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RHODE ISLAND

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Welcome To Rabbi Susan Miller Of Temple Beth-El

by Sandra Silva

The Rhode Island Reform community has a new leader in its midst. Rabbi Susan Miller has just arrived at Temple Beth-El.

Originally from New Jersey, Rabbi Miller arrived in Providence on July 1 and began work in the Temple July 18. She graduated from Brandeis University in May, 1984 and attended the Hebrew Union College Jewish Institute of Religion, graduating summa cum laude, Phi Beta Kappa and with high honors in Near Eastern and Judaic Studies in May, 1988.

Rabbi Miller is the first congregational Rabbi in Rhode Island (Hillel has had a female Rabbi). Does she find that exciting?

"Yes," she smiled openly. "I didn't think I was going to be because in most places it isn't a novelty anymore, and you may be the first in a congregation, but not in a state."

Becoming a Rabbi is a big decision, but it's one that she made long ago.

"I think I knew in Junior High that I wanted to be a Rabbi," she said. "That was only after I decided that I didn't want to become a cantor. My congregation had the first female Cantor while she was a cantorial student, so from an early age I saw a woman on the Bima. She was a good friend, she was a good teacher and I never really thought that there couldn't be fe-

males rabbinate or cantor. It was a natural thing to me."

The first female Rabbi was ordained in 1972. The cantor at Rabbi Miller's Temple arrived in 1973.

"Also, they never discouraged me at the Temple about participating. I started leading services when I was 8 1/2 years old and I never stopped. I started by filling in for the Cantor, I sang a lot for the Temple as a cantorial soloist. I was in choir and taught Hebrew School, starting when I was in 9th grade."

Temple held a special place in Rabbi Miller's family life. "My parents were very active. We were there Friday night, Saturday morning, Sunday for Hebrew School and often many week nights". She continued, "Being involved in the Temple was very much a part of my life as I was growing up."

She attended Jewish summer camps for 19 summers, 10 of those summers at Camp Eisner in Great Barrington, MA.

"By the time I was in 12th grade I began filling in for the Rabbi. We were a small congregation with only one Rabbi, so when he was away one of the congregation members would lead the services for him," she said. "This all had a great impact on my decision to become a Jewish professional."

Rabbi Miller began Hebrew stud-

ies at the age of four. It was her proficiency in Hebrew that enabled her to bypass the first year of studies at Hebrew Union College and finish the five year program in four years.

Her family is pleased with her decision, but, she says, they are not surprised. This is something that her entire life has been leading up to, it was the most natural choice available.

Although Rabbi Miller is the first female congregational Rabbi in Rhode Island, she does not see this as anything of major importance.

"I don't see myself as a feminist Rabbi," she said determinedly, "I'm not here to prove that a woman can be a Rabbi too. I don't want to be thought of as the female Rabbi from Temple Beth-El, but as the assistant Rabbi from Temple Beth-El. I perform my responsibilities like anyone else, and because I don't perceive myself as different, I hope no one else will."

"I know I will be a role model for girls and for women, but I don't want that to be my biggest contribution to Providence Jewry." Her features softened as she finished speaking, "I just love what I'm doing, I love being Jewish, I love Judaism and for me this is fulfilling in itself."

The Herald staff welcomes Rabbi Miller to the community and wishes her the best of luck with her new congregation.

A Time In Israel



Milton Scribner (left) is shown relaxing with his friend, Sam Strong, during a 1935 trip to Israel where they travelled and worked on Kibbutzes. Milton's story, as told to Eleanor Horvitz of the Rhode Island Jewish Historical Association, is on page 13.

A Crossview Of American Opinion On The Israeli Crisis

by Walter Ruby
Might Makes Right

Mark Gleitman is a savvy 30ish real estate broker from Valley Stream, Long Island, who has become convinced in recent months that the only way for Israel to solve its Palestinian problem is to transfer all of the Arabs of the occupied territories across the Jordan River.

An intelligent, gregarious, and likable individual, his world view was shaped by his no-nonsense approach to business and the fact that his father is a Holocaust survivor.

"In business, you learn that there are only two reasons to go into negotiations," Gleitman explains. "If you are negotiating from a position of strength and therefore can accomplish what you want; or if you have your back to the wall, and have nothing to lose. But if, like Israel today, you are weak and have a lot to lose, you'd be crazy to negotiate, because you are going to get taken."

Gleitman argues that regardless of how virtuous Israel behaves, the world is going to support the Palestinians because of the Arabs' control of much of the world's oil. "The average non-Jew out there in the Midwest or wherever doesn't care whether or not Israel survives. In fact, like everyone else, the only things he is concerned with are getting a new car and a bigger house. If he reads in the paper about Sikhs killing Indians, it doesn't ruin his day. It doesn't even ruin his minute. He reads

about blacks being enslaved in South Africa, and says, 'Isn't that terrible?' Then he takes another bite out of his corn muffin. And when his neighbor tells him, 'Hey did you hear that Israel got blown out of the water today and no longer exists,' he'll reply, 'Oh, the Jews. Big deal.' And then he'll put his tractor back in motion."

Under the circumstances, Gleitman said, "Israel's best option is to take the risk of war, empty out the occupied territories and then turn it into a buffer zone. Israel would have to enter the Arab countries militarily to carry out this (expulsion) plan, but has no other real option except to use force."

But would the world allow it? "Absolutely," Gleitman responded. "If Israel killed 300 million Arabs tomorrow, nothing would happen. The UN would be up in arms for three days, and that would be it. No one would really care except the Arabs themselves, because their friends and relatives would be dead. But would the Irish care? Would the Japanese care? The Japanese would say, 'Great. Now we can get our oil cheaper.' The reality is, he added, that "the world doesn't care about the Palestinians any more than it cares about the Jews."

The bottom line for Gleitman is his belief that "the survival of Israel guarantees the survival of my child. The only way Jews will be secure anywhere is if a Jewish homeland exists — if it had been there in the 40's, my father

wouldn't have gone to a concentration camp. And the only thing that is going to stop that Nazi underground out in the West from coming after my family is a strong Israel."

But doesn't Judaism proscribe the kind of mass murder he would be ready to carry out to preserve Israel? For Gleitman, who attends services at a Conservative temple on Long Island, this is a minor consideration. "In my mind, we Jews are a race rather than a religion. All of this is a religious issue only insofar as someone calls me a Jew."

Risky Business

Richard Dreyfuss, the actor, has become actively involved in activities on behalf of the Israeli peace movement since the beginning of the Palestinian uprising. He was motivated by a conviction that he must do everything within his power to prevent the kind of resolution of the Palestinian problem that Jews like Mark Gleitman are ready to embrace.

Dreyfuss, an assimilated Jew who immersed himself in Jewish study under Lubavitch auspices several years ago because "my marriage to a Christian woman sparked my Jewishness," is a high profile representative of thousands of previously uninvolved people who have been spurred to action in recent months.

The Academy Award winning actor knows he will be targeted for criticism in the Jewish community because of his celebrity status and

because his previous Jewish involvements have been sporadic and non-traditional. But over coffee at the Waldorf-Astoria one afternoon, he said he is ready to deal with it.

"I know I'm no better or brighter than any ten people out there. But I have access, and I'm going to use it for this cause," he explained. He finds it "strange" that some say it is illegitimate for American Jews to publicly criticize Israel in the present situation. "I've had opinions on every conceivable issue since Adam and Eve, and I've never felt I had to be smarter or more knowledgeable to offer an opinion."

But isn't the Israelis' survival that is at stake and not his own comfortable existence in Beverly Hills? "Yes," Dreyfuss responded, "It is their survival. And they could be dead wrong about it. Nations have gone under before. Carthage was sown with salt because of their inability to judge the situation correctly. So should people like myself just throw up our hands and say, 'We'll leave it to the Israelis?'"

In person, Dreyfuss comes across much like he does in films; brash, funny, and irreverent. But when he talks about his feelings on the role of the Jewish people in the world, he speaks seriously. "I was raised to believe that Jews have to be better than others — to be the ultimate moral example to the world. We cannot be silent. Being silent 40 years ago meant being a good German. Are we a nation of

good Germans? ... Isn't one of the lessons of the Holocaust that one must speak against evil, tyranny and wrongheadedness?"

"When (Jews) don't act well, it frightens me for all mankind. It points up in clarity and in stark contrast what correct behavior should be. Yes, the Jews should be more willing to take it on the chin ... they have the strength to stand up (to evil), rather than giving in to what (director) George Lucas would call the 'dark side' of human nature."

But where has taking it on the chin for 2000 years gotten the Jews? Dreyfuss replied passionately, "It got us to be the most interesting people on the face of the earth; to be the most productive, the most illuminating, the most spiritual, the most giving — all in all the most important little group in history..."

Calling on Israel and the Jews to "take the high road," Dreyfuss said, "Israel was not created to be like everybody else." He conceded that Jewish history has been "terribly tragic," but asked, "What do we do now; throw up our hands and behave as miserably as everyone else? It was, and remains, a risky business to be a Jew."

Fear And Loathing In LA

Temple Valley Beth Shalom, set amidst the freeways and shopping malls of the San Fernando Valley, is the West Coast capital of the Havurah movement. Inspired by the visionary leadership of Rabbi

(Continued on page 14)

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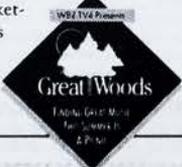
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 Beethoven Symphony No. 5

In celebration of Israel's 40th Anniversary, the Israel Philharmonic Orchestra is touring the United States this summer, and appearing at Great Woods on August 11 for an exclusive engagement. This is a rare opportunity to enjoy a spectacular cultural performance by the national Israeli Orchestra.

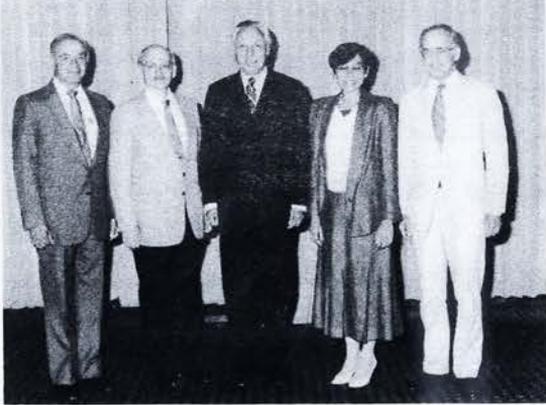
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Local News

A Warm Welcome From Temple Beth-El



Members of the Temple Beth-El Executive Committee: Photographed at a recent meeting are Executive Committee members of Temple Beth-El: Irving Schwartz, Treasurer; Henry Litchman, Senior Vice President; Bruce Sundlun, President; Pat Cohen, Vice President; and Richard Borod, Secretary. Not pictured: Bertram Lederer, Vice President.

Temple Beth-El is pleased to announce the appointment of Susan L. Miller as Assistant Rabbi and Lisa Goldstein as Director of Education.

Susan Miller, a native of Clifton, N.J., is a graduate of Brandeis University, summa cum laude and the Hebrew Union College in Cincinnati, Ohio. Rabbi Miller was inspired to enter the rabbinate by her rich Jewish family life as well as a decade of summers spent at the UAHC Eisner Camp Institute for Living Judaism in Great Barrington, Massachusetts. Rabbi Miller's responsibilities include directing the B'nai Mitzvah program, working with the Temple's youth, family

programming and assisting in life cycle events and worship services.

Lisa Goldstein, also a graduate of Brandeis University, received a Master's Degree in Education from the University of Judaism in Los Angeles. She has taught in religious schools, the Solomon Schechter Day School and most recently served as the youth coordinator for the Conservative Movement's USY program in the Midwest. A native of Framingham, Massachusetts, Lisa is married to Maurice Goldstein, a public relations specialist. The congregation and community join in extending a warm welcome to both Rabbi Miller and Mrs. Goldstein.

Sons Of Jacob

Friday, August 5 — Candlelighting, 7:39 p.m.; Minchah service, 7:50 p.m.

Saturday, August 6 — P. Ekev morning services, 8:30 a.m. Kiddush following services as usual. Minchah is at 7:35 p.m. (Please notice how the days are getting shorter.) The 3rd Meal after Minchah. This Sabbath is the blessing of the new month of Elul, which begins to usher in the High Holidays! Rosh Chodesh Elul is Saturday and Sunday, August 13 and 14.

Sunday, August 7 — morning services at 7:45 a.m. Coffee and refreshments served right after the morning service. Minchah service for the entire week is 7:30 p.m. This week between the Minchah and Maariv services Rabbi Drazin will be discussing and lecturing on the upcoming High Holidays.

Touro Synagogue

In 1790, President George Washington visited Newport and received a letter of welcome from the Touro Congregation, which had been composed by Moses Seixas. Part of his reply read, "For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support." This letter was considered a landmark because in it religious freedom is laid down as a basic principle of the new republic.

On Sunday, August 21, the annual ceremony, organized by the Society of Friends of Touro Synagogue, which celebrates this espousal, will take place starting at 2 p.m. in the synagogue. The featured speaker will be Congresswoman Helen Bentley of Maryland, who has been instrumental in introducing a resolution calling for establishment of a "Religious Freedom Week."

Also included in the ceremony will be an invocation by the Rabbi and reading of the George Washington Letter by Newport Mayor Robert J. McKenna — the Seixas Letter will be read by one of his descendants, Joshua Sausty.

After the program, a collation will be held in the Social Hall of the Jewish Community Center.

The Society of Friends will meet before the ceremony, at noon, in the Jewish Community Center. At that time, there will be an election of officers and directors of the Society for next year. A Memorial Plaque honoring Dan Rosenhack, whose contributions meant so much to the development of Patriots' Park, will be unveiled in the Park, which is located adjacent to the Synagogue.

Aaron Slom is Chairman of this event.

Plantations Unit No. 5339

On Sunday evening, July 3, 1988 Plantations-Roger Williams Unit No. 5339 B'nai B'rith/B'nai B'rith Women held a very successful outing and evening cruise aboard the "Bay Queen" leaving from Warren, R.I. to Newport, R.I. and return with dinner, dancing and fireworks. Everyone that attended had an enjoyable evening. For those who called at the last minute for reservations, we were very sorry to tell you that the evening was sold out. We have already reserved space for our 1989 cruise increasing the reservations. A cocktail hour preceded the cruise at one of the members' home.

On Monday evening, July 25, 1988 at the Jewish Community Center in Providence, R.I. Plantations-Roger Williams Unit No. 5339 B'nai B'rith/B'nai B'rith Women hosted a barbeque for the Noar-Le-Noar group of the B'nai B'rith Youth Organization. The primary purpose of this American visit was to bring young Jewish people from around the world together. They came from England, Belgium, France and Israel. A singing and dancing program was put on by the youth. A most enjoyable evening was had by those who attended.

Plantations-Roger Williams Unit No. 5339 B'nai B'rith/B'nai B'rith Women will hold its third annual Kosher Cookout on Monday, August 22, 1988 at 6:30 p.m. at the home of Carole and Harvey Millman, 18 Burlington St., Providence, R.I. Cost of the cookout is \$4.00 per member and \$5.00 for nonmember. R.S.V.P. by August 15. Call Sandy Waldman at 861-0888 for reservations. New members are most welcomed.

Congregation Ohave Sholam

This Friday evening services are at 7:50 p.m. Shabbat morning services and Kiddush will be at 9 a.m. Saturday afternoon Rabbi Jacobs will give his class at 6:50 p.m. Mincha will be at 7:40 p.m. with the Third Sabbath meal to follow. Maariv will be at 8:35 p.m. Havdalah is at 8:45 p.m.

The following is the schedule of services for the week:

Mornings — Sunday 8, Monday and Thursday 6:40, Tuesday, Wednesday and Friday 6:50.

Evenings — 7:45 daily.

Upcoming events include a pre-Slichot Moule, September 3. A barbeque, September 4. All synagogue activities are in air conditioned rooms.

Leukemia Awareness Weekend

"I urge all of our citizens to participate in and support the Leukemia Society of America's 'Six Hours For Life' national televent," said Governor DiPrete. "Six Hours For Life," the Society's second annual televent, will air Saturday, August 6, 1988, noon-6 pm, on WLNE/Channel 6.

The televent's combined local and national format is designed to educate viewers about the leukemia family of diseases and inform them of the current treatments and research into potential cures, encouraging viewer support of the Society. "Six Hours For Life" is produced by the National Leukemia Broadcast Council, a California-based, non-profit organization whose purpose is to raise money for leukemia research through television programming.

Association Of Jewish Libraries — Manuscript Competition

The Association of Jewish Libraries announces the fourth annual Sydney Taylor Manuscript Competition for aspiring authors of children's books. A cash award of \$1,000 will be given for the best fiction manuscript appropriate for readers aged eight to 12 written by an unpublished author. The story should have universal appeal, yet serve to deepen the understanding of Judaism and reveal positive aspects of Jewish life.

For entry forms and rules, please contact Ms. Lillian Schwartz, Coordinator, 15 Goldsmith St., Providence, R.I. 02906. Deadline for submission of manuscripts is January 15, 1989.

The Puppet Workshop



The Puppet Workshop will present an afternoon performance of *The Rabbit Loses His Ears* on Saturday, August 6 (rain date Aug. 7) at 2 p.m. at the seawall at

Oakland Beach. Sponsored by Warwick Parks and Recreation and the Oakland Beach Festival, this highly comical production is free and open to the public.

Temple Emanuel-Newton

On Sunday evening, August 7, the Suburban Jewish Singles of Temple Emanuel, 385 Ward St., Newton will hold their monthly program beginning at 7 p.m., with a social hour and nosh.

Jeanne Hilson, M.E.D. L.S.W., founder and director of Applied Imagination, will lead a session on Creative Problem Solving, beginning at 7:30 p.m. The program will be held in the air conditioned vestry (enter by the Ashford Road entrance) and concluded with summer refreshments.

Admission is \$6 for members and \$8 for non members with a special membership fee of \$25 until September of 1989.

All singles 30-50 years of age are invited to attend.

The monthly Friday evening service and oneg shabbat will be held on Friday evening, August 12. The service will begin at 8 p.m. in the chapel of the temple and will be conducted by Rabbi Seth Frisch and Cantor Sheila Cline.

Barrington Public Library

Open Poetry Reading

There will be an open poetry reading at the Barrington Public Library on Tuesday, August 9, at 6:30 p.m. Participants are encouraged to bring two or three of their own poems, or those of a favorite poet, to read aloud to the group. If the weather is fair the reading will be held outdoors, if not the group will meet in the Library. Ice-tea will be served. This open reading is part of the Library's Summer Poetry Series. These programs are free and open to all.

Travel Series Continues

The Summer travel series at the

Children's Museum

Join the fun at the Children's Museum with "Dance Divine" on Friday, August 5 from 10-12 noon and Sunday, August 7 from 1-3 pm. Children will listen to music, dance silly or divine and view their movements replayed on video. A guest movement expert will lead these two creative sessions.

The dance scene continues on Tuesday, August 9 from 1-2 pm, with the Everett Dance Theatre—a local modern dance troupe. These professional artists will teach children all about dance and the art of choreography. Please come early for the Tuesday "Meet The Performers" Program. Seating is limited and on a first come, first served basis.

There is no charge for these activities beyond the regular price of admission, \$2.50 per person, Museum members free. The Children's Museum, located at 58 Walcott Street in Pawtucket, is open Tuesday-Saturday, 10-5 pm; Sunday, 1-5 pm. For more information, please call 726-2590.

South Area JCC

The Striar JCC Cultural Arts department announces a call for designs for a quilt to mark the opening of our new building on the Fireman Campus.

The designs will be judged by a panel of experts drawn from the Cultural Arts department of the

Striar JCC, the Leventhal-Sidman JCC and outside art experts. Prizes will be awarded for the winning design. Please submit entries to Marion Gribetz, Director of Cultural Arts, Striar JCC, 445 Central Street, Stoughton, MA 02072, by October 15, 1988.

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Opinion

Interiorities Of Jewish Existence

by Jacob Neusner
Part Two Of A
Two Part Series

But what of the interiorities of Jewish existence? Where can we locate the interior structures of Jewish existence? Here the answers are more difficult to discern, and, indeed, even defining what we should identify as an answer is not an easy exercise. For when we ask not about political structures, public attitudes, international realities, such as the shared exterior existence of the Jews reveals, we move into a world of intangibles. That is not to say we cannot touch these intangibles. We can. We have access to shared attitudes that are not political, not public, not affairs of nation-states. And these attitudes, we may posit, also form the frame and take the measure of Jewish existence. But attitudes that yield to action do not fall within the interior of that existence. They restate, in terms of values or feelings, things we are prepared to do. What about attitudes that do not touch actions in such a way as to lead to public policy? And what about those interior matters of intellect and emotion, sentiment and inner, never public feeling, above all, imagination? These form the critical mass of interiority: the center of the atom when it is not a molecule (to appeal to outdated physics for a metaphor).

And here we enter the uncharted territory of heart and mind, uncharted because it cannot be mapped at all. We know that in the Amazon are regions yet to be mapped in detail, peoples yet to be discovered by the world of cities and civilization. If you can imagine a realm of imagination and sentiment, intellect and inner life, beyond all mapping, then you gain entry into that realm of interiorities to which I refer. We

know that there is such a reality within. But of what is it constructed? And how are we to take its measure? The answers to these questions are more difficult to come by, because public opinion polls will not yield them, nor does public policy reflect them, nor do shared programs and activities touch upon them. And yet, we all know, the exteriorities of the common life wholly, completely, invariably form outer walls to that house of the human heart and mind to which we seek to gain entry.

If not in examining public policy and pronouncement, then where do we find the interior structures within which Jews have made their lives? In the world of the arts, for their reasons, and of the humanities, for theirs, we claim to gain entry. The arts bring to the surface the inner life of mind and imagination. The humanities teach us, through scholarship in fact, how to read and interpret the works of the inner life and imagination. Both the arts, in the theater, in visual arts, music, poetry and fiction, dance and crafts, for instance, and in the humanities, the study of philosophy, history, literature, and religion, for example, we move from exterior to interior being. We may not then learn to live in the house, we may not even want to. But we do find out that there is a house in which life is lived, a house that shelters, upon its foundations, within its walls, beneath its roof, a living, sentient family, the house of Israel. For the house of Israel, the Jewish people, is formed of foundation, walls, a roof. But within that house, people live their lives. And without that inner life, the life of interiority, of whatever it is composed and whatever it comprises, the house is empty.

To survey the inner lives that are lived out in the house of Israel, whether in Brazil, whether in the United States of America, whether

in the State of Israel, requires then a protracted traverse, from room to room in what is a mansion of considerable proportion. Some wings of the house are filled with sound, some with silence. Some show us the familiar in new and surprising ways. Some contain what has not before been imagined or known. It would scarcely serve for me to pretend to portray the interiorities of Jewish existence in all their richness and diversity. That could only diminish and limit what is, I should claim, a house that many, in different wings, have made particular to themselves, a veritable home. Rather, let me offer a single example of the composition of an interiority of Jewish existence, one that, as a matter of fact, an architecture of the interior mind that I have spent much of my life proposing to measure and describe.

I have spent the past fifteen years studying a particular book and the world that that book made. Now I cannot think of anything less public, political, a matter of nations and states, than a book, so on the face of it, I have explored evidences of the interiorities of existence, as these have come into the language of writing: a book. The book is the Mishnah, which is a second century philosophical work in the form of a law code. It is important because after the Hebrew Scriptures, the Tanakh or written Torah, the Mishnah is the first book in Judaism as Judaism has flourished for the past two thousand years. Not only so, but from the Mishnah flowed most of the other holy books of the Judaism that has proved normative and that flourishes today in this country and in all other countries in which Judaism endures. Accordingly, if we wish to describe the interiorities of Jewish existence, we can do worse than ask for the testimony, as to what is happening in the depths of existence, of this book.

The circumstance of the Mishnah is one of defeat and

despair. The Mishnah came to formation in about 200, that is to say, after the destruction of the second temple of Jerusalem in 70, and after the defeat of Bar Kokhba's army in 135. Approximately three generations afterward, a group of sages set forth this statement of theirs to a Jewish world that had lost its public political existence as that existence had flourished and that had lost its long-standing institutions of religion and culture as well. But the more profound problem of defeat was not the loss of the exterior structures but the damage done by defeat and despair to the interiorities formed by attitude and sentiment, sensibility and will, feeling and intellect. To that interior world, the authors of the Mishnah delivered the message that what matters happens within the interior world, and that attitude, leading to deed, is everything. And all things, the sages maintained, depend upon the will of the human person.

This message is delivered in a very concrete and specific way, for interiority seeks the surface too. The primacy of the human will is expressed in cases. An object, a substance, a transaction, even a phrase or a sentence is inert but may be made holy, when the interplay of the will and deed of the human being arouses or generates its potential to be sanctified. Each may be treated as ordinary or (where relevant) made unclean by the neglect of the will and inattentive act of the human being. Just as the entire system of uncleanness and holiness awaits the intervention of the human being, which imparts the capacity to become unclean upon what was formerly inert, or which removes the capacity to impart cleanness from what was formerly in its natural and puissant condition, so in the other ranges of reality, the human being is at the center on earth, just as is God in heaven.

The human being, in our image, after our likeness, male and female, is counterpart and partner and creation, in that, like God the human being has power over the status and condition of creation, putting everything in its proper place, calling everything by its rightful name. All of this deep thought is precipitated by the critical issue facing Israel, the Jewish people, defeated on the battlefield and deprived of its millennial means of serving God in

the temple in Jerusalem: what, now, can a human being do? The answer to that question is what fills the house of defeated, despairing Israel with life. Since all of us are survivors of the Shoah, the message seems relevant to another age like the one in which the Mishnah came to closure.

Addressing an age of defeat and, in consequence of the permanent closure of the temple in Jerusalem, despair, the Mishnah's farmers' principal message is that the human being is at the center of creation, the head of all creatures upon earth, corresponding to God in heaven, in whose image the human being is made. The way in which the Mishnah makes this simple and fundamental statement is illustrated on nearly every page of the document. It is to impute the power, effected through an act of sheer human will or intentionality, to the human being to inaugurate and initiate those corresponding processes, sanctification and uncleanness, which play so critical a role in the Mishnah's account of reality. The will of the human being, expressed through the deed of the human being, is the active power in the world. As matters would be phrased in later writings, "Nothing whatsoever impedes the human will."

So, stated briefly, the question taken up by the Mishnah and answered by Judaism is, What can a person do? And the answer laid down by the Mishnah is, the human being, through will and deed, is master of this world, the measure of all things. But that world of all things of which the human being is the measure is within: in intellect, imagination, sentient reality. In the aftermath of the two wars and defeats of millennial proportions, the message of the Mishnah cannot have proved more pertinent to its own day. And yet the power of the message shaped the entire history of Israel, the Jewish People, and of Judaism, from then to now. For Israel, the Jewish People, understood as the answer to the ineluctable questions of frailty and defeat in society and death for everyone who walked the earth the self-evident truth that everything that matters depends upon the human will and intention: we are what in mind and imagination and sentiment and heart we hope, believe, insist, above all by act of will persist in being.

(continued on page 15)



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Candlelighting
August 5, 1988
7:41 p.m.

A Little Secondhand Knowledge

David Jaffe

How little we know, how much we profess to know — the irony of antagonistic equals. Knowledge is as boundless as the universe. The sum measure of what we knew yesterday is less than what we know today. What we will know tomorrow...and the day after...how utterly humbling to contemplate.

Never still, ever hungry for more, man consumes knowledge like potato chips. (You really *can't* eat just one.) And, lo and behold, the bag is never empty, and man is never full. But, and here's the rub, we just can't help marveling at how much we've consumed. Never mind that it's just a fraction of the immeasurable whole, we're so full of ourselves and our vaunted progress that we lose sight of the continuum. Granted, it's nice to take an occasional glance over the shoulder to admire the distances covered...but make a habit of it and you're liable to get too big for your britches (and mix your metaphors). At the very least, the scales should be balanced: humility at how little we know counterpoised with pride (dare I say arrogance) at how much we profess to know. It seems the proper weight to go.

Josh Billings, a pseudonymous American humorist of the 19th century (of whom you likely never heard mention), once declared, "It ain't what a man don't know that makes him a fool, but what he does know that ain't so." Roughly trans-

lated, better a know-nothing than a know-it-all. It's so easy to get cocky...and twice as easy to get taken down a notch. Prepare yourself, dear reader, for a takedown.

Quickly, take out a #2 pencil and answer the following questions: A) What is the longest day of the year? B) How many seconds in a minute? C) How much wood could a woodchuck chuck if a woodchuck could chuck wood?

Now, leaving aside question C, which is without question a matter of metaphysics rather than physics, here are the answers: A) Not the day of the summer solstice, and B) It depends. "What in the name of Josh Billings are you talking about?" you may ask. Well, it's really quite simple; that is, if you're in the know like I am. The longest day of the year is the day of the leap second. And though most minutes are 60 seconds in length...well, every group has its bad apple. (But of cores.) In order to keep the atomic clocks in touch with reality, a leap second is added on, usually at the very end of the year, to make things right. The year has 86,401 seconds. What do you know?

There is a great danger in priding ourselves to excess as a knowledgeable species — technologically advanced, invincible, able to solve the most difficult of problems. Such delusions of grandeur only serve to perpetuate the foolish, short-

sighted nature of our social and technological development. The problems we create for ourselves today (e.g., despoliation of the environment, urban crowding, disrespect for our common humanity, et al.) should be nipped in the bud. An ounce of prevention, remember? It is ridiculous...no, it is suicidal to assume that things will take care of themselves, that the problems of today will be solved tomorrow, that progress and prudence don't mix. Time is no longer on our side. One second forward is followed by two seconds back. We cannot resurrect the species we have banished from the Earth. We cannot render harmless the radioactive waste we have created. We cannot fill the bellies of those who have filled graves. We cannot continue to ignore the effects of our actions in the name of all-mighty progress. We cannot survive, if we continue on our present course. We cannot.

Off the soapbox I go. And lest I be taken as some dour doomsayer, I close on an optimistic note, one offered by American novelist William Faulkner as he accepted his Nobel Prize in 1950: "I believe that man will not merely endure; he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance." Words to live by.

The opinions presented on pages 4 and 5 are contributed by the authors and do not necessarily reflect the opinions of this newspaper.

The Search For Unaffiliated Jews

by Gary A. Tobin

Captain Kirk and the crew went searching for Mr. Spock in a recent Star Trek reprise. Porgy went searching for Bess. Sidney Greenstreet and a slippery Peter Lorre went on one more troubled expedition to find the *Maltese Falcon*. Meanwhile, Jewish organizations and institutions continue to seek the ever elusive "unaffiliated Jew."

The search for the unaffiliated Jew is a misguided effort. The biggest problem we face is not in rates of affiliation, either with synagogues or temples or other Jewish organizations. It is levels of involvement that should concern us most.

Study after study in the 1980s, whether in St. Louis, San Francisco, Baltimore, New Orleans, or other cities, show that most Jews are affiliated. Some may belong to a synagogue or temple. Others belong to one Jewish organization or another. Most Jews make some nominal gift to some Jewish philanthropy. Most Jewish children receive some Jewish education. The majority attend High Holiday services, even if they do not belong to a synagogue or temple. When all of these are added together, the total encompasses the great majority of Jews. Those who do none of these things are likely to be over the age of 65, and used to belong to some organization or institution, or under the age of 30, and plan to join in the future. Proportionately, few Jews are totally disconnected, totally unaffiliated. Rates of true non-affiliation are found to be highest among intermarried Jews.

The real problem can be found in the level of commitment, involvement, and activity for connected Jews who are inactive within the organizational and institutional structure. The reason Jewish organizations search so hard for unaffiliated Jews is because most affiliated Jews are invisible within the Jewish communal structure. They are members, but in name only.

While Jews give something to Jewish causes, the vast majority give only a few dollars. Most Jews who belong to Jewish organizations volunteer no time for them. Jews go to a synagogue or

temple, but only once or twice a year, or to drop off their children at Hebrew school.

The search for the unaffiliated is a cop-out. It allows Jewish organizations to focus outward instead of looking critically inward. Jews are already connected in some way, or will be, or used to be. Certainly we should make every attempt to reach out to those who are totally outside the organizational and institutional structure. But that search should not serve as a smoke screen to the obvious problems of involving those who will be marginally drawn to Jewish communal life at some point. Marriages, birth of children, children becoming school age, illness and death are all life cycle events that bring Jews into contact with Jewish organizations and institutions. What do we do to expand that contact?

The most pressing and vital challenge we have is increasing levels of involvement and participation. That requires creating new volunteer jobs, undertaking new and broader agendas in our institutions and organizations, opening up leadership circles, providing different and more human services. It means more creative religious services and educational programs. It means social events that are vibrant and exciting. It means diversity in what we do and the ways we do it.

Jewish organizations and agencies must be willing to change and experiment. Jews' lack of involvement is partly due to the competition of a secular society and the weakening bonds of religious Judaism. But the problem also rests partly with Jewish organizations and institutions themselves. How creative, energetic, and open have they been to new ideas, new programs, and new faces? Federations, temples, synagogues, and all other organizations must stop asking "how can we expand our walls to the places where people live and think and believe?" Hundreds of thousands of Jews with nameless faces are walking through our institutional and organizational doors. It is our communal task to ensure that they do not walk right back out again.

To The Editor

To The Editor:

Word is circulating that the Hebrew University of Jerusalem has an accumulated operating deficit of US\$50M, and an unfunded pension obligation to 2003 in excess of US\$250M. A friend who has been offered the presidency told me that the total amount needed to set on sound financial basis is US\$500M, a sum that the Israeli government is unlikely to provide, and that the US and other overseas friends are too tapped out (and disgusted) to raise. The sole solution is to take the University out of the hands of the professors, who have run it into the ground in the assumption that the Israeli taxpayers and overseas Friends would always bail them out, and put it into trusteeship. The model of how John Silber saved Boston University recommends itself ("we burned the village to save it from the enemy"). The one choice none may consider is to close that particular University, because of its history and location. That would be equivalent to beginning the unthinkable process of dismantling the State of Israel and is simply not an alternative. But through extraordinary mismanagement and the self-indulgence of Hebrew University professors, the stakes have risen very high indeed.

Jacob Neusner
Providence, R.I.

V J HOLIDAY SCHEDULE

The Editorial and Advertising Deadline for the Holiday Week is Wednesday, 12 Noon for Publication on Friday 8/12/88

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Social Events

Amy Horovitz To Wed

Mr. and Mrs. Adrian J. Horovitz of 30 Lenox Road, Cranston, R. I. announce the engagement of their daughter, Amy Lynn Horovitz, to Allen Lawrence Rockwerk, son of Hy and Anne Rockwerk of Cranbury, New Jersey.

Ms. Horovitz was graduated from Parsons School of Design in New York City. Maternal grandmother is Mrs. Lee Berman of Worcester. Mr. Rockwerk was graduated from Ithaca College, Ithaca, N.Y.

They both currently reside in New York. They will wed October 9.

Michele Alchek Weds David Ruttenberg

Michele Lee Alchek of Brooklyn, N.Y., the daughter of David and Rae Alchek of Bronx, N.Y., was joined in marriage to David Harold Ruttenberg of Brooklyn, N.Y., the son of Bruce and Barbara Ruttenberg of Providence.

The ceremony took place at the Lincoln Park Jewish Center in Yonkers, N.Y. on July 31, 1988. A reception followed at the Center.

Linda Alchek, sister of the bride, was maid of honor. Bridesmaids were Beth Ruttenberg and Jennifer Ruttenberg, sisters of the groom; Melissa Shapiro, Linda Rosenthal, Juanita Lane, Gail Zweig, and Erica Weiss. The groom's brother-in-law, Leon Fortin, served as best man. Ushers were Robert Lieberman, Arthur Herman, William Garner, Gary Blaustein, Glen Ladau, David Gilad, and Alex Tal.

The bride, a graduate of the University of Pennsylvania, is employed as a Marketing Research Analyst at Chudnoff and Beacham, Inc. in New York City. The groom also graduated from the University of Pennsylvania, and will be entering New York University Law School in September of this year. He is currently employed as a paralegal in the law firm of Cahill, Gordon, and Reindel of New York City.

After a wedding trip to Greece, the couple will reside in New York.

Sandra Wilkinson Weds Barry Gertz



Sandra J. Wilkinson of Providence, the daughter of Colonel (retired) and Mrs. Stanley Wilkinson, Jr. of Homosassa, Fla., was joined in marriage to Barry M. Gertz of East Greenwich. He is the son of Mr. and Mrs. Junius Gertz of Cranston.

The ceremony took place at Temple Sinai in Cranston on July 31, 1988. A reception followed at the Temple.

The bride's gown was a sheath of white tissue taffeta with a coachman skirt and detachable train trimmed with lace. The bodice was chantly lace overlaid with Venetian lace accented by crystal and pearl beaded epaulets. The bride carried an arm bouquet of Casablanca lilies.

The bride's sister, Carol L. Flynn, served as matron of honor. She wore a peach faille taffeta gown with a sweetheart neckline, peplum waist, sloping hemline and keyhole back. She carried peach roses.

Robert Russell was best man, and the groom's brothers-in-law, Michael Cohen and Joseph Sgambato, were ushers.

The bride is a graduate of Warwick Veterans Memorial High School and the University of Rhode Island. She is a model with the Hart Agency. The groom graduated from Classical High School and the University of Rhode Island. He is employed as Vice-President of Sales and Marketing at Neptune/Benson, Inc.

The couple will reside in East Greenwich.

Providence Resident Celebrates 50 Years In America

by Michael And Deena Engel

Longtime Providence resident Bertha Engelman celebrated a very special milestone last week. Surrounded by friends and family, Bertha toasted the Golden Anniversary of her arrival in America. Fifty years ago this month, Bertha, her husband, Bruno, a physician, and their eight-year-old daughter, Eleanor, fled Nazi Germany and made their way to England, where, like many other refugees that summer, they boarded the *Queen Mary* bound for New York.

At a party held in her honor at the Jewish Home for the Aged last week, Bertha reflected on the highs and lows of life in America, first as a refugee, then a resident, and finally as a citizen. At the party she was surrounded by those who would not have been there had she not made the crossing — the party hosts, her grandchildren, Deena and Michael.

Bertha had spoken of her 1938 crossing on the *Queen Mary* many times to her grandchildren in their childhood. Michael had visited the ship several years ago in her permanent berth at Long Beach, Calif., and it was from the ship's still-active gift shop that Deena purchased favors for this party — decorating the room with *Queen Mary* placemats, glasses, and plates. The party was punctuated by a large cake decorated with "50 Years in America" and with a long-distance telephone call to Bertha from her third grandchild, Bert, who was visiting some of Bertha's family in Israel.

"I still remember much of that great crossing," says Bertha today. "Our Eleanor, like so many blessed children, truly did not know of the dangers she and her parents were in as long as we stayed in Berlin. And yet when she saw *Snow White*, in the ship's cinema, she had no trouble being frightened then!" Bertha adds another note: "It was terrifying, fleeing Germany, but in many ways the prospect of starting a whole new life in America was even more terrifying. As we boarded the ship in England I saw that crossing as my last chance to rest before the whole ordeal was to begin. Well, would you believe it?" she now chuckles: "That crossing was the quickest ever by a trans-Atlantic oceanliner to that time!"

Along with her grandchildren, late of Barrington, and all of her friends in Providence at both the Providence Center at the Jewish Home for the Aged, we salute this great American, Bertha Engelman. A ship which brings the likes of her to our shores can never get here too quickly!

JCC Activities

Brown Bag Club

The Brown Bag Club of the Jewish Community Center of Rhode Island, 401 Elmgrove Ave. in Providence will be attending a performance of "42nd Street" at Theatre-by-the-Sea in Matunuck on Tuesday, August 31. Participants will meet at the JCCRI at 11:15 a.m. to board the bus, and will return by 6 p.m. The cost for the day for both tickets and bus is \$25. A brown bag lunch should be packed; dessert and beverage will be provided.

Reservations must be made by August 19 by calling Ann Miller at 861-8800.

...

On Tuesday, August 9 the Brown Bag Club will hold a planning meeting at 10 a.m. A general meeting at noon will follow featuring a travel agent from Conway Tours who will discuss future programs. Bring a brown bag lunch; dessert and beverage will be provided. Suggested donation: \$1.

The Brown Bag Club at the JCCRI is for people free for lunch from mothers of preschoolers to active seniors. Activities include speakers and trips. To be included on the mailing list, call Ann Miller at 861-8800.

Carl Feinstein, M.D. Appointed At Bradley Hospital

EAST PROVIDENCE — Dr. Ellen R. Nelson, president of Bradley Hospital, has announced the appointment of Carl Feinstein, M.D., as the new clinical director for Bradley Hospital. The appointment is effective immediately.

Prior to this appointment, Dr. Feinstein, an associate professor of psychiatry in the Brown University Program in Medicine, was director of the Developmental Disabilities Program at Bradley and served as president of the medical staff. In his new role of clinical director, Dr. Feinstein will be the chief operating officer for clinical affairs of the hospital.

In accepting this appointment, Dr. Feinstein stated, "It is particularly exciting to be working at a place like Bradley, a Brown University affiliated hospital, where a long tradition of caring and clinical excellence is combined with the search for new knowledge, and with the stimulation and challenge of training new generations of mental health care-providers, teachers, and researchers."

Dr. Feinstein, a child and adolescent psychiatrist, came to Bradley Hospital in July of 1985 from Children's Hospital National Medical Center in Washington, DC, and George Washington University, where he was associate professor of psychiatry and behavioral sciences. He was director of the Outpatient Psychiatry Department at Children's Hospital National Medical Center. He also served as psychiatric consultant to the Children's Hearing and Speech Center, and to the Model Secondary School for the Deaf and the Kendall Demonstration Elementary School for the Deaf of Gallaudet University.

Currently, Dr. Feinstein serves on the Mental Retardation and Development Disabilities com-



mittee of the American Academy of Child and Adolescent Psychiatry. He is on the editorial board of the journal, *Adolescent Psychiatry*. He has served on the Physicians Service committee of the District of Columbia for Blue Cross and Blue Shield.

Dr. Feinstein's special interests include research and treatment for children, adolescents, and their families experiencing difficulty adjusting to childhood disabilities, including autism, mental retardation, language delays,

deafness, blindness, and chronic illness or physical limitations. More recently, he has studied the ways in which both normal and handicapped youngsters develop the practical skills of self-sufficiency, and social interactions necessary to attain competent adulthood. In addition, Dr. Feinstein is a psychoanalyst with a special interest in the adolescent years.

Dr. Feinstein resides in Barrington, Rhode Island, with his wife and three sons.

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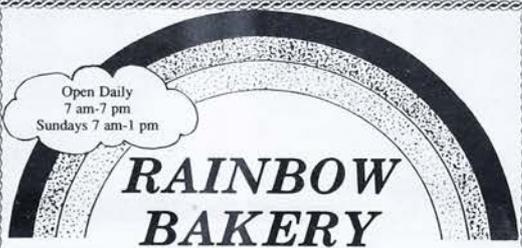
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Stacey Balkam

by Stasia Balkcom
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"Someday, Stacey, that will be you." That's what my grandmother said several years ago while watching the Miss America Pageant on television. That remark left an impression on me and my family. It became a dream come true.

Recently, my mother excitedly sent for information about the regional Miss American Pre-Teen Pageant. When my mother told me the news I wasn't surprised, but confused. Fear rushed through me.

I wasn't sure I wanted to do this. Would my friends laugh? Would there be girls my age (13)? Would I know anyone?

The more I thought, the more frightened I got! My mother was the one who helped me get through and resolve all my fears and worries. Without her I would have never survived.

The first requirement was getting someone to sponsor me, which my family did very willingly. Once the sponsorship was sent in, I was able to earn awards by selling ads for the pageant book. I thought

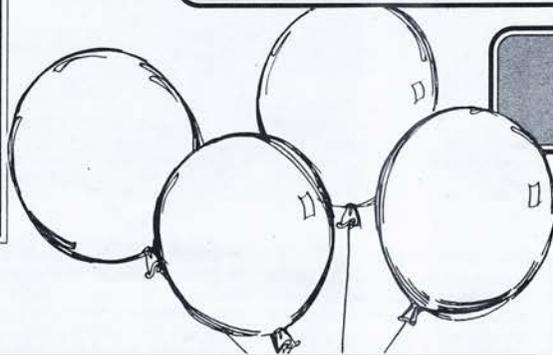
going door to door wouldn't be too difficult but in most cases either the owner or manager wasn't there.

By the deadline in April, I had earned enough ads to receive accommodations at the Hilton in Hartford where the Pageant took place. It was a lot of work, but all worth it. At the orientation luncheon in March, I was extremely surprised by the number of girls my age who were in the pageant.

Inch by inch, I was gaining confidence. While I was there, I

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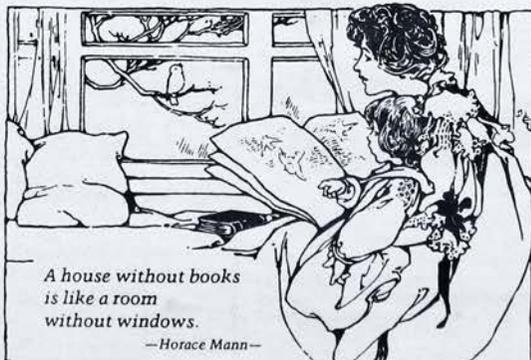


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made lots of new friends who were as excited and frightened as me.

The months that followed, I prepared for the pageant. I carefully wrote my speech on "My Favorite American": Sandra Day O'Connor. While getting to know this courageous woman, I gained even more desire to excel. I went over and over my speech many times. I learned poise. I practiced interview questions, and much, much more.

Finally June 4 came and everything was packed and ready to go. I grew very nervous and

excited on the way to Hartford. When we arrived at the hotel, a bouquet of flowers was waiting for me from my godfather. I felt everyone's support around me.

Finally it was here, the event I had been waiting for for months. The opening number flew by and then, my speech. When I walked onto the stage I felt confident, even looking at hundreds of people there. After so much practice, I actually felt comfortable. Perhaps that was the source of my success. The evening gown competition went very smoothly, too. My Dad

and I just floated across the stage and I felt like a princess.

Then my dream came true... I was a finalist and then... selected first runner-up to Miss American Pre-Teen. My friends and family were overwhelmed. Then more... I won the Speech Contest — First Place!

I was so excited I wanted to cry. When you see the girls on television you can't really understand why until you're one of them. What I was feeling at that time was so unique, so thrilling!

Over the months that followed, I

received numerous congratulations at school, from family, friends, and even some people I didn't know. I was also asked to be in the Arnold Mills Parade in Cumberland on the Fourth of July. I will be judging a Little Miss & Master Pageant in August, too.

My speech award did not go unrecognized. A few weeks ago I received an invitation to attend the National Pageant in Tampa, Fla. I was so flabbergasted I didn't know what to say. I read the letter over and over again to make sure it was for me.

I am now invited to go to Florida

to participate in more pageant activities. I will be representing Rhode Island as well as Southern New England in the National Pageant as the overall speech winner. I can't wait to go and meet new friends and have new adventures.

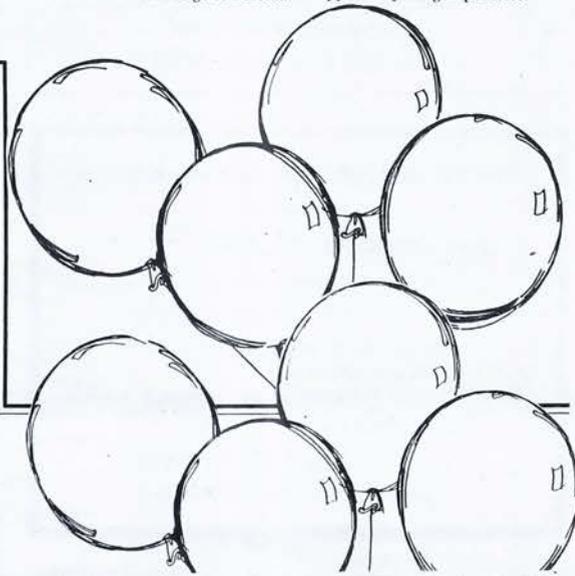
The Miss American Pre-Teen Pageant has made me feel even closer to my ambition: To Become An Actress.

This summer I will be attending an ACT Ensemble in Providence.

My experience with the pageant has convinced me with faith and support anything is possible.

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World and National News

Jewish Groups Outraged Over Christian 'Warnings'

by Andrew Silow Carroll
NEW YORK (JTA) — Protests by fundamentalist Christian groups over a controversial film biography of Jesus have taken on "anti-Semitic implications," according to condemnatory statements released this week by national Jewish groups and the Roman Catholic archbishop of Los Angeles.

The statements refer to protests voiced by former Moral Majority leader Rev. Jerry Falwell and other fundamentalist Christians about *The Last Temptation of Christ*, a Universal Pictures film directed by Martin Scorsese and based on a novel by the late Greek writer Nikos Kazantzakis.

Falwell and others have warned that the release of the film, scheduled for September, could lead to what he called "a wave of anti-Semitism in this country" because top executives of MCA, the entertainment conglomerate that owns Universal, are Jewish.

One group, the Baptist Tabernacle of Los Angeles, has staged two protests in the past two weeks against MCA Chairman Lew Wasserman, carrying signs reading "Wasserman fans Christ-killer image" and "Wasserman Endangers Israel," and chanting "Paid for with Jewish money."

At a demonstration Saturday, July 17, outside of Universal's offices, a plane overhead trailed a banner reading "Wasserman fans Jew-hatred w/'Temptation.'"

At Tuesday's protest (July 19), outside Wasserman's Beverly Hills home, one man portrayed a bloodied Jesus while another played a whip-carrying Wasserman stepping on his back.

According to a statement by the Rev. R.L. Hymers, Jr., leader of the tabernacle, "The person lashing Christ is the way that extremists will see members of the Jewish community who either support or finance the film."

Threats, Not Warnings

But Jewish groups are taking Falwell and Hymers' statements less as warnings than as threats.

"Rev. Falwell's irresponsible comments run the risk of becoming a self-fulfilling prophecy

and threatening the nation's religious pluralism," according to a statement by Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith.

Falwell's constituents "would be far better served if he warned them against anti-Jewish prejudice rather than forecasting a wave of anti-Semitism," Foxman added.

Leaders of the American Jewish Congress acknowledged in their statement that the film might offend some Christian believers, but said the constitutional right both to make and to protest the film "does not create license to engage in bigotry and use it as an opportunity for anti-Semitism."

Falwell and Hymers "know very well that Universal Studios is a publicly held corporation, that its executives who happen to be Jewish are not Jewish leaders' but businessmen, that the film is based on a novel written by a Christian" and is directed by a Christian, said AJCongress President Robert Lifton and executive director Henry Siegmán.

They added that a statement by Falwell saying he personally would not blame "Jewish leaders" was unconvincing.

In a telephone interview, Ira Silverman, executive vice president of the American Jewish Committee, said that "to raise the issue of anti-Semitism in what might otherwise be a legitimate religious question over the merits of the film is a malicious act, or at best a mindless one."

According to a spokesman for Universal, a screening of the film for New York-area Jewish leaders is being scheduled for mid-August.

Los Angeles Archbishop Roger Mahony said in his statement that he "strongly oppose(s) the anti-Semitic implication that a few voices have raised in this matter, and I am hopeful that our excellent Jewish-Christian relationship will help diminish any suggestion that this film was produced to be 'anti-Christian.'"

Mahony offered high praise of Wasserman, with whom he worked when Wasserman helped plan for Pope John Paul II's visit to Los Angeles last year.

Mahony said he was confident that Wasserman "would not allow any film to be released through his studios which was offensive to a large segment of the film-going public."

Mahony indicated, nonetheless, that the film is likely to be labeled "morally offensive" by the United States Catholic Conference.

Scorsese Studied For Priesthood

Filmmaker Scorsese attended Catholic schools while growing up in New York and studied for the priesthood for a year while a teenager.

A Universal statement released July 12 said that he "deeply believes that this film is a religious affirmation of faith."

The Catholic response to the film has been muted compared to the reactions of fundamentalist leaders, like the Rev. Donald Wildmon of Tupelo, Miss., who has threatened a boycott of Universal and all MCA subsidiaries should the film be shown.

Other critics include Morality in Media, a Jesuit group; the Eternal World Television Network; and the Campus Crusade for Christ, which offered to reimburse Universal for the film's \$10 million production costs, for the right to destroy all copies.

Universal declined the offer in full-page ads in four major newspapers Wednesday, July 20.

"The Twentieth Century has provided us with further evidence of the abuses which occur when monolithic authorities regulate artistic expression and religious belief," said an open letter addressed to Campus Crusade President Bill Bright, who was invited to, but did not attend, a July 12 screening of the film for religious groups.

"In the United States, no one sect or coalition has the power to set boundaries around each person's freedom to explore religious and philosophical questions whether through speech, books or film.

"These freedoms protect us.
"They are precious.
"They are not for sale."

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Holocaust Museum Director Resigns

by Howard Rosenberg

WASHINGTON (JTA) — Just as construction on the U.S. Holocaust Memorial Museum is about to begin, the museum's director, Arthur Rosenblatt, has announced his resignation, effective July 31.

Rosenblatt, after two years as director, said he has fulfilled his goals of handling the plans and specifications for construction of the building.

In June, the last of the necessary permits were obtained from federal and District of Columbia authorities, thereby paving the way for the start of construction.

Rosenblatt joined the project two years ago after serving for 19 years as vice president for architecture and planning at the Metropolitan Museum of Art in New York.

Preliminary construction on the museum has been completed, with bids for the excavation of the museum site, south of the Washington Monument, solicited July 1.

Construction will likely begin in August or September following completion of the excavation. Construction should be completed by late 1990.

Michael Berenbaum, acting project manager, said that the museum's content committee decided May 20 on a "story line" for the museum, and that the main effort is now on putting together the various exhibits.

One floor of the museum will be devoted to the assault on the Jews from 1933 to 1939, one to the Holocaust itself, and a third floor to an assessment of the aftermath.

Orthodox Woman Regains Job Lost Over Observance

by Yitzhak Rabi

UNITED NATIONS (JTA) — A Jewish woman whose contract with the United Nations Development Program was not renewed in April because she would not work on the Sabbath was reinstated Monday, July 25.

Danielle Hartweg, an Austrian citizen, had been leaving her job as a computer operator at the UNDP early on Fridays during the winter months, so that she could return home before the Jewish sabbath.

Contacted at her office here by the Jewish Telegraphic Agency, Hartweg said of her reinstatement, "I am very happy to be back at work and I am very satisfied the way things were worked out."

She declined further comment, referring all questions to Dr. Harris Schoenberg, director of United Nations Affairs for B'nai B'rith International, who was instrumental in helping her regain her job.

Schoenberg said that Hartweg not only received a new contract with the UNDP, but also received a promotion.

"The decision to reinstate Ms. Hartweg establishes an important precedent in dealing with religious discrimination cases at the U.N.," Schoenberg told JTA.

He said that while discussing the case with UNDP officials, he found them to be sensitive to the U.N. commitment to human rights and freedom of religion.

The decision to give Hartweg a new contract "reaffirms UNDP's commitment to abide by the standards laid down in the U.N. Charter, the Universal Declaration of Human Rights, the Covenant on Civil and Political Rights, and the 1981 declaration against religious intolerance," Schoenberg said.

Schoenberg said that Hartweg attends religious services at Lincoln Square Synagogue on Manhattan's West Side.

He said that Hartweg first appealed for assistance in her case

'A Green And Peaceful Planet'

by David DeBlois

"The statement made by putting one's self at physical risk," says Christopher Childs, "cannot be overestimated."

It is this philosophy that has characterized the rise of Greenpeace. Now one of the foremost environmental organizations in the world, Greenpeace is continuing to work for its vision of a 'green and peaceful planet.' Childs, a Greenpeace member and activist, has worked feverishly to attain this vision.

Greenpeace was founded in 1971 when a group of expatriate Americans and Canadians bought a boat called the *Phyllis Cormack*, and set out to protest a nuclear test being conducted in the Pacific. Unfortunately, the test took place before the protesters could reach the site. They turned for home, dejected at having failed to accomplish what they set out to do. What they found when they reached port in Canada, however, lifted their spirits. Due to the extensive press coverage of their efforts, the people of Canada had grown quite fond of this determined young group, and turned out in a big way to welcome them home.

The *Phyllis Cormack* was rechristened *Greenpeace*, and the organization was born. For many, it is surprising to learn that the group began by addressing nuclear issues, rather than their more well-known anti-whaling activities.

"We're more broadly defined, more broadly based than some of our conservation cousins. We address any issue which we feel is in keeping with our philosophy of preserving the Earth," explains

Childs. "When we see an injustice, we have to at least acknowledge that we see it."

In the early '70's, Greenpeace struggled to discover its identity. "Then," says Childs, "in the mid-'70's, the group reached a critical juncture. It was at this point that we became involved in protesting the systematic slaughter of cetaceans, especially the large cetaceans."

Unlike nuclear issues, which many were hesitant to become involved in, Greenpeace's anti-whaling campaign received amazingly broad-based support. The pictures of these magnificent creatures being hunted, killed, and processed into near-extinction moved many. A number of protest groups sprang up. Greenpeace took the hands-on approach to its protest, confronting the whalers in their own element.

"We would run these small boats called Zodiacs between the chaser-ship and the whale, directly in their line of fire," Childs says. "Although being whale-hunters, most of the captains of these vessels had no desire to start killing human beings in the process, especially because of the international ramifications of such a move. By this time, too, we had begun filming or photographing all of our activities, and that increased the pressure on the whalers not to fire. Most of the time, we were successful."

Today, a moratorium on commercial whaling has been put into effect by the International Whaling Commission. However, a few countries — namely Japan, Iceland, and Norway — have continued to hunt whales under the guise of taking them for "scientific reasons." Childs denounces these so-called 'pirate

whalers.' "There is nothing further that we can learn," he says, "from a dead whale."

Greenpeace has also become quite renowned for its obstruction of the hunts of baby harp seals in Canada. Again, many members have put themselves in great peril during their protests, standing directly in front of the ice-breaker sealing vessels. The most effective method of protest, however, was the spraying of a harmless green dye on the baby harp seals, rendering their white pelts worthless. Ironically, the Greenpeace members who did the spraying were arrested by Canadian Mounties under the auspices of the Canadian Seal Protection Act.

Finally, when the European community stopped purchasing seal pelts, the number of harp seals taken dropped drastically, from 200,000 to 6000 annually. In recent years, poor weather has suspended the hunts altogether, but Greenpeace remains ready if needed.

Presently, Greenpeace is attempting to have Antarctica designated as a world park, to preserve perhaps the last pristine area on Earth. They have also continued the fight against other destructive practices, such as nuclear testing and toxic waste dumping. A strong protest has also been mounted against off-shore drilling. The Department of the Interior reports that a single offshore drilling rig annually produces the same amount of carbon monoxide as 7000 cars travelling 50 miles/day each for an entire year.

"Our view for the world," says Christopher Childs, "continues to be 'a green and peaceful place.'"

Authenticity Of Anne Frank Letter Verified

by Henrietta Boas

AMSTERDAM (JTA) — Questions raised about the authenticity of a letter written in English by Anne Frank to a pen pal in the United States seemed to have been laid to rest last Thursday, when local experts declared it genuine.

The letter is one of two written in April 1940 by Anne, then age 11, and her sister Margot, 14, to Juanita and Betty Ann Wagner of Danville, Iowa. They are dated April 27 and 29, a month before the Nazi invasion of Holland.

The correspondence will be auctioned in New York on Oct. 25 by Swann Galleries, which has vouched for its authenticity.

Some doubts were raised here because English was not taught at the Montessori school Anne Frank attended at the time. But research showed it was taught at the secondary school where Margot was a pupil.

An English teacher at the school initiated the letter writing, and when Margot wrote to Betty Ann, Anne added her own letter to the younger Juanita. It was translated for her into English, which she copied in her own hand.

According to George Lowry, president of Swann Galleries, the letter is the only known sample of Anne Frank's handwriting in English.

It has been put up for sale by the Wagner sisters. The Anne Frank Foundation here has entered a bid which it considers "reasonable," but was reportedly rejected by the New York auction house.

The eventual price for the correspondence has been estimated from several thousand to tens of thousands of dollars.

Sources here note the renewed interest in the Holocaust in the United States, where two new museums are being built, as the reason for the high price the Frank letters are expected to fetch.

Israeli Doctors Stage 24-Hour Warning Strike

by Hugh Orgel

TEL AVIV (JTA) — A 24-hour "warning" strike by 10,000 doctors all but shut down most of Israel's hospitals Thursday, July 28.

The Israel Medical Association called the walkout to protest low salaries at government and Histadrut hospitals. It accused management of failing to complete wage negotiations for 1987.

But Treasury officials refused to attend scheduled talks with medical association representatives Thursday on grounds that the government does not negotiate with strikers.

Most Israelis depend on the state-run hospitals or those affiliated with Histadrut's health care agency, Kupat Holim. Service at those hospitals was reduced to a bare minimum Thursday.

Outpatient clinics and treatment centers were closed, wards were manned by skeleton staffs and surgery was performed only in life-or-death situations.

Jerusalem was the least affected center in Israel because most of the country's few private hospitals are located there.

The majority of physicians in those hospitals are observant Jews who consider caring for the sick a religious duty, but even the Orthodox members of the medical association kept outpatient work and surgery to a minimum.

New Israel Fund's Budget Rises, With Help From Israelis

JERUSALEM (JTA) — Thirty board members of the New Israel Fund met two weeks ago and announced a 40 percent rise in their budget for next year, to an all-time high of \$5.1 million.

NIF, which was founded in 1979 in the United States as a partnership of Israelis and North American Jews dedicated to social justice and the democratic process in Israel, announced that, for the first time, over \$80,000 was raised in Israel itself.

"We are deeply touched and gratified that Israeli citizens have become more aware of what we stand for and what we are trying to accomplish," said New York businessman David Arnow, NIF's president.

"In the amazingly brief span of 12 months," Arnow said, "we have come from zero to \$80,000 in Israel, and there is every indication that we have just begun to touch our potential."

Mercaz And WIZO Join Conference Of Presidents

NEW YORK (JTA) — Two new organizations have joined the Conference of Presidents of Major American Jewish Organizations, bringing the total number of members to 46, in addition to 10 observer organizations.

The new members are WIZO USA, the American branch of the Women's International Zionist Organization, and Mercaz, the United States Zionist action organization for Conservative/Masorti Judaism.

Mercaz, founded in 1979 and affiliated with the American Zionist Federation and the World Zionist Organization, "works to attain religious rights for the Conservative/Masorti movement in Israel," said Simon Schwartz, its president.

WIZO USA was established in 1982 in New York as the American branch of World WIZO, an international women's Zionist organization concerned with education and social welfare in Israel, where it maintains 670 institutions.

WIZO was founded in 1920 in Great Britain and is now headquartered in Israel.

to Peter Hohenfellner, the Austrian ambassador to the United Nations, but he said he could not help her.

She turned to Schoenberg at the advice of her U.N. counsel, Hans Janitschek of the U.N. Fund for Population Activities. Schoenberg praised Janitschek for his support of Hartweg.

Victims Of Arab Terror Unite

by Yitzhak Rabi

NEW YORK (JTA) — The founder of an organization on behalf of victims of Arab terror and their families claims that the hardship and agony of these victims is overlooked and ignored by the international media.

Shifra Hoffman, a former New York journalist who made aliyah two years ago, established an organization called Victims of Arab Terror 18 months ago.

Her purpose, she said, was "to show the world that every year hundreds of Jews are victims of indiscriminate Arab terrorism against innocent people — men, women and children."

Hoffman, who is a supporter of Rabbi Meir Kahane and his right-wing Kach party, was recently in the United States on a speaking tour on behalf of Victims of Arab Terror.

She came to raise money for the organization "because we support many of the widows and the orphans whose husbands and fathers were killed by the terrorists."

Hoffman said that many of the victims of terror and their relatives are "quickly forgotten." Many survivors, she said, are not able to provide for themselves and their families.

The Israeli Consulate in New York provided the Jewish Telegraphic Agency a chronological list of all terror attacks with casualties in Israel and the administered territories in 1987.

The list shows an average of four to five such terrorist attacks each month, by stabbing, shooting,

firebombs, explosions, hand grenades, and Katyusha rockets.

Hoffman said that in order to prevent and deter terrorist acts in the future, Victims of Arab Terror is advocating the death penalty.

She noted that many convicted terrorists are freed after serving only a short time of the sentence imposed of them by the Israeli courts.

"Many members of families whose dear ones were murdered by terrorists are very bitter at the early release of the terrorists," she said.

"We also want to honor the memories of the victims of terror," Hoffman said. "The best way is to design a special memorial day in Israel for all Jewish victims of Arab terror."

Nachmann May Have Embezzled More Than Once Thought

by David Kantor

BONN (JTA) — The late Werner Nachmann appears to have embezzled more money than originally estimated from government funds set aside to pay compensation to Jews persecuted during the Nazi era.

Nachmann, who was chairman of the Central Council of Jews in West Germany until his sudden death in January, had access to the government funds entrusted to the Central Council for disbursement.

He apparently misappropriated some 33 million marks (\$18 million) of interest earned on the 400 million mark hardship reparations fund established by the Finance Ministry in Bonn.

But investigators are focusing now on 5 million marks (\$2.7 million) that disappeared from a 40 million mark government allowance to the Central Council.

Both funds were controlled by Nachmann. He and Alexander Ginsberg, former secretary of the Central Council, were the only Jewish community officers who had access to both bank accounts.

Sources close to the Central Council say it will take months to complete the investigation.



Around Town

by Dorothea Snyder

Seated in front of large, airy windows, his back to the whizzing of traffic, Edmund Gerhardt sheds his own light on design.

An interior designer, Gerhardt directs marketing and company operations for Judd Brown Designs, Inc. in Warwick. Both he and his firm believe what is considered new today had its time in the past.

"We move in a circle. If you think of all the European-style homes and mansions you see on tour in Newport, the bedrooms are actually apartments.

"One could have privacy then by retreating into the bedroom where areas were set aside for writing letters and sipping tea.

"Bathrooms may not have been as open as they are today, yet they contained a dressing area. In some Newport mansions, salt water, as well as fresh water, was available for bathing. So they were pretty wild in their particular concept, though not as consciously as we try to design today."

Generations ago, living patterns almost dominated the utilization of space, Gerhardt relates, but he's reluctant to predict future design.

"Rather than saying what's going to happen, a point of view is to see the connection between the past and the present, and decide if the past is being repeated. I feel that's an interesting juxtaposition of the thought of what's going to happen in the future."

The separation of activities related to the bedroom area is no longer walled off in today's designs, he notes. "The tub area is visible from the sleeping area. The niceties are revealed, while the functional areas remain concealed by a wing wall without the restriction of doors. The wardrobe area is accessible and very close to the living space."

Fireplaces are popping up in bedroom design again, Gerhardt finds.

"Back in history, fireplaces were basically built for warmth. We're currently designing a dual-facing for a client, facing towards the bedroom and the bathroom. Today's fireplace doesn't require bringing in wood from the storage bin. Gas-fired fireplaces create an effect ... not heat, but warmth and glow.

"Bedroom design isn't necessarily

solved by the arrangement of bed, night tables, reading lamps and maybe a book or two tucked into the night table. Besides relaxing in her bedroom area, one of our clients likes to write and read. For her, we designed an expansive bedroom complete with writing desk and library.

"Depending upon individual needs and habits, I see these new changes as a wonderful environment in contrast to the cold, basic elements of a bedroom. It now becomes living space.

"Even vacation places today offer villa-like settings with a dining table, jacuzzi and an entertainment center. One call to the main desk, and dining is enjoyed in one's own private little room. That concept isn't only for the home, but during vacation. What wonderful luxury to have dinner brought up to your bedroom away from any overpowering cooking aromas."

Recently, Judd Brown Designs redesigned a bedroom area for a client where a regular window was replaced with romantic French doors with an added walk-out deck to enable the owners to enjoy a breath of fresh air and a view of the landscape.

"This architectural element allows homeowners to create a controlled environment to the outside via the bedroom or bathroom spaces," explains Gerhardt. "Family members can soak in the tub, and look out to an enclosed landscaped area without embarrassment or sunbathe in privacy within an enclosed patio outside the bedroom area. All these kinds of freedoms exist in design.

"Both tub and jacuzzi can be enclosed in a self-contained environment unit with sliding doors, sound system and wet bar as part of an entertainment unit. The sleeping area is transformed into a total relaxation environment with TV and stereo. Today's concern for fitness allots space for exercise equipment as well."

Changes aren't only happening in bedroom blueprints. Gerhardt's firm is currently redesigning two clients' small homes where the children's bedrooms will remain intact, but the living and dining rooms are being converted into a play area and family room. Added on will be a new master bedroom suite, new living room and kitchen.

"Personalities come through in bedroom designing," he says. "The trend is to get away from the routine bedroom

Traveling A Circle Of Design



Looking over a restaurant color and design plan is Ed Gerhardt, director of marketing and company operations for Judd Brown Designs, Inc., an architectural and interior design firm servicing the hospitality industry. He was formerly an interior designer for Morris Nathanson Designs, Di Leonardo's International, and headed his own firm, Ed Gerhardt Designs. Ed is an instructor in the Continuing Education program at RISD. Photo by Dorothea Snyder.

set. Design is freer today. We can mix and match wood tones and styles of furniture where years ago there was rigidity in matching this to go with that.

"Concepts can be developed over a period of time into one's own personal signature. Black lacquer furniture is trendy today, but tomorrow it will be passe. If you like a specific look, buy a single piece and mix with another. As years pass, the furniture won't lend itself to a definite time frame."

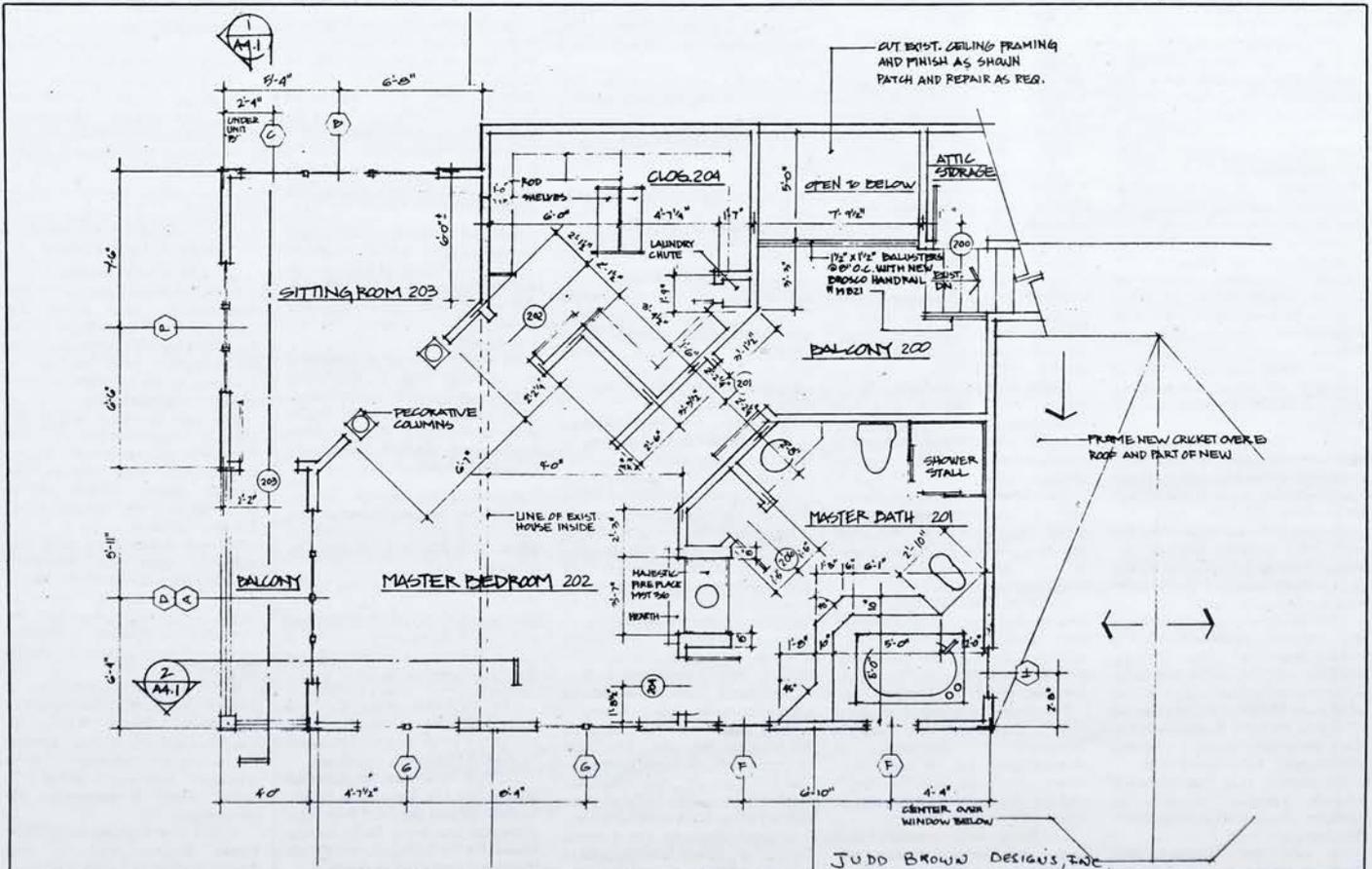
Planned wardrobe storage with large uninterrupted space is popular today and in demand by homeowners.

"Judd Brown likes organization," Gerhardt emphasizes. "He doesn't like a

lot of clutter in his space. That's a key point. A lot of us like to know where our shirts and ties are without fumbling for them. Judd prefers built-ins, ensuring quick access to hanging and folded items.

"Utilitarian planning isn't enough in today's living. Focus on more pleasurable objects such as interesting table and seating pieces, functional and dramatic lighting, art work, sculpture, and plants rather than armoires and dressers which eat up space."

The Egyptians had the right idea, Gerhardt believes. "They lived with a sense of luxury ... airy gauze veiling beds, open bath areas. We seem to travel in a circle of design. Nothing is really new."



Your Community

Out Of The Past: A Time In Israel

by Eleanor Horvitz

(Reminiscences from the Rhode Island Jewish Historical Association)

The year was 1934. A group of young men and women were pursuing their dream of "going back to the land" by working on agricultural settlements in Palestine. They were known as "Chalutzim" or "lovers of Zion." In Providence, R.I. there was a young man who was impressed by these chalutzim and the Zionist movement. His interest had been kindled in youth through membership in a group called Young Judea. This group met in Temple Beth Israel and had as its leader Joe Keller. As he grew older he joined Masada, a group of adolescent boys and girls who also met in Temple Beth Israel. With him were Frank Licht, Walter Chucnin and Harold Tregar, to name a few. They shared his enthusiasm for Zionism. His name is Milton Scribner.

Milton Scribner graduated from Brown University in 1934. When he heard that Golda Meir, who at that time was secretary of the Histadrut, was speaking in Boston, he went to hear her. After her speech, he told her that he would like to visit Palestine. When she discovered that he lived in Providence, she said that by coincidence she was traveling that evening to Providence to visit with Alter Boyman, and suggested that they travel together. It must have been a thrilling experience for a 22-year-old young man to spend 1½ hours on the bus in the exclusive company of Golda Meir. She told him to let her know when he planned to make the trip to Palestine, and that she would make all his arrangements.

And so it came to pass that at the beginning of the summer of 1935 Milton Scribner, together with his friend, Sam Strong, boarded an Italian liner, the Rex, for Palestine. Also aboard this luxury liner were about 40 idealistic Americans who had given up jobs, homes and family to settle in Palestine. There was a stopover in Brindisi, Italy and the ship went on to Alexandria, Egypt for one day before sailing for Palestine.

From notes taken during his three month stay in Palestine, Milton Scribner listed the thirteen Kibbutzim, Moshavim and other areas he visited.

From Haifa he first went to Kibbutz Kinneret. Of the 100 people on this Kibbutz 35 were Americans. Conditions were primitive. They specialized in dairy products, carpentry products and chicken production.

Kibbutz Naana was not as primitive with its stables, tailor shop, shoe shop, music room and library, and carpentry room. He noted that they had new showers.

Moshav Nahalal. There were individual settlements with some privacy. Outside labor was used, and there was group ownership of machinery.

Gan Shumuel had spacious rooms and a swimming pool. There was a grain elevator and a testing machinery for egg production. Only 90 people were here.

Ein Hamifratz was a Polish Kibbutz with 110 members. Their main income was from a medium size baking plant. In their carpentry shop they made window frames and sold them.

Yajur was large with 600 people who worked in a large carpentry shop or engaged in weaving and making pottery. They produced all kinds of agricultural products. He made note of a locksmith with this group.

Givat limited themselves to raising chickens and did not participate in outside work. They numbered 110 people.

Beth Alpha was situated near Mt. Gilbon, the site of the ancient synagogue excavations, dated 1600 B.C.

Ein Herod with its 700 people impressed Milton Scribner by its modern business plants. They also engaged in carpentry, grain, chicken and grapefruit production.

Tel Joseph. Here he visited a school, and made only one comment, "not much discipline."

Dagania A & B. This was the oldest Kibbutz with brick houses. For that time it was quite modern. Felt they were very businesslike here.

Kibbutz Amercaim (American Kibbutz) near Hedera. Here he found American young men and women who were high school and college graduates. They were very idealistic, and worked together to build up the land. They were Socialistic, with no individual possessions. All shared alike in the improvements and profits of the Kibbutz.

When asked about the type of work he performed, he answered, "I milked cows and I also worked with a tool called a turia on the farm and in the orange groves." He explained that a turia was a combination pick and shovel. One of the accompanying photographs shows Milton Scribner using this tool. But it was not all hard work for there were all types of cultural activities — music, dancing, lectures, discussion groups. And he had many interesting experiences. There was an Arab young man with whom he played tennis in Jerusalem and he recalled the night he spent in a Bedouin tent outside of Jerusalem.

From a personal point of view he seemed to have had a favorable rapport with the Arabs he met during his visit. There was some sort of coexistence between Arab and Jew, not outright hatred. The Jews on the Kibbutz lived by their own toil and they did not employ Arab labor. He consulted the notes which he had made 53 years previously and which he entitled, "The Arab Problem." From this is the following:

"It seems as if the Arabs have been really stimulated by Jewish initiative. The Arab masses have been in a prolonged state of inactivity belonging body and soul to the rich landlords. The Jew has awakened him and made him feel that he is an individual who can create values for himself if given a chance and cooperation. The Arab problem will be nearer a solution when Jews number the same as Arabs."

"The Arab huts are made from strips of cloth thrown over the ground held up by ropes and pegs in the ground. Arabs live in filth. They eat in bare feet on ground with food mixed into dirt and grass. They themselves are full of dirt. What a contrast to the clean and hygienic Hebrew settlements! They are exploited by the Government, making roads and carrying hot coals and other materials on their heads in baskets. Their labor is much cheaper than machinery."

In the 1935 edition of the *Jewish Herald* there was reported another aspect to the Arab-Jew problem:

"Palestine Jews Seek Protection Against Arabs"

"Meeting in closed session a joint conference of the Jewish National Council of Palestine, the Tel Aviv Municipal Council and other Palestine institutions adopted a resolution demanding

that the Palestine Government provide security for the Jews against Arab terrorism." "Another resolution expressed indignation at the anti-Jewish campaign being carried on in Arab newspapers and against the glorification of brigands by the newspapers."

Another article related that the Palestinian Jews were relaxing from the tenseness that had accompanied the general strike of the Arab population against alleged Jewish arming. The strike seemed to have been only partly effective. At Nablus 400 Arab youths threw stones and smashed windows in the Shomdonim quarter of the ancient city. Credit for the peaceful outcome of the strike, the first important nationwide Arab demonstration against the Jews since 1929, the year of the riots, was given to elaborate precautions against disturbances taken by the police.

Milton Scribner did encounter isolated incidents of Arab rioting and he took the photograph reproduced here.

In the very early days of the Chalutzim the American Jew, if he thought about the Palestinian settler, had an ideal evaluation of his role. Perhaps he did not know or minimized the hardships involved — the malaria, the drought, crop failure, hunger and unfriendly Arabs. Often their farming settlements served as military outposts on the frontier.

Milton Scribner observed the American chalutzim he encountered. From his notes are these impressions: "The American chalutzim who came over are still individualistic. Most of them have not a thorough understanding of the movement and where they personally fit into the whole scheme of things in Palestine. Some are rude and loquacious. Their idealistic purpose not foremost in most minds." He noted hardships that were encountered by the Americans. They were thrown right into the hard work just as soon as they arrived. There did not seem to be much sympathy for Americans in the initial period when they needed it. They had to endure heat, bites of mosquitoes and poisonous spiders, change of food. Some left and drifted toward the cities. Others were able to learn patience and to triumph will over body.

On his return to the United States, he gave his first lecture to a group of Pioneer Women. That wonderful group of women organized to further and continue the work of the Pioneer Women of Palestine. These wives, mothers, and sisters of the settlers made possible and bearable the first struggles in a land of swamp and malaria. Side by side with the men these women took their place in all branches of activity needed in the country. This description was included in an article about the role of the Women's Pioneer organization, which Milton Scribner addressed. These hard-working, dedicated women represented not just a fund raising organization, but a specific social viewpoint, for they definitely associated with labor Palestine.

With college and the memorable summer of 1935 behind him, Milton Scribner's next decision was a choice of career. He chose merchandising. He spent many years associated with the New York Lace Store and Zayre Corporation. For the past ten years he has worked as an independent merchandiser and today refers to himself as "90% retired." With his wife, Dorothy, he visited Israel in 1969 and again in 1981. In the

spring of 1988 they spent Passover with family in Jerusalem.

Undoubtedly the experience he had in the summer of 1935 has had

a lasting impact on his life, and a greater understanding of the men and women pioneers of Palestine, the founders of the State of Israel.



Milton Scribner enjoying a boat ride to Trans Jordan. c1935



Milt Scribner working in the kibbutz orange groves. c1935



Sam Strong (center) and two from a kibbutz.

Obituaries

MURIEL COHEN

PAWTUCKET — Muriel Cohen, 65, of 68 Marbury Ave. died July 26, 1988 at Miriam Hospital. She was the wife of Ben Cohen.

Born in Winthrop, Mass., a daughter of Rose (Glass) Blume of Providence, and the late Arthur Blume, she lived in Pawtucket for 45 years.

Mrs. Cohen was a member of Hadassah and the Women's Association of the Jewish Home for the Aged.

Besides her husband and mother she leaves two sons, Allan Cohen of Pawtucket, Steven K. Cohen of Boston, and two brothers, Edward Blume of Pawtucket and Robert Blume of Long Island, N.Y.

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

DR. ROBERT L. CURRAN

PROVIDENCE — Dr. Robert L. Curran, 57 of 17 Linden Drive died July 24, 1988 at Miriam Hospital after he was stricken while swimming at the Jewish Community Center on the East Side. He was the husband of Betty (Brier) Curran.

A specialist in cardiology and internal medicine in Rhode Island for 30 years, Dr. Curran had an office at 1 Randall Square, was on the medical staffs of Miriam Hospital and Rhode Island Hospital, and was a consultant at Women and Infants Hospital.

Born in Providence, a son of the late Mathew and Frances (Flink) Curran, he had lived in Pawtucket for 18 years until 1983.

A graduate of Harvard University in 1953, and Tufts University Medical School in 1957, Dr. Curran was a past president of the Rhode Island Society of Internal Medicine, belonged to the Providence Medical Association, the Rhode Island Medical Society, the American Medical Association, and was a fellow of the American College of Cardiology and the American College of Physicians. He was a member of Temple Emanu-El.

Besides his wife he leaves a daughter, Susan F. Curran of Providence, and a brother, Dr. Alton J. Curran of Pawtucket.

The funeral was held at Temple Emanu-El, Morris Avenue. Burial was in Lincoln Park Cemetery, Warwick. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

GERTRUDE LOVITT

PROVIDENCE — Gertrude Lovitt, 92, of the Jewish Home for the Aged, 99 Hillside Ave., died

July 18, 1988 at the home. She was the widow of Israel Lovitt.

Born in Austria, she lived in Providence for more than 70 years.

She leaves four daughters, Sarah R. Mandell of Providence; Bella Meone and Frances Starr, both of Barnstable, Mass.; and Elsie Camp of Sanford, N.C.; six grandchildren and three great-grandchildren.

A graveside service was held at Lincoln Park Cemetery, Warwick. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

LILLIAN SAKLAD

PROVIDENCE — Lillian Saklad, 81, of 500 Angell St. died July 27, 1988 at Miriam Hospital. She was the widow of Dr. Myer Saklad.

Born in Providence, she was a daughter of the late Samuel and Clara (Salluck) Greenberg.

Mrs. Saklad was a member of Temple Beth El and its Sisterhood.

She leaves a son, Michael Saklad of Paris, France; a daughter, Janet Fradin of Providence; a brother, Clinton H. Green of Warwick; and two grandchildren.

The funeral service was private. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

ISADORE ZARAKOV

PROVIDENCE — Isadore "Zak" Zarakov, 84, of 211 Regency Plaza East died Monday, July 18, 1988 at Miriam Hospital. He was the husband of Lillian (Silverman) Zarakov.

Born in Cambridge, Mass., a son of the late Simon and Sarah (Sheik) Zarakov, he had lived in Brookline, Mass., over 50 years ago.

Mr. Zarakov was a camp director and educational advisor at Camp Zakelo for boys in Harrison, Maine, for more than 40 years, retiring 15 years ago.

A 1927 Harvard graduate, he was a member of the Hasty Pudding Club, the Harvard Club of Sarasota, Fla., and Zeta Beta Tau Fraternity. He was inducted into the Harvard Sports Hall of Fame and the Rhode Island Jewish Sports Hall of Fame. Mr. Zarakov was also a Mason.

Besides his wife he leaves a daughter, Dr. Lillian Mason of Providence; a brother, Barney Zarakov of Yucca Valley, Calif.; and two grandchildren.

The funeral service was private. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

(continued from front page)

Harold Schulweis, the congregants of the massive suburban temple have broken into 70 of these small groups of up to 10 couples each, which meet regularly for religious, cultural and social activities.

On this evening, the havurah group this reporter met with at the temple was composed of middle class professional couples, ranging from their mid-30's to retirees.

There was a relaxed, cozy, and inclusive feeling about the proceedings. And yet, during our discussion on the situation in Israel, it soon became evident that the congregants felt the world was hostile to Israel and, by extension, to all Jews.

"The Arabs may say they only want the West Bank and Gaza, but they simply cannot be trusted," said Harry Krantz, a sixtyish dentist. "What would stop the Arabs from taking the West Bank today, and then launching a war to wipe out Israel next year? Israel cannot risk its security by placing its trust in kleenex-like agreements."

Krantz conceded that he feels a chronic lack of trust in non-Jews; even in people like George Shultz, who, Krantz admitted, seems genuinely friendly to Israel. "Since the Holocaust, I haven't trusted too many non-Jews — even if they seem trustworthy. Look at what was done to the Armenians and American Indians, and on what the Russians are doing in Afghanistan. Why is the focus always on Israel?"

Sheila Zolkowitz, a teacher in her late 30's, feels torn between a basically liberal political outlook and a fear for Israel's survival she has carried ever since 1969 when she lived for several months on a Jordan Valley kibbutz. On several tense occasions she and the other residents had to take to the bomb shelter. "When Jordan or Syria shoot Palestinians no one cares, but when Israel does something the whole world screams," she said. "If I was an Israeli, I'd say, 'Enough of turning the other cheek. Whatever we do is perceived badly by the world in any case.'"

Disillusioned

David and Barbara Margolis seem like an unlikely couple to be having second thoughts about Israel. They are involved, synagogue-going Jews — in fact, Barbara is the cantor of Beit Breirah Reform synagogue in suburban southwest Miami. They have always given to UJA, and

have long planned to take a trip to Israel, although so far they have not been able to find the time. Yet these days, David and Barbara Margolis are rethinking their reflexive support for Israel.

"The question I have been asking myself a lot lately is, 'What kind of country is Israel anyway?'" said David, a 39-year-old pharmacist. "When you hear the tough line the Israelis are putting out, you really have to wonder. My sister has spent time there, and tells me the Arabs really are second class citizens. You don't like to hear that kind of stuff, but after a while you have no choice but to believe it."

Margolis said earnestly, "It's not enough for me anymore when people say that Israel is a Jewish state. It can be an oppressor state too, and that's not good." Margolis says he is able to separate his increasing disillusion with Israel from his commitment to Judaism. "I don't buy the line that Israel is central to Judaism. That strikes me as political. For me, the Torah and coming to synagogue are central to Judaism. I don't believe you have to support Israel to be a good Jew."

Barbara Margolis agrees with the thrust of her husband's argument. "Israel is politically important to Judaism, for as long as Israel exists Jews are safe to practice Judaism anywhere. But I believe we can practice Judaism without Israel. Politics and religion are two different things. I don't find a religious component to Israel, except as the homeland of the Jewish people."

Arnold and Sally Schwartz (not their real names) do their shopping at a kosher meat market on Devon Avenue, Chicago's most identifiably Jewish street. Outside, the sidewalks were filled with yarmulke-wearing yeshiva students, elderly Holocaust survivors, and Israeli yordim. Peeling posters on a lamppost outside Kashtan's Russian Deli advertised speeches by Elie Wiesel and Meir Kahane.

Arnold Schwartz is a recently retired appliance store owner who never finished high school. "I worked my butt off all of my life, and never had the time to follow the affairs of the world until recently. Now the news on TV is so bad I don't want to watch it." Sally, who never worked outside her home, is a longtime member of Hadassah. The Schwartzes, who described themselves as "Paul Simon liberals," asked that their real names not be used because,

"we don't want our family and friends to think we are anti-Israel. Of course we are not, but people are pretty heated and irrational these days."

Arnold remarked, "We've always supported Israel and will continue to do so no matter what. But you reach a point when you say, 'Enough is enough.' I don't have the answer as to how to control the riots, but there has to be a better way than just beating up on people. I can't forget that we Jews are the ones who have always been abused. I'm sickened when I see Jews acting like bullies."

Sally agreed. "I'm amazed to hear myself saying this, but I think Israel has to talk to the PLO," she said. "Maybe not to Arafat, but there must be someone reasonable enough to talk to. There has to be negotiation."

"I guess my dominant emotions are sadness and confusion," she added. "It just makes you very sad when you believe in something and work for it all of your life, and then when you get older it seems to be going bad. Mostly, I try not to think too much about it. I feel really helpless about what is going on."

Walter Ruby is a staff writer for the Jewish World (Florida). This article was made possible by a grant from The Fund for Journalism on Jewish Life, supported by The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.



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Interiorities

(continued from page 4)

I can think of no message more relevant to the life of the Jews of Brazil, who form scarcely one percent of the population of this vast and exciting continental nation, so much like my country in its diversity and its accessibility to difference. Living in open and free countries, able to be whatever they want and to do whatever they can imagine, the Jews in both nations that call themselves the United States frame their Jewish existence not on granite foundations, within stone walls, or, as a matter of fact, beneath a shelter they have not chosen to adopt for themselves. They frame their Jewish existence out of the interior spaces perceived by the inner eye and bounded by the walls of the heart and furnished by the power of mind and intellect. And God alone knows whether within that house of Israel, Israel, the Jewish people, has framed an enduring existence. But if God knows, the adventure of our lives is finding out. That is what makes life interesting for us all, whether we live our lives in American English or in Brazilian Portuguese.

[This column is the concluding part of Professor Neuser's address, in Portuguese, at the University of Sao Paulo, Brazil, August 20, 1988]

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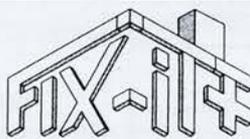
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A Basket For Charity

GOLDEN, Colo. — When you think of someone shooting a basketball free throw, images of a tall, lanky man in his 20's or 30's shooting from the charity stripe in the clutch might come to mind.

At 5'7" and 52 years old, Ted St. Martin doesn't fit the physical image, but he *can* shoot in the clutch — 2,036 times to be exact. That's the world's record for most consecutive free throws made, a record he has held since 1977. St. Martin will be appearing in R.I. Aug. 19-21 at various locations.

"As a youngster, I was a good shooter," St. Martin said, who never played basketball collegiately or professionally. "I'd practice outside until my fingers were numb, go inside and warm them up, then go back out and shoot." Practice paid off for the young St. Martin. In 1949, at Selah (Washington) Junior High School, he took third place in a free throw shooting contest for the central Washington region by making 19 out of 25 charity shots. It was this contest that prompted St. Martin to take a serious interest in foul shooting.

St. Martin went on to letter in basketball at Naches (Washington) High School, play service ball in the U.S. Army and on a city league team but had "gone 10 years or more without picking up a basketball" when he decided to hammer a rim to the barn at his dairy farm in Riverdale, Calif. On his first attempt, he swished 210 in a row, missed one, and then made 514 straight while practicing at Riverdale High School.

"That got me wondering what the record was. It was 144, so actually I had broken the record, but I hadn't done it officially," the 51-year-old said.

Although his first official attempt in 1970 to break the world



record failed (he made 86 in a row and completed 90 percent of the approximately 14,000 shots he took in a 24-hour period), it gave him incentive. Six months later, he set the record by making 200 in a row, again at Riverdale High. Since then St. Martin has had consecutive records of 245, 285,

305, 315, 386, 514, 927, 1,238 and 1,704 in a row, along with the current world record of 2,036 set in 1977.

St. Martin will be in R.I. Aug. 19-21 at various locations, including the Warwick Mall and Challenges Sports Bar. Those wishing to try their luck against the Sharpshooter in a 10-shot competition are encouraged to attend. The event is sponsored by the Adolph Coors Co. as part of a program to benefit the Providence Journal Summertime Fund.

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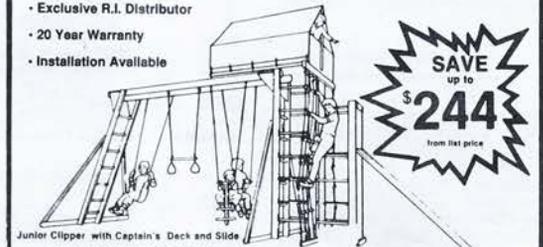
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