

Rhode Island Jewish HERALD

Out Of The Past
Pages 8-9

The Only English-Jewish Weekly in Rhode Island and Southeastern Massachusetts

VOLUME LXXVI, NUMBER 33 THURSDAY, JULY 13, 1989 35¢ PER COPY

Jewish Community Responses To Webster v. Reproductive Health Services



Marti Rosenberg, staff member of 2 to 1: The Coalition to Preserve Choice speaks to 300 activists at the Day After Webster "Stand up for Choice" Rally in front of the State House Wednesday, July 5.

by Karen J. Burstein

Abortion is a tough, touchy and deeply personal issue. The sea of emotions attached to it is as vast as the range of perspectives concerning abortion rights and the freedom of choice.

The Supreme Court's recent decision in the *Webster v. Reproductive Health Care* case has been well documented over the past week and a half. The Court's decision upheld 3 provisions of the Missouri statute: the assertion that life be-

gins at conception; the prohibition on the performance of abortion in public facilities; viability testing procedures at and after 20 weeks.

This decision has opened the doors to potentially profound changes in abortion rights as defined by the Supreme Court's 1973 landmark decision of *Roe v. Wade*.

In a statement issued following the Webster decision, B'nai B'rith Women President Hyla Lipsky said, "This is a dark day for women in this country. The Supreme

Court has dealt a profound blow to women's rights. [The court's ruling] virtually issues an invitation to states to interfere with a woman's personal choices."

Biale delineates the various occasions when abortion is mentioned in both Biblical and Talmudic texts. She cites examples of how the woman's rights consistently take precedence over those of the fetus. Although the fetus is recognized as a potential life, it does not attain personhood until after its birth.

though they do have a form of life.

According to Rachel Biale in her article "Abortion in Jewish Law," (*Tikkun*, Vol. 4, No. 4) "Jewish law (Halakha) has no single coherent position on abortion. Instead it presents a number of central opinions that, when carried to their logical conclusions, lead to a range of possible rulings on abortion and to internal contradiction."

Abortion is a tragic mistake," Rabbi Rosenberg explains. Besides a physical life threat, the Orthodox position holds that in the event of rape, incest, or mental insanity, abortion is permissible. "Every case is different," explains Rabbi Jacobs. "The Reform movement is loudly and proudly pro-choice," says Rabbi Rosenberg. The idea of a threat to the woman is interpreted in a more liberal manner, and the decision to have an abortion is a very subjective one.

Abortion is a tragic mistake," Rabbi Rosenberg states, "and it will lead to years of political divisiveness on the state level." A paper prepared by the Westchester Coalition for Legal Abortion, entitled *Choice*, presents opposing views in the abortion debate. Regarding the religious perspective and the abortion as murder view it states that "Personhood at conception is a religious belief, not a provable biological fact. Roman Catholic, Mormon and some Fundamentalist churches believe in personhood at conception; Judaism holds that it begins at birth and abortion is not murder; ensoulment theologies vary widely within Protestantism. The religious community will never reach consensus on the definition of 'person' or when abortion is morally justified."

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(continued on page 11)

The Intifada: One Woman's View

by Sandra Silva

"He said, 'Let me tell you what I want. I want an independent Palestinian entity. We can talk about everything later.' I said, 'How can you talk about everything [later], what about the settlements on the West Bank?' I asked him, 'Do you think it's possible for Jewish settlements to exist under a Palestinian rule?' He said, 'Absolutely, why not?' I said, 'What about terrorism?'"

"Terrorism?" he said. "I'm talking about an unarmed Palestinian state under Israeli military control [and open borders] to start with, then we'll gradually get in to the other." I said, "Tell me something, why weren't the Palestinians willing to settle for that from 1948 to 1967 [when they were] under Jordan's control." He said, "Let's not talk about the past, it doesn't help to talk about the past, let's talk about from now on."

Lenore Ciora Nahsre Kumsia Lenore Ciora, quoted above, was in Israel from May 14 to June 6, 1989. The intent of her trip was to visit her brother and his family, who live in Israel. Prior to leaving the United States, a friend had given her the name of a Palestinian and suggested that she might want to meet with him. The above quote is an excerpt from her conversation with this man. It was when she returned to the United States and she spoke with her friend that Lenore

discovered the man she had met with was one of the leaders of the Intifada. He has been quoted in American newspapers reporting on the Intifada. Below, she recounts the story of their meeting and imparts the opinion that she has formed on the sensitive issue of the Palestinian uprising in Israel.

"I went to Israel to visit my brother and his family," she began. "From there, I spent six days in Tel Aviv. I went back to my brother's and spent a week in Jerusalem. I also took side trips to Galilee, the Golan Heights, the West Bank and Bethlehem.

"In Bethlehem, I met with an Arab family, Nahsre and Mary Kumsia. He is a cardiologist at the Hadassah Hospital and she's a teacher on the West Bank, they're Palestinian. I was given their name by a friend of mine and we made an arrangement for me to go over there. I was scared [entering Palestinian territory] but I found an Arab cabdriver by the name of Omar who took me from the Israeli Museum to the Kumsia's house where I made an appointment for him to pick me up later."

Lenore went on to explain that Mary had met her at the door in a very gracious fashion, worried that she had arrived all right. The setting, which Lenore explains, seems peaceful, almost idyllic. "The house is situated on the outskirts of Bethlehem," she explains. "It was all stone, very neat and tidy on

the outside with a patio and plants and cats in the front yard and in the back yard there was a patio with a table and chairs overlooking a field. And everything was old, like you would picture it in the Bible, except for the skyscrapers you could see across the field.

"As Mary took me into the kitchen," Lenore explains, "she was saying to me, 'It's just like the wild west here because the settlers are shooting and the soldiers come at all hours of the night to search and the children are not in schools.' As she speaks the tone of her voice becomes more urgent and helpless."

"Then, Nahsre came in. He asked me how I felt about the situation [uprising] and I told him I felt very sympathetic to both sides. I felt sympathetic to what was going on in the West Bank and sympathetic to the security needs of Israel.

"They then introduced me to their children," she continued. "I asked the children how they felt about the Israelis. They said, 'The Israelis are fine but the soldiers are terrible, we hate the soldiers.' The Kumsias talked about harassment from the soldiers - like riding in their jeeps at two in the morning, laughing and singing and waking them up."

"Now keep in mind," she continues, "the soldiers are seventeen and eighteen years old and during (Continued on page 12)



The print above is one of Lenore's views of Jerusalem. Done with bright flowers and soft toned buildings it imparts a sense of peace and joy - Lenore's desire for the whole of Israel.

Local News

Congregation Sons Of Jacob

Friday, July 14 — 11 days in the month of Tammuz. Candlelighting is at 8:02 p.m. Minchah service is at 8:10 p.m.

Saturday, July 15 — 12 days in Tammuz. The Torah readings today are P'Chukat and P'Balak. A regular Mafter. Ethics of the Fathers #4. Morning services are at 9 a.m. The Minchah service will begin at 8 p.m. The Third Meal (Sholoshedigh) follows with songs, as is customary. Shabbush is over today at 9:01 p.m. The Havdalah service will be at 9:15 p.m. Minchah for the entire week will be at 8:10 p.m., with the exception for Thursday, July 20, the Fast of Tammuz, Minchah will begin at 7:30 p.m.

Morning services for Mondays and Thursdays are at 6:30 a.m., and for Tuesdays, Wednesdays, and Fridays at 6:45 a.m.

Tzedakah

Tzedakah is not an event or occasion in the life of a Jewish person. Yet it is so much a part of our collective and personal existence and has permeated the consciousness of the Jewish people to such an extent. Jewish living would be incomplete without it.

To be Jewish means to understand the concept or idea of Tzedakah. To support it, to pass it along to our children. It is a 'golden' thread in the rich fabric of our heritage. It is a part of Jewish life.

From earliest times, Tzedakah has meant the act of sharing what we have, being kind to the poor, and doing good deeds. The best one word of Tzedakah is **RIGHTEOUSNESS**, and that is what it has signified throughout the ages.

The golden thread of Tzedakah can be traced through Jewish pathways for thousands of years. It makes its first appearance in the Bible. Afterwards, the 'strand' of Tzedakah is taken up by the Rabbis of the Talmud and, of course, those who followed. And still later, Tzedakah played a vital part in the life of the Jewish communities in Europe. Hopefully, we now find it to be more important and meaningful than ever before.

Abraham was practicing Righteousness when he invited the three strangers to come out of the midday sun and break bread with him. He was not giving charity; he was sharing what was his with those who possessed less. When our ancestors were harvesting, they always heeded the Bible — "Thou shalt leave them for the poor and for the strangers." It is so interesting to note that each seventh year was called **SHEMITAH**, and for those 12 months the land was to lie unworked, whatever happened to grow of itself during that year belonged to the needy, the

stranger, the fatherless, the widow.

Although our Tzedakah begins at home, it should not end there. Our utmost is to help the remnant of European Jewry regain its strength and to continue a strong and flourishing State of Israel. This is how we fulfill an age-old, time-honored mission. In these ways we practice Tzedakah, a mitzvah as old as the Jewish people itself.

Congregation Ohave Sholam

Services this Friday evening begin at 8:05 p.m. On Saturday morning a Kiddush will follow services which begin at 9 a.m. Saturday afternoon Rabbi Jacobs' Mishnah class will be at 7:15 p.m. Mincha is at 7:55 p.m., followed by the Third Sabbath Meal. Maariv is at 8:55 p.m. Havdalah is at 9:05 p.m.

This Wednesday evening, July 19, is the beginning of the mourning period of the three weeks. Thursday, July 20, is a fast day called "Shivah-Asar of Tammuz." The fast begins at 4:16 a.m. and ends at 9:00 p.m. On Thursday morning services begin at 6:30 a.m. Thursday evening services begin at 7:45 p.m.

The rest of the week there is a regular schedule of services. Morning - Sunday, 7:45 a.m.; Monday, 6:40 a.m.; Tuesday, Wednesday and Friday, 6:50 a.m. Evenings - 8 p.m. when possible.

On Wednesday evening Rabbi Jacobs will continue his beginning Talmud class which begins at 8:30 p.m.

Rabbi Jacobs is available for tutoring in all areas of Judaism. He may be called at 724-3552 except on Shabbat.

Cathedral Of The Pines Worship Service

The 43rd annual Jewish worship services at the Cathedral of the Pines in Rindge, New Hampshire, will be held at 3:00 p.m. on Sunday, August 6, 1989. Services for this year will be conducted by Rabbi Jon Haddon, from Temple Shearith Israel.

He is a graduate of the University of Illinois, having received a Bachelor's Degree in Music Education, cum laude, in 1967. He then moved to New York to attend the School of Sacred Music, at the Hebrew Union College-JIR. In 1972 he was invested as a Cantor and served Community Synagogue of Rye, New York until 1975.

From 1984-1987 Rabbi Haddon served Temple Sinai of Newington, Connecticut, and for the past two years has served Temple Shearith Israel of Ridgefield, CT. He has been very involved with intermarrieds both in the Hartford area and now at Temple Shearith Israel. He has set up numerous outreach and support groups which have attracted many participants. He also has spoken at numerous churches throughout Connecticut and has contributed articles to a number of local papers.

The Jewish service, which annually attracts as many as three thousand people, is one of the many services held at the Cathedral throughout the summer. To date, more than forty different religious denominations — Christians, Jewish, Christian Science, Mormon and others have availed themselves of the facilities of this beautiful outdoor place of worship.

The Altar of the Nations at the Cathedral of the Pines attained the status of a national shrine honoring all military and civilian war dead, this by virtue of an Act of Congress. Its appointments contain stones from every State of

the Union and from every part of the globe, each as a tribute to some person or historic event.

Operated as a public charitable trust, the Cathedral makes no collections or charges of any kind, being supported mainly by voluntary contributions. Parking facilities for thousands of cars are available. After each service, staff lecturers tell the story of the origin of the Cathedral project and the history of the many famous stones embedded in the Altar of the Nations and other appointments.

At the Jewish service the current Sedra or portion of the Torah and of the Prophets will be read. A booklet containing the entire service is given to each attendant.

Milton Posovsky, Barry Jaffe and Alan Yaffe are in charge of arrangements. Host at Hilltop House will be Leo Lakin. Torah assistants will be Sydney and Alan Yaffe. Morris Moses will be usher.

Directions from Worcester:

From Lincoln Square - take Grove Street or Salisbury Street to Route 122A in Holden. Go through Holden and turn right after the Holden Country Club onto Route 68 and join Route 140 in Gardner. Take Route 140 North to Winchendon. In Winchendon, pick up Route 202 North to Rindge, N.H. Follow signs marked Cathedral of the Pines.

From Boston:

Take Route 2 to Gardner, then pick up Route 140 to Winchendon. In Winchendon, pick up Route 202 North to Rindge, N.H. Follow signs marked Cathedral of the Pines.

From Providence:

Take Route 95 North to Route 495 North to Route 2 West to Gardner. Pick up Route 140 to Winchendon. In Winchendon, pick up Route 202 North to Rindge, N.H. Follow signs marked Cathedral of the Pines.

Temple Emanuel-Newton

Singles Service

On Friday evening, July 14, The Suburban Jewish Singles of Temple Emanuel, Newton, will hold a "Thank G-D It's Friday" Service beginning at 8 p.m. in the chapel of the Temple, 385 Ward St., Newton. The service will be conducted by Cantor Sheila Cline, in the air conditioned chapel.

Following the service, an oneg shabbat will take place in the air conditioned vestry with Barry Shapiro leading Israeli Dancing.

Susan Glantz is president of the Suburban Jewish Singles and Chester Rubin, Director of Youth and Adult Activities Advisor to the Group. For further information on the activities of the group call 332-5770.

Charade Plus!

On Sunday, July 23 at 7 p.m., Temple Emanuel will host Boston's most talked about and socially interactive charade-playing game, *Charade Plus!*, led by inventor, John Holbrooks, Lecturer at the Boston Center for Adult Education and entrepreneur of games. Sponsored by the Suburban Jewish Singles Group of Temple Emanuel, Newton.

7 p.m. Summer Nosh, 7:45 p.m. program followed by yogurt and fruit sundaes. To be held in the vestry of the Temple, 385 Ward St., Newton.

Further information 332-5770. Dress comfortably, door prize complimentary game. Admission \$5 members, \$6 non-members. Age 30-50.

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CORRECTION

Two letter excerpts in the July 6 story, "Dr. Charles Potter: A Man to Remember, A Name to Carry On" were reversed. The excerpts are reprinted below with their correct authors.

The editors sincerely apologize for any inconvenience this has caused.

Since 1967 Rita Reuter has been the owner of Rita's Dress Shop, a woman's speciality shop on 46 Rolfe Square, Cranston.

...I started going to Dr. Potter 47 years ago and he delivered all 3 of my children. I will always remember him coming into the hospital room wearing his sneakers and his smiling face, plus his gentle manner.

He was the greatest, not only as a Dr., but as a kind, caring human being. I still miss him!

—Rita Reuter Cranston

I happened to have worked with Dear Dr. Potter...I think what I always remembered best about him was his pleasant smile and cheerful greeting...I do think this Planned Parenthood Headquarters is a grand idea...While I'm 78 years old and don't have much [money] to throw around, I find I must, in some small way, remember a truly great man."

—Mrs. Bertha Potenza Providence

Dependable Nursing Services

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Holocaust Freight Car Donated To Museum



Jews in northeastern Poland are crammed into these railway freight cars on August 21-22, 1942, for transport to death in the Nazi killing center of Treblinka. This photograph was taken from a troop train clandestinely by a Wehrmacht soldier, Hubert Pfoch of Vienna, whose photos and testimony were used in 1965 to convict Treblinka deputy commandant Kurt Franz of co-responsibility in the mass murder of more than 750,000 Jews in Treblinka.



This freight car, used to transport Jews from the Warsaw Ghetto to Treblinka in 1942-43, will be part of the Museum's permanent exhibition. At a brief ceremony to mark the boxcar's arrival in the U.S., Miles Lerman, U.S. Holocaust Memorial Council International Relations Committee chairman, thanks the Polish Government for its generous gift to the Museum. To his right are Leo Bretholz, a Holocaust survivor who spoke about his experiences on a train such as this one, Council Chairman Harvey M. Meyerhoff, and Ryszard Krystosik, charge d'affairs of the Polish Embassy in Washington, D.C.

In his classic work, *The Destruction of the European Jews*, the noted Holocaust scholar Raul Hilberg writes that the implementation of Hitler's prophecy, the destruction of the Jewish population, was "a vast administrative undertaking" and that the railroads played an integral role in the destruction process.

"Transport to the death camps was almost invariably accomplished by railway," writes Hilberg, a professor of political science at the University of Vermont and a member of the Holocaust Memorial Council's International Relations and Content Committees.

Nearly three million Jews and thousands of other victims were transported to the death camps via rail; Jews who lived in villages were marched or brought by truck from their homes to larger towns with train stations.

(Continued on page 12)

BALTIMORE — A railroad freight car used to transport thousands of Jews to a Nazi killing center in Poland in 1942-43 has been donated to the United States Holocaust Memorial Museum by the Polish Government. The freight car, one of a handful of its kind surviving, arrived July 6 at the Port of Baltimore.

The train car was used to transport Jews from Warsaw to the killing center of Treblinka where more than 750,000 Jews were gassed to death.

During the Holocaust, the Nazis crowded millions of human beings, an overwhelming majority of them Jewish, into cattle cars as well as other types of railroad cars and transported them to concentration camps and killing centers. Often they traveled for days, without fresh air, water, food or sanitation. Many were murdered on the platforms or died in these dreadful circumstances en route to the gas chambers.

The freight car is a gift of state from the Main Commission for the investigation of Nazi War Crimes in Poland in cooperation with the Polish State Railways Authority.

The 27-foot-long car will be incorporated into the Museum's permanent exhibition which will tell the story of the Holocaust. The new national Museum, to be built in the nation's capital, 400 yards from the Washington Monument on a site adjoining the National Mall, will be completed in 1992.

U.S. Holocaust Memorial Council Chairman Harvey M. Meyerhoff, Council International Relations Chairman Miles Lerman, Ryszard Krystosik, charge d'affairs of the Embassy of the Polish Peoples Republic, and Leo Bretholz, a Holocaust survivor, participated in a brief ceremony held at the Dundalk Marine Terminal in Baltimore to mark the arrival of the freight car aboard the Polish Ocean Line vessel *MS Stefan Starzynski*.

The Council, Meyerhoff said, is "grateful beyond words" to the Polish nation for "its commitment to memory and its gift to our Museum which will enable visitors from Iowa and Alaska, from Arizona and Maine, to understand the tragedy of Warsaw and Lodz, Salonika and Amsterdam.

"Ordinarily, a gift is wonderful and beautiful, a cherished object of veneration, but the Holocaust was not an ordinary event — and this Nazi cattle car is the antithesis of everything wonderful and beautiful. Nevertheless, for the institution we are in the process of creating, the train is most significant."

"It is a moral obligation towards all those who perished, brutally murdered, in Nazi death camps to keep alive their memory," Polish charge d'affairs Ryszard Krystosik said at the ceremony. "For it is an obligation not to allow the atrocities of war and the genocide to be repeated. This firm belief arises from the profound sense of simple human justice and the sense of duty towards the generations to come.

"This solemn ceremony," the Polish diplomat continued, "takes place in the year that marks the 50th anniversary of the outbreak of World War II which began with

Nazi aggression against Poland. The entire country heroically fought for its freedom and for human dignity from the first to the last day of this war. It made a great contribution of blood and military effort to the Allied victory over the Nazi Reich."

The freight car donated to the museum has been held by the Polish State Railways Authority since the end of World War II and was repainted several times. As it is standard museum practice, the freight car will be restored to its condition during the period of the deportations.

Conservation experts will be brought in by the Museum to undertake the restoration project. In recent years the freight car was kept in a Warsaw railroad depot.

The freight car was shipped last month from the Polish port of Gdynia to Bremerhaven, Germany, and then sailed for Baltimore on the *Starzynski*, a Polish ship appropriately named for the mayor of Warsaw who was murdered by the Nazis in 1939.

It is distinguished by a guard cabin that extends 30 inches above the roof of the car at the rear. When it was used to transport Jews, an SS guard was stationed in the cabin, armed with a machine gun, on the lookout for anyone trying to jump from the train. The guard cabin generally appeared on every fifth car in the train.

Before World War II, the car probably was used to transport cattle; however, from 1942-43, the car transported Jews from the Warsaw ghetto some 60 miles to Treblinka. Treblinka, designed exclusively as a killing center, was in operation from July 1942 to November 1943.

Usually 100 or more people would be crowded into a windowless car such as the one

donated to the Museum. There were no seats. A transport often consisted of 60 cars, which together carried at least 6,000 people.

When the Warsaw Ghetto was being liquidated in 1942-43 and the trains were running at full capacity, sometimes as many as 12,000 people a day from Warsaw alone were taken to the killing center in two transports. Thus, a freight car such as the one donated to the Museum carried between 100 to 200 people a day to their deaths.

When the transport reached Treblinka, the first 20 cars were detached and sent to the nearby killing center since the ramp at the killing center could not accommodate the entire length of the train. The remaining victims often waited for hours in the train cars.

In an effort to deter resistance, the Nazis disguised the entrance to the Treblinka killing center as a railroad station, complete with clock tower. Jews often were told they were in a transit camp and then instructed to undress and shower in what were actually gas chambers.

The freight car is coming to the Museum under a formal agreement between the U.S. Holocaust Memorial Council, an independent federal establishment, and the Main Crimes Commission in Poland, chaired by Professor Kazimierz Kakol. The agreement to exchange materials relating to the Nazi era was signed in August 1987. It was negotiated by a Council delegation led by Miles Lerman, chairman of the Council's International Relations committee, and a Polish delegation led by Kakol and Jacek Wilczur, main advisor to the Main Crimes

(Continued on page 12)

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. . . The Shortest Route Home

Should We Jews Celebrate The 200th Bastille Day?

by Jacob Neusner

I don't think we Jews have anything to celebrate in the French Revolution. In the aftermath we got pseudo-rights but lost real values. Let me explain why.

It made religion private and personal, which it is not and never was, and made us pretend we are like everybody else, except in one small and trivial matter. Religion, narrowly defined, is deemed personal and individual and familial. Politics is public and shared and corporate. The nation-state beginning with France but reaching its apex in Germany that required a common language and shared politics, that fostered a uniform culture among diverse groups, that reduced all persons to the common status of citizen, accorded no public recognition to the importance of cultural or religious difference. And that conception of religion as private, the public square as neutral, emerged from the French Revolution.

If you were not of the religion or color or ethnic origin or race of the majority, you would find a place within the majority by emphasizing the common responsibilities of citizenship. But the points of difference must be subordinated and would be only tolerated — and then, in private. So religious difference — which could not be erased or overcome — would be forced out of the public square, and a civil religion substituted within it.

That accounts for the shape of Judaism in the twentieth century in the Western democracies. The policy for all diverse groups would be, in theory at least, essentially the same. We may paraphrase the way in which a principal figure in the French Revolution put matters as they pertained to the Jews, "To the Jews as citizens, everything; to Judaism as corporate community, nothing." To this statement of

public policy a Jewish thinker responded with what defines the settlement that Jews adopted for themselves from the late eighteenth century onward: "Be a Jew at home, a human being when you go forth."

This peculiar political settlement worked out in the West through the differentiation of religion and politics, the holy and the secular, came about in the aftermath of protracted and bloody religious wars in the Reformation. Not only so, but the nature of a value-free public policy and the development of a world of exchange that was neutral to cultural and religious difference responded to the rise of a new order of capitalist economics, which required growing markets and flourished only with the interchangeability of persons and products alike, attained through uniformity, and rationality in not only production and consumption, but also law, society, and politics.

Under such conditions the recognition in public policy accorded to difference endangered the public order, on the one side, and impeded the progress of the formation of wealth, on the other. But in the long centuries before the formation in the West of the capitalist mode of social organization, on the one side, and the political neutrality as to difference in religion and culture, on the other, quite different conditions for a very long span of time, back to remote antiquity, characterized the social order.

Specifically, the division between the private and the public, the religious and the political, was unknown. People took for granted that one's religion was the same as one's ethnic identity, and one's ethnic identity was the same as one's nationality. Instead of nation-states, with cultural uniformity in language and culture such as we know today, the political entities of Europe, Asia, and North Africa encompassed varieties of groups, held together in multi-cultural empires.

In the past politics too accorded to difference an important place. Indeed, in the organization of large empires, difference, properly manipulated, served the interests of those who held power. For by protecting the rights of small groups, organizers of empires could and did win loyalty and willing assent to their exercise of large-scale authority. Coercion served much less well than obedience, and fealty best of all. According to the political myth characteristic of much of the world of diversity that was as comprised by Europe, the Middle East, and North Africa, where Judaism (and Christianity

and Islam flourished), personal fealty, concrete and palpable, and not abstract loyalty to the nation-state defined by language and culture, governed. That is why people for the long centuries prior to the advent of the nation-state in the late eighteenth century understood that various groups followed their own laws and customs, but owed allegiance to a ruler in common. Consequently, an empire would encompass a variety of languages, religions and cultures, and each group formed a self-sustaining social entity.

The division of a person's life into that of the citizen and the private individual serves now, but under the conditions that prevailed in Europe, North Africa, and the Middle East for millennia before the nineteenth century, it contradicted public policy. That policy, as we realize, never contemplated the homogenization of populations. True, if people worshipped a god deemed evil or false, they might be wiped out, as Christians wiped out 'pagans' in their conquest for much of Europe, and as Muslims destroyed idolators, according the right of subordinated status to Jews and Christians, in their conquest of the Middle East, North Africa, and the Iberian peninsula.

But the great empires took for granted that they would encompass and tolerate difference, and society was so ordered to preserve, in stable hierarchy, the layers and levels of difference, whether the difference be marked by religion, culture, language, food, education, profession and craft and economic status, clothing — or all of them all together.

And that meant for Judaism a world in which everything held together under the aspect of Heaven. If a person was a Jew, then he or she ate food identified as Jewish, spoke, or at least used for culture and religion, a language particular to Jews (Hebrew, and in Europe for nearly a thousand years, Yiddish, that is, the Jewish language), was educated in the traditions of learning of Judaism, might well wear clothing that marked the person as a Jew, practiced professions or businesses that were generally assigned to Jews, lived within a political framework comprising mostly Jews, and, in general, like numerous other ethnic-cultural-religious subsets of society, formed a free-standing and essentially autonomous social system. Under such conditions, distinguishing religion from politics, the private from the communal, would have proven just as puzzling as treating the two as one in our own society does.

And through the Near and Middle East and North Africa from ancient times down to the advent of the nation state, the essentials of the tolerant attitude that favored — whether of right or of necessity — a pluralistic culture, religion, and society dictated public policy for long centuries. Until the French revolution — so what is there to celebrate? Loss of our right to be different in a world of affirmed difference, in exchange for the pretense of sameness.

Contrast the accommodation, even tolerance, of genuine difference characteristic of the great empires before the French revolution and the pseudo-liberalism of a tolerance that denied important difference characteristic of the French revolution and you will answer: Nothing to celebrate, not today! America found a better way than France. And that we celebrated last week — on the fourth of July.

Consultation On Conscience

The following article was written in response to the Consultation on Conscience, which the author attended in Washington, D.C. in April, 1989.

The Consultation on Conscience was presented by the Commission on Social Action of Reform Judaism. It was a project of the Religious Action Center of Reform Judaism which combines the American tradition of citizen action with the Jewish passion for social justice.

— Ed.

by Alan Axelrod

My thoughts on approaching this conference had focused on the chance to interact with other Social Action chairpersons — my counterparts in Reform Judaism. Upon registering on Sunday evening, it appeared that my expectations were not to be borne out. For it became obvious that most of the participants (of which there were about 350) were rabbis, cantors, and others well ensconced in the leadership of the Reform movement. Together they seemed to constitute an 'old boy/old girl' network, into which a newcomer would not easily gain entrance. But the stimulating and provocative program that evening — three knowledgeable and highly opinionated scholar-advocates debating the role of American Jewry in the Arab-Israeli conflict — being placed that concern for the time being.

The atmosphere in Washington was charged with the energy of the massive March for Women's Rights/Women's Equality which had dominated the nation's attention that Sunday. Appropriately enough, the first topic on Monday's agenda was reproductive rights. Three forceful speakers left the conferees with no doubt about Reform Judaism's unequivocal stand in support of freedom of choice. Had an equally powerful speaker of the opposing persuasion been on stage, a spirited and probably vitriolic debate would have ensued.

Subsequent deliberations, on more prosaic topics, were less animated but just as essential to Reform Judaism's outlook on contemporary society. Topics included: health care; Ethiopian Jewry; voluntarism; lobbying and political action; social action programming in the congregation; the future of the Supreme Court; Soviet Jewry; Southern Africa; the environment; Black-Jewish relations; U.S. foreign policy; ethics in government; child care,

and concluding with, the role of the religious community in shaping public policy.

Quite a heavy agenda, for just two days! It was, in reality, too much for anyone to absorb in its entirety. My aforementioned concerns (about meeting my peers and counterparts) proved to be unfounded; I met three other young people who seemed to share my values and my reasons for attending the conference. A tight group crystallized, as we shared our thoughts on serious and not-so-serious matters. My interaction with this group turned out to be the most rewarding and memorable element of the conference.

What lessons could I draw from this conference? First, it is clear that if one is to address all of the issues that are on the agenda of Reform Judaism social action, his or her full time attention would be required. The issues are just too many and too complex to allow meaningful action to be taken on but a few selected areas of interest. Thus we should focus our attention on those issues in which we have a personal interest, upon which we can draw the expertise of others, and most importantly on which we can inspire and motivate others to join in action.

Second is the role of personal leadership. On virtually any issue in any community, somebody adopts the cause and provides the driving force. The demands of advocacy or direct action are such that the leader must be personally committed to the cause, and must inspire others to buy into the cause. A clear vision, and the ability to articulate that vision convincingly, verbally and in writing, are essential.

Finally — and perhaps most fundamentally — work with people you like, and make the process fun. Do not take the cause too seriously; do not let it overpower you. The issues on our agenda are too weighty and impenetrable for anyone to expect resolution. To do so will cause the leader to burn out and the group members to lose interest. What we can do is to focus on one small aspect of a chosen issue, and address it in finite steps. Herein lies my view of Reform Judaism: the working of God's will through our efforts to improve our communities and our world. It is through a multitude of individual and collective efforts that *Tikkun Olam* - Repair of the World - will eventually be achieved in accordance with His design.

Diamonds Are Forever

These days, it's unlikely that you can open up half a dozen magazines and not find at least once the statement that "Diamonds are forever."

Truly, diamonds are forever. However, there is more than one type of diamond to which this statement can be accurately applied.

There is a story about an old man who trudges up a mountain with a heavy sack on his back. A simple person looks on in wonderment and is bewildered at how such an old man can be carrying such a heavy bundle. To this unsuspecting onlooker, the sack seems to be filled with heavy rocks. The simple person is surprised to see that the man carries the burden joyfully. When the onlooker asks the old man what he has in the sack, the old man stops for a moment, wipes away some of the perspiration from his brow, and with a smile, states: "No, this is not a bundle of useless rocks. I am carrying a sack loaded with diamonds. So, for me, it does not seem heavy at all."

It isn't hard to imagine that if we carried a sack full of diamonds, we, too, would do so joyfully and with a "lightness" of heart.

In reality, each Jew is like the above-mentioned old man. We carry with us the unique responsibility of performing mitzvot. If we consider the mitzvot like diamonds, then our sack is filled with precious stones. We will carry our "package" joyfully, ever eager to pick up another "diamond" and add it to our bundle. If someone stops and asks us if all of these mitzvot don't seem a bit "burdensome," as long as we view them as the precious stones which they really are, we will be able to stop, wipe our brow, smile, and inform them that we are carrying priceless merchandise.

But, getting back to reality, do we honestly feel comfortable saying which is more valuable, diamonds or mitzvot? In the here and now, mined and polished diamonds might seem to be more of a treasure. But, when all is said and done, it is our mitzvot that we collect and joyfully carry with us throughout life that live on after us; the good deeds that we perform will assure us of all the amenities in that great big lake-front condominium in the sky. For, truly, mitzvot that shine like diamonds are forever.

Submitted by Rabbi Y. Laufer.

RHODE ISLAND JEWISH HERALD

(USPS 464-760) Published Every Week By The Jewish Press Publishing Company

EDITOR: SANDRA SILVA

ASSOCIATE EDITOR: KAREN J. BURSTEIN

ADVERTISING MANAGER: PAM TCATH

MAILING ADDRESS: Box 5063, Providence, RI 02940 TELEPHONE: (401) 724-0200 PLANT: Herald Way, off Webster Street Pawtucket, RI 02861 OFFICE: 305 Waterman Avenue East Providence, RI 02914

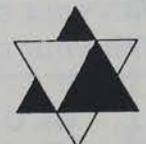
Second class postage paid at Providence, Rhode Island. Postmaster send address changes to the R.I. Herald, P.O. Box 5063, Providence, RI 02940-5063.

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Candlelighting

July 14, 1989 8:05 p.m.

The Pope Should Make A Pilgrimage

by Dr. Mitchell Bard

Controversy continues to ensue Catholic-Jewish relations because of Pope John Paul II's insensitivity to Jewish concerns. First, the Pope insisted on receiving a terrorist — Yasir Arafat — then the Vatican's Kurt Waldheim — and now the Vatican has reneged on its agreement to close a convent at Auschwitz. At the same time, John Paul II continues his predecessors' policy of refusing to recognize the State of Israel, placing the Vatican in the same category with Arab states like Syria and Libya.

It is difficult to understand why the Pope, a man who has distinguished himself as a voice for peace, justice, and morality, would behave in ways so contrary to his ideals when it comes to relations with the Jewish people. The Pope must understand the symbolism of allowing himself to be photographed beside Arafat and Waldheim. John Paul II gave them legitimacy and implied he condoned their actions.

One response of the Jewish community to the Pope's actions has been to boycott several meetings with the Pontiff. The Anti-Defamation League recently postponed its meeting after learning that the substantive issues it planned to discuss, notably the Carmelite convent at

Auschwitz, would not be on the agenda. The cancellation sends a clear message to Rome that Jews are not happy with the Pope's apparent insensitivity. He should be well aware of this already, but he has so far failed to take any concrete actions to assuage Jewish anger.

There is one remedy that would undo much of the harm done not only by this Pope but his predecessors. He could make another symbolic gesture, one that would demonstrate to Jews all over the world his sincerity regarding the brotherhood of man and the validity of Judaism. Pope John Paul II should go to Jerusalem.

This Pope has travelled farther and visited more countries than any other leader of the church. He has gone to Latin America, Africa, Europe, and North America. He has succeeded, in fact, in going almost everywhere except the very birthplace of Christianity. Isn't it ironic that the Pope would go to such lengths to preach the Gospel yet studiously avoid the center of Christendom?

Time To Recognize Israel

What more powerful symbol does the Pope have at his disposal than his presence? He has used that presence effectively in Poland. It would be even more effective in Jerusalem, especially if coupled with an announcement of

Vatican recognition of Israel.

This visit would create a security nightmare for Israel, but the Israelis would be willing to do everything necessary to insure John Paul's safety if he were to come and meet the leaders of the Jewish State in their capital. That acknowledgement of the sovereignty of the Jewish people in their homeland is the type of gesture that could erase the memories of his meetings with terrorists and Nazis. It would not only be a great moment for Jews, but for Christians as well. Just think of the spectacle of John Paul II were to lead the procession of pilgrims down the Via Dolorosa on Christmas or Easter!

The Pope routinely calls for peace between Arabs and Israelis (though he is strangely silent when it comes to the rights of Christians by Arabs). Why not make his plea to them directly? Why not call on the Palestinians to stop their violence and participate in the Israeli plan for elections so they may have the opportunity to achieve the political rights John Paul II believes they deserve?

Perhaps I have allowed my imagination to run wild. The time may not be ripe for such a bold gesture. I can think of no more effective way, however, for the Pope to contribute to the cause of peace in the Middle East.

Letter To The Editor

To The Editor:

The following excerpts of the remarks of Professor Sidney Kwestel, President of the Orthodox Union at the 1989 Annual Dinner of the Orthodox Union are worth repeating.

"It is almost forty-five years since the Nazis, yemach shemam, annihilated six million of our people. As is befitting this unprecedented Jewish tragedy, we build monuments, establish museums and promote courses of study to insure that the Holocaust remains indelibly etched on the historic mind of mankind. And that is as it should be. But there is a bitter irony here that may fail to acknowledge. For during this same forty-five year period we have suffered the spiritual loss of countless Jews, and in the next

decades we confront the spectre of countless more drowning in the sea of intermarriage and assimilation. Yet, the Jewish community has not felt, and does not feel, the sense of loss that it should be feeling knowing that hundreds of thousands of our brethren will succumb to spiritual annihilation. There is no outcry; there are no marches; there is no call for a special campaign; there is no outpouring of donations for an emergency relief fund. For most of the Jewish community it is business as usual."

Thomas W. Pearlman
President
R.I. Federation of Orthodox
Jewish Organizations

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ZOA Executive Calls For Reversal of American-PLO Policy

NEW YORK, NY — The National Executive Committee of ZOA today unanimously expressed strong criticism of American policy which established contact with the Palestinian Liberation Organization.

Milton S. Shapiro, President of the ZOA stated, "Although the ZOA joined with other organizations which voiced their concern when the administration first announced its intention to meet with Arafat, we now view the situation with increased seriousness. We are convinced that the decision by the United States represents a miscalculation and that the policy should now be reversed."

The formal resolution adopted by the NEC when it met January 15, 1989 at the Eden Roc Hotel, Miami Florida, reads as follows:

Momilies Indicate Jewish

Mothers Not So Different

by Joseph Polakoff
WASHINGTON — Jewish mothers are really like other mothers in caring for their children but, still, not quite the same either, according to Michele Slung, who has made extensive studies of what mothers say and has put her findings successfully into book form.

In an interview in the National Press Club's lounge that inevitably became a conversation between Jews about Jews, Slung was asked, "What about this saying, 'Don't be a Jewish mother,' that's so many joke about?"

Her answer: "You can tell as many jokes about a Greek mother." She also said, "Jewish mothers are thought to be excessive but more Jewish mothers have sons who grow up to be comedians or writers like Philip Roth (author of *Portnoy's Complaint*) and other novels that have irritated Jews."

"A Jewish mother is only a sort of exaggerated representative of the way all mothers are," she said. "Mothers always know best." She gave comparative examples: "My mother always said to me, 'Don't swallow that cherry seed because a tree will grow in your stomach.' A Chinese told me her mother said, 'Don't swallow an orange seed or a tree will grow on your head.' In Britain, I heard 'Don't swallow the cherry seed or a tree will grow out of your ear.' So it's the same sentiment and warning."

"The ZOA objects to the mistaken decision by the government of the United States to engage in any dialogue with the PLO, which remains a terrorist organization whose sole aim remains the destruction of the State of Israel, as is stated in the PLO Covenant.

We are appalled at those organizations and leaders whose voices have been weak or silent when they should have been firm and courageous. We are disheartened when rabbis, scholars, journalists and others compromise principles by acting and speaking in ways which have reinforced throughout the world a negative image of Israel and its people, which serve to undermine the Jewish state in the world community."

Shapiro concluded, "Those who

shook the hand of Arafat in Stockholm, encouraged the PLO, the killer of children and women, olympic athletes and American citizens, were guilty of an affront to the sovereignty of the Jewish state and an attempt to force a change in the policy of its government. Such action must be rejected by the total community as well as the organizations in which these individuals hold responsible and leadership positions. This is a dangerous practice, it plays directly into the hands of Israel's enemies, it must cease and its perpetrators be identified, isolated and rejected. If we abandon Israel we abandon ourselves. If our future as Jews is meaningful to us, then Israel's future as a state means everything to us. We will not abandon Israel."

and "half-Jewish" Cary Grant (his father was Jewish). Slung has profound personal feelings about her writings. She is an only child and has no children. The *Momilies* books, she noted, "were written to express the child that remains in every adult." She joked, "I like momilies, but not homilies."

"Jews are usually more interesting people with a greater sense of tolerance for the foibles of this world," she said in discussing her work and experiences. "I'm happy to say I'm proud to be Jewish."

"I don't have a lot of Jewish feelings," she added. "I grew up in a generation — the 1960s — when politics were important, in a different sense of the word. My generation was secularized; the (continued on back page)

Concerning The United States Supreme Court Decision On The Menorah

We are pleased with the court's decision, and are not surprised at its ruling.

We have always maintained that the founders of this country believed in G-d. They came here to escape the religious persecution of governments that coerced its citizens to abide by a religion endorsed by the government. They hoped to establish on these shores a life where people would enjoy religious freedom and worship G-d freely.

For centuries this has been manifest with the motto "In G-d We Trust" engraved upon this country's currency, and with government legislative houses practicing their deliberations with a prayer to G-d.

The Menorah is particularly remindful of religious freedom.

It is our fervent hope that the Jewish community will now come together to fully utilize the religious freedom guaranteed and protected by this great country.

Social Events

Temple Beth-El



Members of the Temple Beth-El Executive Committee include: Lee Krasner, Vice President; Henry Litchman, Sr. Vice President; Bruce Sundlun, President; Jeffrey Sharfstein, Treasurer; and Richard Borod, Secretary. Not pictured: Bertram Lederer, Vice President.

Sarah Rosenthal has graciously invited us to her summer home for the July meeting of the Eden Garden Club on Thursday, July 20, 1989 at noon. The meeting will be held at Sarah's summer home on 62 Oak Hill Road, Harbour Island.

A program by Helenna Jackson of the Bald Hill Garden Center in North Kingstown will show us how to make a novelty arrangement to bring to a hospital patient and how to use the flowers we grow.

Don't forget your prize dish for the buffet luncheon. Call Cele Low if you have any questions — 751-5540.

Regrets only Lil Strauss 884-2903.

Directions to Sarah's: South to Galilee exit. Take right at exit and continue to Foddering Farm Road. Turn right. Bear right at the fork in the road. This will be Harbour Island Road. Continue until you come to Oak Hill Road. Take a right. Sarah's home is on the left #62.

Webber Wins Einhorn Prize

Karen Webber, daughter of Morton and Anita Webber of West Hartford, Conn., granddaughter of Charlotte Orleck and the late William Orleck, of 24A Pond Court, North Providence, R.I., a third year Cantorial student at Hebrew Union College, New York, has won the Cantor Roy B. Einhorn Prize for all around student excellence.

Enzers Announce Birth

Dr. and Mrs. Yoash Enzer of Providence, R.I., announce the birth of their second child, Katelyn Gail Enzer, on May 21, 1989. Maternal grandparents are Dr. and Mrs. Norman Stillman of Bay Shore, N.Y. Paternal grandparents are Dr. and Mrs. Charles Enzer of Cincinnati, Ohio.

Pabians Announce Birth

Audrey and Jay Pabian of Sharon, Mass., are thrilled to announce the birth of their third child, Lindy Jill. Born on June 20, she weighed 9 lbs. 10 oz. and measured 20" long. Lindy was welcomed home by her brother, Keith Andrew, and her sister, Jennifer Brooke.

Proud grandparents are Marcia and Paul Bigney of Pawtucket and Mrs. Ruth Pabian of Providence. Greatgrandmas are Mrs. Anna Kunderschmid of Pawtucket and Mrs. Etta Bigney Spigel of Boca Raton, Fla.



Left to right: Lynn Stepak, corresponding secretary; Lillian Berlinsky, recording secretary; Tess Hassenfeld, treasurer; Florence Silver, president.

At a recent meeting, Dvora Dayan Club of Na'Amat held its Annual Installation of Officers at Highland Court. Installing officer was Ruth Garber.

Officers installed were: Florence Silver, president; Lillian

Berlinsky, recording secretary; Lynn Stepak, corresponding secretary; Tess Hassenfeld, treasurer; Esther Kaplan, publicity; Ceil Krieger and Sylvia Prescott, program.

George M! A Nostalgic Nugget

by Dorothea Snyder

As a teen-ager who "Charlestoned" her way through the Roaring Twenties, it was very nostalgic for my mom to be among the captivated audience at Matunuck's Theatre-By-The-Sea production of *George M!* The music brought back vivid recollections of life in an era she loved, and loves to recall.

At 13, she became an avid matinee-goer and musical comedy devotee. Al Jolson was her first introduction to the musical stage. Coupled by his top-notch performance and the cast's rapid fire dancing, Mom was inspired and caught with the show biz' bug. Her tickling the ivories converted many a conversation to song. Her huddled companions sang the songs Mom's flying fingers played one right after the other. A great hit at parties, she became accompanist to performers in amateur shows around her home in Boston.

To Mom, the musical comedies

of then are comparable to the rock concerts of now where the teenagers of both eras couldn't wait to get through the doors. But Mom feels the music of her era will outlast some of the rock music. Excerpts from "Her" music is regularly played at Pops concerts she attends, she happily says.

All this flow of thought was inspired by the extraordinary production of *George M!* that has taken off like a lightning bolt at Theatre-By-The-Sea. The show brought back wonderful memories. Mom did see George M. Cohan perform, a handsome gentleman around 50 whom she got to see close up as he stepped out of the stage door entrance.

A doublehopper of dynamite and charisma, Michael McGrath does his real life namesake incredible justice in the role of George M! on stage at the Matunuck Theatre. The versatile actor performs brilliantly and parallels the virtues of the Providence-born entertainer. Mom thought he was fantastic!

The show starts off on a high pitch and never falters. The company meshes together perfectly. The leverage between George and his family, played by Doug Tompos (Jerry), Heidi Karol Johnson (Nellie), and Belinda Beeman (Josie), is balanced enough to create an easy flow between them as family and as the Four Cohans.

Between Tony Steven's flawless direction and bring-the-house-down choreography, John Carver Sullivan's flair and stylish costuming, magical scene changes by designer Jeff Modereger, exhilarating music under Ben Whitley, *George M!* reaches heights of splendor!

It's a great show, a nugget of nostalgia! Don't miss it!

George M! plays through July 23rd. Call 401-782-TKTS or 800-401-TKTS outside Rhode Island. Theatre-By-The-Sea is located off Route 1 on Cards Pond Road in Matunuck.

The Kosher Grill

For the first time in U.S. history, poultry sales exceeded those of red meat last month. The American consumer is choosing chicken and turning toward turkey. The reasons are clear in these days of increasing concern with cholesterol and calories: Chicken contains less, but gives you more: More protein, more left in your food budget and more convenience and versatility for today's busy cooks.

Chicken used to be a luxury meal in the old days. Eagerly awaited, the "spring chicken" of yesteryear was a festive occasion as the first bird of the season was presented with great flourish. There was a time, not too distant either, when those dishes even carried a surcharge at many restaurants.

As the poultry industry flourished however, the "chicken

in every pot" promised as an earthly reward during the reign of French monarchs became an everyday standard. Cheap chicken flooded the markets, but left something behind. Raised rapidly for maximum growth in minimum time, the American industry flunked the flavor test. Chicken became boring.

Empire Kosher Poultry customers, however, never had to settle for less than the goodness and wholesomeness of "real" old-fashioned chicken. Raised right, and processed with pride, the stringent Jewish dietary laws governing Empire Kosher's poultry products reaffirm the wisdom of centuries.

All recipes are designed for two pounds of chicken, unless otherwise indicated, or enough to feed a family of four.

Grand Grilled Chicken

The best chicken is a simple chicken. Brush parts with freshly squeezed lemon juice, season with fresh or dried herbs (tarragon, basil, thyme are naturals) and plenty of just-ground pepper. Simple and simply perfect!

For a whole chicken, spit roasted or oven baked, stuff the inside with bunches of fresh parsley, rub with lemon juice, and possibly paprika for added flavor and color. The best paprika is imported, but be careful: Natural sugars in some brands tend to make paprika burn and turn bitter when exposed to high heat without dissolving in fat first.

Cajun Chicken

For Cajun style chicken, use boneless chicken breasts with skin removed marinated overnight in the following:

- 1 cup olive oil
- juice of half a lemon
- 1 tsp. Kosher Liquid Smoke
- 2 cloves garlic, minced
- 1/2 cup canned tomatoes or crushed fresh
- 1/4 tsp. hot sauce or to taste
- 2 tsp. Italian Seasoning — or

(continued on page 11)

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Around Town

by Dorothea Snyder



Claire Goodman stands by her stylized watercolor design of the four freedoms, "Freedom."

Metal sculptor and art collector Ed Gershman, left, is now the proud owner of "Friendship," painted by Gloucester artist Harold Wolpoff, at right. The two artists exhibit from neighboring sites in Wickford.



Photos by Dorothea Snyder

Somehow you haven't welcomed in summer without a trip to the quaint harborside town of Wickford where each summer the streets stretch out like one glorious sidewalk museum.



Israeli painter Ari Gradus. His most recent work, at left, depicts "Joy Around The World."



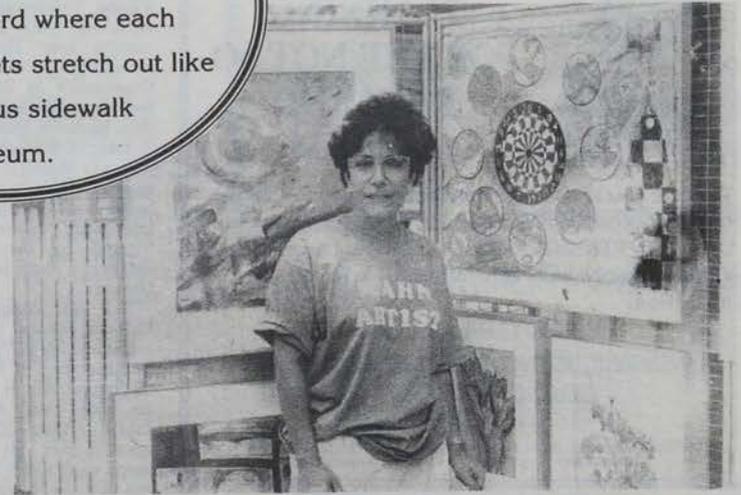
Art enthusiasts Vickie and Jerry Dovner of Sharon, Massachusetts, enjoy their sojourns to art festivals; Wickford is a favorite. They were attracted to the exciting surrealist works of Parisian artist Yves B. Martin, far left, now of Miami.

Wickford Splashes With Color



Sold! The new owner of Joel Zaretsky's "Fantasy Floral" is Nancy Barr, center, with friend, Edith Johnson. The Woodstock, New York, artist is an experimental artist whose work looks like metal, but it's not. He has invented several unusual paints and painting processes.

"I paint for my own amazement and to bring joy to others. My paintings must vibrate with color and form. The subject matter is secondary," says contemporary artist Rayma Isaacs of Trumbull, Connecticut. Shown are the artist, at left, and admirer Nina Leboff of Lauderdale Lakes, Florida.



Renee Abend Kahn's lovely watercolors blossom around her.



Found along a grassy knoll, lugging this gigantic print to their car, are Keith Goldberg and Wendy Zaslow of the New York City area.



Out Of The Past

Reminiscences from the archives of the Rhode Island Jewish Historical Association.

by Eleanor F. Horvitz

There is an unusual and very interesting story about three teenagers who left Providence in the early 1930's to study at the Neuen Wiener Konservatorium (new Vienna Conservatory). They were affiliated with Temple Beth Israel on Niagara Street in Providence.

In 1929 Rabbi Morris Schussheim, the spiritual leader of Temple Beth Israel, resigned his position in order to move to Palestine with his family. He was succeeded by Rabbi Jacob Sonderling, a well-known Rabbi who came to the United States from Germany. Although he held the position as Rabbi of Temple Beth Israel for only two years, he left a musical legacy. He was responsible for bringing Igor Greenberg (he later changed his name to Gorin), to Providence as cantor for the High Holy Days of 1930 at Temple Beth Israel. The cantor had a well-trained, beautiful baritone voice. He stayed on as cantor. It was Rabbi Sonderling who was also responsible for the installation of an organ — the first in a Conservative Temple. This then was the musical atmosphere at Temple Beth Israel which resulted in the three young talented

musicians matriculating at a Viennese conservatory.

The three fortunate young people were: Israel M. Constantine (he changed his first name to "Eddie" but was nicknamed "Sonny"), son of Morris and Bella Constantine, Bella Goldenberg, daughter of Annie and Jonas Goldenberg, and Herman Lazarus, son of Henry and Sophia Lazarus. Recently the latter two reminisced about that experience which has had a lasting effect on their lives.

Bella's Story

Bella Goldenberg grew up in a musical home. Her father, who was in the jewelry business, also served as a part-time cantor at Temple Beth Israel. There he formed a choral group which he directed and trained. He wrote or adapted all the music sung by this group. Mr. Goldenberg, a gifted musician, had a very nice singing voice, but played the piano by ear, according to his daughter. Bella's own musical career began as do so many other children's, with piano lessons at the age of seven. While she was a student at Temple Beth Israel's Sunday School class, she and another student, Walter Nelson, were recruited to play the organ as accompanists to the choral group.

When Bella graduated high school it was decided that she continue her musical studies at the Conservatory in Vienna. The

Austrian city was world renowned as a musical center. In addition to the Conservatory there were the famous Vienna Royal Opera, the Vienna State Opera and the Vienna Philharmonic. Mrs. Goldenberg accompanied her daughter and Eddie Constantine, who was also leaving to enter the Conservatory. A number of friends and relatives traveled from Providence to bid them farewell as they boarded the ship in New York. Mrs. Goldenberg, who stayed six weeks in Vienna, had to assure herself that her daughter was in "good hands" before she returned to Providence, Bella recalls. She was satisfied to see her daughter embraced by Rabbi Sonderling's brother's family as if she were their own daughter. As Bella said, she became a part of the family, traveled with them, partook of all their activities. Rabbi Sonderling's brother, Georg, was also a Rabbi. To this day Bella has a close relationship with their daughter, Gerty.

Bella, who had been instructed by very capable teachers in Providence, studied under Hedda Ballon in Vienna, an excellent teacher and a very good pianist. She had taken four years of German while in high school, and since she communicated only in German while in Vienna, she soon became very proficient in the language. While at the Conservatory she took courses related to music such as theory. She also took part in various student recitals. Because of the precarious political situation in Austria, Bella's parents became very apprehensive about her, and at their request she left Vienna, after a stay of two years, to return to Providence.

Herman's Story

"It all started with Bella's father, Mr. Goldenberg, who together with Ben Kane (a Providence businessman who served as Temple Beth Israel's first president), Rabbi Sonderling and Cantor Greenberg. They persuaded my father that his son's tenor voice be trained, and that that training should be at the Vienna Conservatory." Herman explained. Thus it was that six months later Herman Lazarus joined Bella Goldenberg and Eddie Constantine in Vienna. Herman had crossed the ocean on a Bremen ship, landed in Hamburg and went by train all through Germany. The date was March 1, 1933, the day, recalled Herman, when Hitler became chancellor. Bella interjected: "We were big shots (in Vienna) by then." They had obtained a room in a pension for Herman.

The enthusiasm with which Herman speaks of his singing career and life in Vienna as well as in other parts of Europe conveys the importance of this period in his life. He studied under Professor Victor Fuchs, a famous voice teacher. He took a voice lesson every single day. The result was that, as he said, he became a very good singer. He referred to his relationship with Professor Fuchs as that of a father to a son. He sang the tenor roll in three operas: *Rigoletto*, *La Boheme* and *Tosca*, with an opera group who performed in Budapest, Prague, Salzburg and Vienna.

Nazi Undercurrent

To the question: "Were you conscious of the Nazi movement?" Bella replied, "Very much, very much, because there were riots at the University. We kept hearing something every single day. Generally, everything was fine the first year, but it kept becoming more foreboding as time went on. No question about it, because by the time I went home, there were already Nazis in uniform on the street, although they had not gone into Austria at that point." She said that she knew that at the University there were Nazi sympathizers.

Herman said he had had personal experiences of anti-Semitism. Even though he



On shipboard to Hamburg, Germany: Bella Goldenberg, Eddie Constantine, ship passenger or hostess, Annie (Mrs. Jonas) Goldenberg.



Left to right: Eddie Constantine, Prof. Victor Fuchs, Herman Lazarus.



Hermann Lazarus, ein junger amerikanischer Tenor, Schüler von Prof. Viktor Fuchs, sang mit großem Erfolg beim letzten Opernfragmentabend des Neuen Wiener Konservatoriums Photo Zimblet

Translated: Herman Lazarus, a young American tenor, pupil of Prof. Victor Fuchs, sang with great success at the last opera selections' evening at the New Viennese Conservatory.

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had an American passport, it had been stamped, "Jude" (Jew) by the Germans. On one occasion when he was singing with an operatic group in Salzburg in 1934, four of the group took a trolley car to visit Berchtesgarden. As they approached the area he saw a sign, "Juden Verboten" (Jews forbidden). He left his companions and immediately returned to Austria. He recalled that he knew a great many people in Vienna who always felt that the Nazis would never invade Austria. Even Chancellor Engelbert Dollfus, according to Herman, before whom he and his group sang at the palace, proclaimed that he would fight the Nazis tooth and nail if they went into Austria. Dollfus was assassinated in 1934.

It was Herman's mother who was responsible for his returning to the United States. He was singing in Prague and his mother, who read a Yiddish paper, *The Forward*, learned of a concentration camp only 25 miles out of Prague. It was called Theresienstadt. She also read of Nazi activities which were not published in the American newspapers, and urged him to leave Europe. His parents recognized the danger he was in as a Jew. After fulfilling singing contracts in Italy, he did return to the United States.

Eddie (Sonny) Constantine's Story

According to Bella and Herman their fellow Beth Israel student, Eddie Constantine also attended the Conservatory. Herman conjectured that Eddie was disappointed in developing a career as a successful singer in Vienna because as a bass singer, he could not find too many jobs. Around 1935, he believes, he decided to return to the United States. His family left Rhode Island and moved to California. There Eddie contacted Igor Gorin who was already established in Hollywood, and he was instrumental in arranging for a job for Eddie as handyman and chauffeur. His employer was Joan Crawford. After two years Eddie went to New York where he met and married a girl who was a dancer with a ballet company.

Aftermath

The discussion turned to what had happened to the three students and those who were involved in their careers. Rabbi Jacob Sonderling left Temple Israel for Hollywood where, it was said, he became the "movie stars' Rabbi." With his handsome appearance, and flowing white beard, he was often mistaken for the actor, Monty Wooley. Igor Greenberg, famous as Igor Gorin, changed his career from that of a cantor to that of a more lucrative one as an operatic baritone. He also acted in the movies.

Professor Victor Fuchs came to the United States during the Nazi occupation and returned to Vienna after the war where he, according to his pupil, Herman, "died of a broken heart."

Bella continued to keep in touch with the Sonderling family in Vienna. Rabbi Georg Sonderling had died, and his daughter, Gerty, stayed with her mother, who was ill. After her mother had died, Gerty eventually came to the United States via England. Bella played a role in helping her to obtain the necessary papers to come to the United States. She married the architect she had known in Vienna and they settled in

California. Today Bella and Gerty are still very close and even their children are in contact with each other. Unfortunately, the third Sonderling brother, a lawyer, and his wife, died in a concentration camp.

Bella Goldenberg married Murry Halpert and they had three children. She has continued her career in music through teaching piano, playing in concerts and accompanying other musicians. Murry died in 1981. Bella is now married to Harold Braunstein. She still lives in the Providence area. To the question, "Do you think your life was changed by your experience in Vienna," she replied, "No question about it. I was immersed in a totally different way of life. I came to learn how these people thought and felt, what affected them. It was a very important experience, and it helped me grow up. It was also very unusual, because I was a member of the family."

Herman Lazarus decided not to pursue the operatic and singing career for which he had studied and shown such great promise. Certainly the advent of World War II was a determining factor. It meant that he could not keep the commitments for performances in Europe which he had made prior to Hitler's invasion into so many European countries. Then he met his wife-to-be, Anita Golden, and the glamorous life of singing paled compared to the more stable existence of being married and having children. The illness of his father meant that he would take over his furniture business. Now fifty years later Herman still lives in Providence, is a successful businessman involved in the

furniture business and real estate. He says he is satisfied that he made the decision which he did.

Eddie Constantine's life seems to have all the components of a "rags to riches" Hollywood story. After he married he went to Paris and had various jobs as a singer, but it was not until he met Edith Piaf, the well-known Parisian blues singer, that his own career escalated.

According to a biography on Edith Piaf, *Piaf*, by Margaret Crossland (G.P. Putnam's Sons, New York, 1985), "Constantine had left his dancer-wife and his daughter behind in the United States and Edith Piaf seemed to think he was divorced, which he wasn't." He lived with her for two years. They sang and recorded together during this period. It was she who changed his singing style to the more popular jazz idiom. He also acted and sang with her in an operetta. Eddie also became a popular movie star in France, playing gangster-like roles. His career reputedly also included movie producing, the purchase of television stations, and a recording company.

Bella and Herman noted that throughout the years, Eddie has had two or three marriages, and that he still lives in Paris.

For Bella and Herman there is a happy ending. The timing was fortuitous. They were exposed to and benefited by living and studying in a presubjugated Vienna. They escaped what might have been for them as Jews a serious and not-so-happy ending.

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Professor Victor Fuchs and class in front of the Neve Wiener Conservatory with Eddie Constantine, Bella Goldenberg and Herman Lazarus.



Left to right: George Sonderling, brother of Jacob; name unknown, brother of Mrs. J. Sonderling; Emma (Mrs. Jacob) Sonderling and Rabbi Jacob Sonderling.

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The funeral service was held Thursday, July 6, at Mount Sinai Memorial Chapel, 825 Hope St., Providence.

SIDNEY CANTOFF

PAWTUCKET — Sidney Cantoff, 69, of 151 Lafayette St., owner of Vend-O-Matic, Providence, died Sunday, July 9, 1989, at the Crestwood Country Club, Rehoboth. He was the husband of the late Evelyn (Taplitsky) Cantoff.

Born in Providence, a son of the late Jacob and Eva (Pearl) Cantoff, he lived in Pawtucket for 15 years.

Mr. Cantoff was affiliated with the vending machine business for 54 years. He was an Army veteran of World War II and served in the South Pacific Theater. He was a charter member, a past vice president and chairman of the social committee of the Crestwood Country Club. He was a member of Temple Emanu-El and its Men's Club.

He leaves two daughters, Rhonda Marzetta of East Providence and Lynda Rogoff of Tucson, Ariz.; two sisters, Martha Zitkin, Betty Webber, both of Cranston, and four grandchildren.

The funeral service was held Monday, July 10, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ABRAHAM B. KALSTEIN

NEW BEDFORD — Abraham B. Kalstein, 83, of 197B Bryant Lane died unexpectedly Tuesday, July 14, 1989. He was the husband of Rose (Rubin) Kalstein and son of the late Mr. and Mrs. S. Kalstein.

He died at Pequot Treatment Center, Groton, Conn.

He was born in New York City and lived in New Bedford for 41 years. He was a member of Congregation Ahavath Achim Synagogue and its brotherhood. He was an electrical engineer at Aerovox for 43 years until retiring 18 years ago.

Mr. Kalstein was a member of the Senior Citizen Drop In Center and a 1926 graduate of Northeastern University.

Survivors include his widow; a son, Stuart Kalstein of Shore Hills, N.J.; a daughter, Harriet Gottschalk of Brockton; four grandchildren; and six great-grandchildren.

Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

MAY LITCHMAN

PROVIDENCE — May Litchman, 84, of the Summit Medical Center, 1085 North Main St., died Sunday, July 9, 1989, at Miriam Hospital. She was the widow of Dr. David Litchman.

Born in Russia, a daughter of the late Joseph and Rose (Kaplan) Caslowitz, she lived in Providence since 1940.

Mrs. Litchman was a graduate of Southeastern Connecticut College, and taught school before marriage. She was a past president of the B'nai B'rith Women, and a past president of its Garden Club. She was an honorary board member of the Women's Association of the Jewish Home for the Aged, and had been a member of Temple Emanu-El and its Sisterhood, where she taught religious classes. She was a member of Temple Beth-El and its Sisterhood. She was a member of the National Council of Jewish Women.

She leaves a son, Dr. Henry M. Litchman; a brother, Monroe Caslowitz, both of Providence, and three grandchildren.

The funeral service was held Tuesday, July 11, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

HARVEY MALLOVE

NEW LONDON, Conn. — Harvey Mallove, 61, of Mallove Drive, died Thursday, June 29, 1989, at Lawrence and Memorial Hospital.

Born in New London, he was a son of Goldie (Turetsky) Mallove.

He was a popular community leader, businessman, and two-term mayor. He had been diagnosed with cancer six weeks prior to his death.

In 1967, Mr. Mallove stepped down from the City Council after serving eight years. Some of Mr. Mallove's positions included chairman of the Retail Merchants Committee, chairman of the Salvation Army Advisory Board, president of the Connecticut Retail Jewelers Association, chairman of the Federated Jewish Appeal, and chairman of New London Whaling City Festival.

Besides his mother, he is survived by his wife, Rosalind (Winick) Mallove; three sons, Daniel P. Mallove of Seattle, WA; Richard M. Mallove and James L. Mallove, both of New London; two daughters, Elise R. Mallove of Topanga Canyon, CA; and Cathy S. Mallove of Toronto, Canada; two sisters, Pearl Turk of Danbury, Conn.; and Mrs. Balkan of Niantic; and two grandchildren.

The funeral service was held Sunday, June 30, at Congregation Beth El, New London. Burial was held in Beth-El Cemetery, Groton. Arrangements by Byle's Memorial Home. Contributions in memory of Mr. Mallove can be sent to the Morris Mallove Scholarship fund, care of James Mallove, Mallove's Jewelers, 74 Captains Walk, New London, Conn.

SAMUEL M. PILDIS

NEW BEDFORD — Samuel M. "Cy" Pildis, 74, of 541 John St. died Wednesday, July 5, 1989, after a brief illness. He was the husband of Rita (Elias) Pildis and widower of Sidell (Schwartz) Pildis and son of the late William and Ida (Helfman) Pildis.

He died at St. Luke's Hospital. He was a lifelong New Bedford resident and member of Congregation Ahavath Achim Synagogue and its brotherhood. He was the owner of the former Pildis Market for more than 50 years until retiring 10 years ago.

Mr. Pildis was a member of the Jewish War Veterans, the Elks, the American Legion, Post 1, and the Hebrew Free Loan Association. He was a World War II Army veteran having served in Guam.

Survivors include his widow; a son, Richard Pildis of Cheshire, Conn.; a daughter, Michelle Hafris

of East Brunswick, N.J.; a stepson, Barry Abrams of North Andover; a step-daughter, Sandra Abrams of Fort Wayne, Ind.; a brother, Louis of New Bedford; a sister, Edna Weisman of New Bedford; and six grandchildren.

Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence, R.I.

CHARLES REITMAN

PROVIDENCE — Charles Reitman, 79, of 101 Highland Ave., died Monday, July 3, 1989, at Miriam Hospital. He was the husband of the late Ruth (Kaplan) Reitman.

Born in Brooklyn, N.Y., a son of the late Jacob and Annie (Cleid) Reitman, he lived in Boston before moving to Providence 40 years ago.

Mr. Reitman owned the former Charles Reitman Pharmacy for 30 years before retiring 14 years ago. He was a graduate of the former Rhode Island College of Pharmacy in 1933.

He leaves a son, Lewis Reitman of Seekonk; three sisters, Stella Pollock of Warwick, R.I.; Rose Klein of Miami, Fla.; Fae Rosenwald of Hollywood, Fla.; and two grandchildren.

A graveside service was held Wednesday, July 5, at Swan Point Cemetery. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St.

ISRAEL STEIMAN

WORCESTER, Mass. — Israel Steiman, 76, of 38 Hunthurst Circle, died Friday, July 7, 1989, at Massachusetts General Hospital. He was the husband of Sadye (Silver) Steiman.

Born in Worcester, he was a son of Philip and Ida (Buskin) Steiman and was a lifelong resident of Worcester.

Mr. Steiman was a salesman for Hammond Plastics Co. and Gordon Chemical Co. of Worcester for 40 years, retiring five years ago.

He was an Army Veteran of World War II. He was a member of Temple Sinai, Mount Pleasant Country Club, Jewish War Veterans, B'nai B'rith, and the Jewish Home for Aged, all of Worcester.

Besides his wife, he leaves a son, Mark J. Steiman of Attleboro; a daughter, Lynne R. Steiman of Worcester; a brother, Hyman Steiman of Laconia, N.H.; three sisters, Celia Standing of Boston; Fannie Gordon of Worcester, Mass.; and Dorothy Levine of West Hartford, Conn.; and three grandchildren.

Funeral services were held on Sunday, July 9, 1989, at Perlman Funeral Home in Worcester. Burial was in Worcester Hebrew Cemetery in Auburn, Mass. Memorial week will be observed through Tuesday evening, July 11 at 38 Hartshorn Ave., Worcester. The family suggests that memorial contributions be made to the Worcester Jewish Home for Aged, 629 Salisbury St., Worcester, Mass. 01609 or to a charity of the donor's choice.

ADELAIDE WEYLER

PROVIDENCE — Adelaide Weyler, 78, of Grotto Avenue, a well-known economist and nationally ranked women's chess player, died Wednesday, July 5, 1989, at Northwestern Memorial Hospital, Chicago. She was the widow of Dr. Henry L.C. Weyler.

Born in Fall River, Mass., a daughter of the late Samuel and Celia Schwartz, she had lived in Providence since 1931.

Mrs. Weyler was a graduate of Wellesley College and earned a master of arts degree in economics at Brown University.

For six years she was associated with the former Research Bureau of the Providence Council of Social Agencies in the 1930s and early 1940s. For many years she ranked seventh among women chess players in the nation.

She was active in the League of

(continued on next page)

Responses (continued from front page)

The paper continues, "Abortion is a religious issue, because the basis of opposition to abortion is a theological question of when personhood begins. Organized religion, primarily the Catholic Church and the 'religious right,' is the backbone of the anti-abortion movement and is a cause for great concern among pro-choice religions who see anti-abortion laws as a violation of religious liberty."

The Union of American Hebrew Congregations (UAHC) along with the National Federation of Temple Sisterhoods (NFTS) stated that "The ruling is a deplorable attack on the religious freedom of all Americans...The question of when life begins is a matter of differing religious interpretation...A Jewish woman who feels she must terminate a pregnancy for her physical or mental well-being has the religious right to do so. By choosing to accept the viewpoint of another religion, which denies that right, the Court's ruling abridges that freedom."

Marti Rosenberg, (no relation to Rabbi Rosenberg), staff member of 2 to 1: The Coalition to Preserve Choice, a R.I. based activist group, agrees, "The discrepancy of when life begins...that is a religious issue. We can't make that decision for anyone; they have to do that on their own. Because it is a religious issue, it is not for the State or the Supreme Court to decide. For a state to say that life begins at conception is a violation of First Amendment rights. There is a constitutional mandate for the separation of church and state."

Rosenberg goes on to stress that,

"...Pro-choice does not mean 'pro-abortion.' Pro-choice doesn't push abortion on women, it advocates choice in the matter." She also explains that "women don't demand abortion, they need legal abortion in order to live in a free and equal society."

The most common sentiment expressed by people who don't know which way to go on the abortion issue, she says, is, "I don't believe in abortion for myself, but I don't think my opinion should affect anyone else." Rosenberg states that, "Choice says 'it's fine to be anti-abortion, as long as others are allowed to make their own decisions.'"

Rosenberg explains that, "Our biggest priority is sexual education and birth control so we can prevent abortion. It would be ideal for both sides to get together to advocate sex education, but that's where the other side [anti-choice] falls apart."

The Reconstructionist Rabbinical Association also advocates education. In a position paper entitled "Right to Reproductive Choice Resolution" which was first put out in 1981 and reaffirmed in March, 1989 in light of the Webster case, the Association states, "In reaffirming this Pro-Choice Resolution, the Reconstructionist Rabbinical Association recognizes that the issue of reproductive choice is part and parcel of a large range of family policy issues such as sex education, childcare and family life programming."

Besides the statements from B'nai B'rith Women and UAHC with NFTS excerpted earlier,

many other national Jewish organizations have issued statements urging members to fight for the right to choose.

Hadassah National President Carmela Kalmanson "...urge[s] every member of Hadassah to step forward in the struggle to turn back the threat to reproductive freedom whenever and wherever it may emerge in the political and social fabric of our nation."

B'nai B'rith International Director of Public Affairs Daniel S. Mariaschin said, "We have long been on record favoring the freedom of personal choice in the intimate matters of pregnancy and abortion...and we are urging our members across the United States to be vigilant in their states and prevent further erosion of this crucial, private right."

Other organizations to issue similar statements include the National Council of Jewish Women, NA'AMAT USA, The Anti-Defamation League of B'nai B'rith, and the American Jewish Congress.

Rosenberg says that 2 to 1 has long- and short-term strategies to deal with the aftermath of the Court's decision. These include town meetings throughout R.I. to educate people on how to become politically active, how to organize, lobby, and contact their legislators.

"Abortion is a very emotional issue. We're trying to teach people how to use that anger and that emotion productively. Restricting abortion is an infringement to decide on our own lives, and that's very serious. We won't give that up."

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Women Voters.

She leaves a daughter, Dr. Victoria Weyler Persky of Chicago; and two grandchildren.

A graveside service was held Monday, July 10, at Swan Point Cemetery. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St.

NORMAN L. ALBERTS

NEW BEDFORD, Mass. — Norman L. Alberts, 57, of 300 Carroll St., owner of Tam Motors, Wareham, until retiring, died Friday, June 16, 1989, at St. Luke's Hospital. He was the husband of S. Barbara (Schwartz) Alberts.

Born in New Bedford, he was a son of Rose (Hazen) Alberts of New Bedford, and the late Harold Alberts.

Mr. Alberts was a member of Tifereth Israel Synagogue. He was a member of the New Bedford Jewish Convalescent Home, and Mothers Against Drunk Driving (MADD).

Besides his wife and mother he leaves a son, Dr. Mark Alberts of Durham, N.C., and two sisters, Brenda Korn of Pawtucket and Sondra Medwin of Cranston.

The funeral service was held Sunday, June 18, at Tifereth Israel Synagogue. Burial was in Tifereth Israel Cemetery.

Kosher Grill (continued from page 6)

mix basil, oregano, thyme, rosemary and tarragon

Remove from marinade and permit excess oil to drain off. Cook quickly over hot coals, or use the plain "glowing cast iron skillet" either indoors or outdoors. A heavy black cast iron skillet is a must: Heat until white hot and then sear and cook chicken, turning frequently to keep food from burning while assuring doneness. Do not add any fat to the skillet! (With a really hot skillet, as needs be, this does smoke a good bit, so keep your range hood on full blast or put the skillet on the grill). Salt is not necessary but can be used if desired.

Mustard Chicken

The robust flavor of Empire Kosher chicken thighs or legs stand up well to the following mustard sauce, where the flavor may be altered to suit individual tastes, depending on the variety of mustard used. Mustard isn't just yellow for franks any more: An amazing variety of "designer brands" exist — some even tasty enough to eat with a spoon.

2 lbs. Empire Kosher chicken legs or thighs
1/2 cup fresh lemon juice
4 tablespoons mustard —

Dijon style is a good option
1/2 stick margarine
Pat chicken dry. Mix lemon

juice, mustard and margarine in a saucpan and heat. Brush with marinade, and place over hot coals, brushing and turning as desired. If any of the marinade is left over, it may be served over the chicken.

Oriental Sauce

On the sweet side, you may wish to omit the sugar, and use honey or any kind of preserve instead. Because of the sugar content, low heat and constant vigilance on the grill is advised.

1 cup soy sauce
1/3 cup sugar or honey
1 cup chopped tomatoes, fresh or canned
2 tablespoons Hoisin sauce
1 tablespoon sesame oil
1 tablespoon dry kosher cooking sherry

garlic to taste (you will have more garlic taste with pressed garlic than minced — a couple of cloves should do)
fresh gingerroot, grated, to taste (omit if fresh is not available)
black pepper

Mix all ingredients and marinate chicken at least several hours in the refrigerator before cooking. This is particularly good for chicken wings, turning into tasty nibbles for picnics or party time.

Summer Party Chicken

For summer party times, crock

pot cookery is perfect for taking a covered dish, or to keep the buffet going. The creative cook may want to check those back shelves in the refrigerator for appropriate ingredients for the following Chinese sweet-and-sour with the

peanut flavor of Thailand. The peanut butter lends an interesting contrast to the rest of the sauce, but can be omitted without changing the basic concept. Economical chicken wings or meaty thighs are perfect for this do-ahead no fuss dish.

Winning Wings

Mix any and all of the following, enough for a crockpot full:

4 tablespoons vinegar
1 cup honey or apricot/peach preserves
4 tablespoons peanut butter
2 cups catsup
4 tablespoons prepared horseradish
1 cup finely chopped sweet onion

soy sauce to taste, if desired
Add seasonings to taste: Fennel and/or cumin are particularly nice with this. Garlic is a nice touch.

Pat chicken wings dry and place in crock pot. Mix sauce ingredients, taste to check the balance of sweet and sour. Some hot sauce may be added for zip. Cover crock pot and cook on low until chicken is tender and imbued with flavor, usually four to six hours.

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Momilies (continued from page 5)

'you can be whatever you want to be' thing. I had no brothers or sisters to emulate, so I invented myself."

Slung has never visited Israel but she noted in this context that while in Paris she visited the memorials to Jews killed in the Holocaust. In Italy, while biking with her husband, Hendrik Hertzberg, they stopped to enter two synagogues. Hertzberg, a former New Yorker magazine staff writer who became chief speechwriter in the Carter White House, has been at *The New Republic* magazine since 1981.

Slung, who was born in Louisville, Ky., in 1947, and graduated from Western College for Women in Oxford, Ohio, in 1969, has had a strikingly varied career but always with writing in some form. Her first jobs were in bookstores, working first in Philadelphia for Charles Sessler, a

century-old shop. Later she became a management trainee in Brentano's in New York, and a buyer and manager for Wakefield-Young Books.

From 1973 onward she has been a writer, editor, reviewer, and columnist. Employers included *Ms. Magazine*, *Mystery Writers of America*, *David McKay Company*, and *The Washington Post Book World*. For 16 years she was a reader for *The Book-of-the-Month Club*, writing reports on potential selections. She also was a commentator on National Public Radio and CBS's *Night Watch*.

Besides the two *Momilies* books that appeared within a month of each other in 1985 (they were issued in hardcover in 1987) and her latest, *Only Child*, she authored *The Absent-Minded Professor's Memory Book* and contributed articles and reviews to

a score of publications and lectured at many schools and institutions, including The Smithsonian.

Commenting comes easily for her. Green-eyed and with some freckles on her face, she remarked, "I like freckles," and "I'm five feet, one-and-one-half inches tall. I never made it to five-feet-two."

Her parents, Rafael and Dorothy Miller Slung (mother was from St. Louis) now live in Pompona Beach, Fla. Her father founded Redd's Auto Parts in Louisville — "Redd's," because his hair was red." He continues to hold an interest in that company.

Her Uncle Louis Sheaffer was awarded the Pulitzer Prize in 1978 for his monumental work on Eugene O'Neill. At that time, Sheaffer was drama critic for the late and often lamented *Brooklyn Eagle* newspaper.

The Intifada

the time of crisis there was no direction from the army - these were kids who were acting on their own. They were not prepared for the Intifada. The Kumsias also talked about the schools being closed as one of their main concerns.

"I left the Kumsias, leaving good wishes for both of our people, we have both been victims. True, no one can compare what the Jews went through to any other group in history; but it doesn't mean that another minority group should live without dignity and without hope for the future. Yes, they are victims, too, but again, you can't compare the two," she said.

"I'm a Jew," she continued, "and I love my country [the United States], I also love Israel. I want the security of Israel. I don't want to see any more blood, but my primary interest is the survival of the State of Israel."

"I feel that for there to be real peace in Israel there has to be a compromise on both sides. I believe that Israel must be willing to ultimately recognize a Palestinian State for there to be any kind of real peace in the Middle East," she explains. "On the other hand I think that Arafat must make a public denouncement of terrorism and be willing to punish violators. There must be a revision of the PLO charter, which calls for the destruction of the state of Israel. When Arafat speaks to Americans he says that he recognizes Israel and he wants peace. When he speaks to Libya, Syria, Iraq and Iran he says this is the first step. He has to use the same dialogue with them as he is using with the United States and Israel."

Lenore explains a distinction that she has found within the term terrorism, "There are two kinds of terrorism," she says. "One is terrorism out of helplessness. This comes from the Arabs living in the West Bank in the Camps, and those living under military rule in occupied territory, who feel that Israel is being intransigent by not going to the negotiating table. This is their means of protest.

"The other type," she explains, "is [evidenced by] the fanatic who wants Tel Aviv and Haifa - their terrorism is deadly. I feel that their type of terrorism will exist now and will exist hundreds of years from now. But, I feel that if Israel will sit at the table and begin negotiations at least the terrorism born of helplessness and frustration will abate. As far as the other is concerned, have as a precondition to the negotiating table that Arafat denounce the other kind of terrorism, punish the other kind of terrorism and publicly say to his Arab brothers that Israel exists and the Palestinians will have a state on the West Bank - and that's all they want.

"Right now," she continues, "it's a time bomb because even the Arabs in Nazareth and the other Arab villages are tense and angry. There are isolated incidents of killing and there's the bus incident.

(continued from front page)

The bus incident could've been by a fanatic, but that fanatic might not have done it if Israel were sitting at the table and talking. I'm not saying we should yield to terrorism, but we shouldn't punish a whole nation for the acts of the few - and there are so many innocent people. The whole Arab nation isn't crazy," she continues, "the majority of the Arabs are not wanting the destruction of Israel. They want a decent life for themselves and they feel helpless. If [Israel were to] start with open borders where people have face to face contact all the time and the enemy has a face, suddenly the enemy isn't an enemy anymore. When this happens, there'll be more trust between the Palestinians who are living inside of Israel and the Israelis because the Palestinians will be happier that their brothers have a better life.

"I feel that no one can be free unless everyone's free," she said, "and I feel that we have nothing to lose just to sit down at the table and this way the majority of the Intifada and the rock throwing will stop because they'll have hope.

"My goal," she emphasizes, "is to have less lives taken. I'm tired of reading the paper and seeing a bus attacked and children killed or Arab villages being destroyed because a rock was thrown. It's got to stop. This is a golden opportunity and to say that we don't want to talk to Arafat because he's responsible for all the negative history through the years is a moot question. I think it's stalling for time and I think that other Palestinians who are elected could either be worse or part of the same thing. I'm not saying to give them everything, I'm saying, 'Let's just start with talking.'

"I've spoken to other Arabs, too," she said. "I've spoken to an Arab shopkeeper. I sat down with eight Arabs on the West Bank in front of a house that was bulldozed and two houses that were welded shut. We talked about the future of Arab-Israeli relations. They, too, desire an independent Palestinian State and suggest that we just start with talking.

"Once you start to talk, the schools can be reopened because then there'll be no need for the Intifada. Once they see that Israel's serious about negotiating I don't believe that the Arabs in Jerusalem and in the West Bank will start throwing stones again. There are the two groups [of terrorists] and the majority of the Intifada are the ones that are not fanatic.

"Many of the Israelis who are to the right agree that we should negotiate - but not with Arafat. That's the primary complaint, not with Arafat. So maybe Israel is stubborn this way and the Palestinians are stubborn by not getting a new leader for Israel to talk with, but these are such small points, I feel, in relation to what we are losing.

"There's a Peace Now movement

in Israel," she explains, "that wants direct negotiations now. They've had demonstrations upon demonstrations. I love Israel very much, I have family that live there, but I feel that they have made mistakes. I don't agree with everything they do and again it's hard to judge them when I live here safe in a house in the United States.

"Again, my heart goes out to the people there and I feel that sitting at the table, with no preconditions, Arafat publicly denouncing the fanatic terrorism, speak to the Arab countries the way he speaks to us and revising the charter will lead the way to successful negotiations. Now, the way things are, we have a threat from within Israel, from the Arabs living within Israel. If we negotiated that would abate. It's heartbreaking. Israel has a lot of problems, it has the problems of her neighbors, of internal problems between the different kinds of Jews who live there and it's very difficult.

"But I think there would be a lot of relief," she continues, "but there has to be compromise and trust first. A lot of the rock throwing happened when the Pals saw a camera, if there's no one there to see it then why throw a rock. The unfortunate part of history is that if you don't make noise, no one listens. I'm not talking about the noise of the fanatics. The Israelis put everything together under one label and it's not the same Palestinian on the West Bank throwing the rocks who shoved a bus over into a gutter on the Tel Aviv road to Jerusalem. That is not the same terrorist and you've got to separate it. When you think of it as separate entities, the situation is not as overwhelming.

"I also feel," she said, "that the Arab countries would be more likely to punish the fanatics if we sat at the peace table with them. I really believe that for the security of Israel, and of our children, and our grandchildren, that's the only way to go."

LENORE RESNICK CIORA is the daughter of Israel Resnick, ex-chairman of Pawtucket General Jewish Committee, Israel Bonds, Charter Member of the Jewish Federation of Rhode Island. Lenore is an artist. She has marketed some of her artwork in the Providence area and is in negotiation with an Israeli greeting card company for the use of some of her designs on card covers.

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Correspondents Wanted
If you would like to correspond for the *Herald* by writing about what is happening in your community, contact the editor at 724-0200.

Railroads To Death

(Continued from page 6)

Commission. Lerman also led the Council in its recent negotiations for the freight car, working with Kakol and Wilczur.

In recent months, members of the Museum's design team, including designers, curators and historians, have made several trips to Poland and other Eastern European countries in search of authentic artifacts from the camps and ghettos to illustrate the permanent exhibition and document the truth about the Holocaust.

The Nazis destroyed many of their records concerning mass murder. However, a team from the Polish State Railways Authority

and the Main Crimes Commission is currently searching for additional documentation pertaining to the Museum's freight car, from the day it was manufactured to its donation to the museum.

The Museum will be built on land transferred by the federal government to the U.S. Holocaust Memorial Council, but the legislation mandating the Museum calls for the \$147 million needed to build, equip and endow the Museum to be raised from private sources. To date, A Campaign to Remember, the Museum's fund-raising arm, has raised more than \$66 million.

Numerous German and non-German agencies, both local and national, uniformed and civilian, were involved in the deportation process, but, Hilberg writes, the two agencies directly involved in the mass murder operation were the Central Office for Reich Security and the Transport Ministry. A component of the Transport Ministry, the Reichsbahn (German Railways), arranged and administered the transports.

The security office and the Reichsbahn engaged in elaborate planning to coordinate departures and make loading arrangements several weeks in advance. The deportation of Jews, referred to as "passengers" and transported like cattle, became part of regular procedure with respect to scheduling and billing. In fact, the security office was the agency billed for the one-way tickets for "passengers" on the trains leading to death.

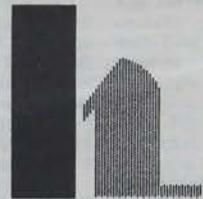
Theoretically, freight cars used in deportations were to hold 60 to 70 people as well as their belongings. In practice, they were often packed with twice that number. Although death was to be implemented in gas chambers, life often ended in the freight cars and on the station platforms on the way to the killing centers. People were deprived of fresh air, water, food and sanitation; thus, many died en route.

Moreover, specifically at Treblinka, the camp initially could not absorb the number of deportees. Trains were held en route for days, with many deportees dying in the interim; many others were shot at the gates.

Hilberg writes that a train would be loaded "with several thousand deportees and dispatched to a death camp. Orders were given to count the victims (sometimes on arrival) for applicable financial charges. Last but not least, care was taken to have the empty cars cleaned of all filth at the camp itself or to have them moved back for fumigation.

"The mantle of routine was thrown around the entire operation. Commingled with transports carrying troops or supplies, the death trains were moved as a matter of course without so much as a secrecy of designation."

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