesting questions about the leadership of "the Jewish Establishment" when he asked, "who elected Ivan Boesky?"

Pointing out that three different groups for Soviet Jewry differ primarily in terms of their funding sources and degrees of militancy, seemingly inversely related, and that a group with the unlikely name of "The National Jewish Coalition" is actually a lavishly funded Republican organization, Ruby provided guidance and insight into the plethora of organized community groups and their sometimes differing interests.

Workshops on editing and design were presented by highly regarded professionals in these fields. Aron Hirt-Manheimer, editor of the magazine *Reform Judaism*, acknowledged that a humorous piece is the most difficult to write. "Tsuris is the mainstay of Jewish journalism," he said. "After being conditioned to suffering for thousands of years, it's hard to lighten up. Besides, there are not too many Sholom Aleichem's around — and anybody can write about *tsuris*."

He advised would-be editors of Jewish publications to take courses in Judaica because "no one wants you to have a journalism degree." More important than knowing journalism as such, he said, is knowing how to manage people and acquiring business experience.

But the journalism degree was defended by other professionals who spoke, who said it gave them both valuable training and access to jobs in the general media.

Barry Sher, president of Nostradamus Advertising, gave enough pointers on design for an all-day workshop. Frequently repeating the caveat that "we may be paid to publish, but they are not being paid to read it," he critiqued magazines, newspapers and haggadot in terms of design and layout, with special emphasis on appropriateness, structure, photos, and illustrations. How do you do a layout, he asked. To

everyone's dismay, trial and error was his answer.

Arthur Kurzweil, editor of the Jewish Book Club and Jason Aronson Books, spoke about getting published. Brenda Gevirtz, director of the North American Jewish Students Appeal, provided information on funding a campus newspaper. Richard Shepard of the *New York Times* reported on his experiences covering Jewish culture. Gary Rosenblatt, editor of the *Baltimore Jewish Times*, related the past and future of Jewish journalism in America. Beginning journalists discussed their experiences and Israeli correspondents told about theirs.

By the conference's end, student editors were already sorting through what they had learned, deciding what to keep and what to toss, and probably thinking hard about their next issue.



Dr. King Honored By AJC



Jesse Grauman, left, and Gregory Brenner, fourth graders at the Ramaz School in Manhattan, deliver joint tribute to Dr. Martin Luther King Jr. at American Jewish Congress observance honoring the black leader. Some 100 elementary school children and grownups attended the memorial which featured the opening of exhibit of photographs in the lobby of the organization's national headquarters, in Manhattan. Other speakers included Congressman William Green (Man.), New York City Comptroller Harrison J. Goldin and Manhattan Borough President David Dinkins who, alluding to the recent racial attack in Howard Beach, recalled the words of Dr. King: "You can't meet violence with violence."

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