

Rhode Island Jewish HERALD

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The Jewish Connection —

Inside The Cape Verdean World

by Michael Fink

Michael van Leesten, tall, imposing and well turned out, conducts his consulting firm from a handsomely appointed office in the Fleet Bank Building. Michael organized a Cape Verdean trade conference in the fall. He set up a sister city program. Providence-Praia (the capital of the Cape Verde Islands). I heard this African-American superman had to fly to Praia in early winter to see what problems he could try and find answers to. I called and asked if I could tag along as secretary-translator. Why not, he replied.

Mike has a long involvement with the Cape Verde community. In my way, so do I. We're all Hope High people. I used to hang out at the Cape Verde haunts on Wickenden Street and Warren Avenue. The stately, romantic mourno music played on, turning our shore city into a real sister to the towns of the archipelago off the west coast of Africa.

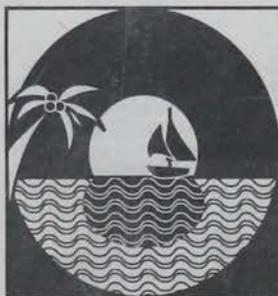
I packed my light handbag, put on my new Joker sneakers that say Ha Ha Ha all over them, tied

up the purple laces. Mike and Mike took off on Cape Verde airlines on a late Monday evening. As we flew into the morning light I read xerox reports to catch a few facts about the island. Two groups lie some distance from each other. People used to have to take ferries across the sometimes turbulent waters. Now you just sit and wait in airports for small planes to prepare to lift you on hour-long flights from city to city. We landed in Sal, which means Salt. Salt mines stretch across desert sands that turn into superb beaches with diamond water.

An oasis from drought and bleak brown crags, our beach hotel held a large pool, and rooms set upon silver sand. Stone footpaths link you up and guide your way to the swimming area. Faucet water and electric power are so scarce that you can turn on the tap or the lamp for only a few hours each day. Cape Verdean drinking water is desalinated, an expensive and complicated procedure. It rained only one day this year. The flooding created a disaster, not a

blessing.

The government has launched a massive reforestation program, to celebrate and symbolize independence from Portugal colonial rule. But the roots of the trees, species imported from America



and Australia, go down and suck well water. The moisture that comes off the leaves gets blown away by sea breezes or hot blasts from the Sahara desert. Is it better to soften the land with foliage, or to let it lie still and hard? Sal serves as the principal tourist island. A few wind surfers and scuba divers come to the Ger-

man resorts and test the resources.

The team of Michael and Michael went on to Praia. Meeting us in Sal and accompanying us to Praia, we were greeted by a magical personage, the chief of protocol secretary for the Portuguese governor fifteen years ago. Toward Portugal the Cape Verdeans feel a love-hate mix. Portugal gave them a language, architecture, and a European, Frenchified sense of form. They liked the Portuguese sense of adventure, but looked down on the lack of administrative vision. Our guide and competent commentator handed us his card. It read, NAPOLEON BONAPARTE. Dapper and slim, with mysterious heavily hooded eyes, he stood straight and graceful in an ivory silk shirt and crisp white trousers. With his straight nose, coffee complexion and oven white smile, he looked like the fine mannered diplomatic personification of the history of all Africa.

Napoleon felt more at ease in French than in English. I had studied in France and liked being

called upon as part of the duo. I called our man Monsieur Napoleon, and he called me Monsieur Professeur. He whispered that Cape Verdean parents liked the names of famous people and hoped to confer the power with the title. He even knew a fellow named Adolph Hitler. He confided that though Cape Verde was poor in farmland, it boasted a wealth of beauty in its women. He touched and kissed the ladies and brought them over for me to compliment in French. "Elle est superbe."

Napoleon carried my bag, opened doors, snapped his fingers for service, swept us through customs, and installed us in special air-conditioned locked lobbies to wait out delays. An elegant old wizard, he cackled and flailed in mock appreciation of our small jokes and delivered proper propaganda speeches about the benefits of socialism.

On one of our inter-island flights between Praia and Mindelo I watched a steward show a pair of visitors to the best seats.

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No Richard Dawson, But —

Family Feud Continues

By Elena Neuman

NEW YORK (JTA) — The family feud between the world's largest Jewish organization and its women's affiliate entered its second phase this week, with B'nai B'rith Women voting to reaffirm its separate legal status.

It is now up to B'nai B'rith International to decide whether it will live up to its Dec. 3 ultimatum that such a decision would end the 92-year-old relationship between the two historically af-

filiated national Jewish organizations.

"The ball is in their court," BBW President Hyla Lipsky said in a statement issued recently. "Our board has stood firm in showing that it will not change the governing structure of our organization, just because B'nai B'rith International has changed its mind about how it wants to operate."

BBI's president, Seymour

Reich, issued a statement in response, saying, "The goal of the B'nai B'rith Women's leadership is clear: They want B'nai B'rith Women to become a separate and autonomous organization, while making it appear that it has been expelled from B'nai B'rith. That is not the case."

Longstanding tensions between the two groups over their relationship worsened on Dec. 3, when BBI adopted a resolution giving the women's group 14 days to rescind an October 1988 resolution that declared BBW a "separate, independent, autonomous organization."

According to Reich, it was a constitutional issue. "The women's leadership ultimately decided that they did not wish to follow the general precepts of B'nai B'rith," he said in a Dec. 7 statement on the issue.

Reich specifically was referring to Section 15 of the B'nai B'rith constitution, which states that BBW's "laws, rules, regulations and policies" are "subject to the approval of B'nai B'rith International or its board of governors."

"We all live in a society of laws," he continued. "If those laws are bad, out-of-date or ill-conceived, we change them; we don't simply state that they do not apply to us."

But according to Elaine Binder, executive director of

"... We cannot maintain a relationship under the gun ..."

BBW, it is more than just a constitutional matter. "We feel that we cannot maintain a relation-

ship under the gun of an outmoded element of the constitution. There's always room for constitutional change," she said in an interview.

Binder feels that BBI, under the guise of a constitutional formality, is precipitating a hostile takeover of the 120,000-member women's group in an effort to bolster its flagging mem-

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Remembering Sakharov



Rabbi Arthur Schneier, left, president of the Appeal of Conscience Foundation, shown with Andrei Sakharov and Yelona Bonner - Mrs. Sakharov - in Moscow in 1987. Schneier described Sakharov's recent death as "an irreparable loss."

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World and National News

Battle Over Menorah Not Settled Yet

by Allison Kaplan

NEW YORK (JTA) — 'Tis the season for menorahs and creches, and that means Jewish groups and municipal authorities across the country are once again entangled in the debate over the constitutionality of religious displays on public property.

Lined up on one side of the controversy is the Chabad-Lubavitch movement, which sponsors large menorahs displayed on public grounds in locations around the world.

Opposing the menorah displays along with civil liberties groups are a number of Jewish organizations who object to any religious display on government property. They include the American Jewish Congress, the Anti-Defamation League of B'nai B'rith and the Reform movement of Judaism.

At the center of the controversy in the Jewish world is the issue of whether a menorah is a religious symbol or if it has enough nonreligious connotations to be considered a secular symbol.

"Chabad has always maintained that the menorah is a religious symbol, but with secular connotations," explained Rabbi Yehuda Krinsky, a Chabad spokesman.

"In its symbolism of the victory of the Jewish people over its adversaries in the time of the Second Temple," said Krinsky, the menorah "inherently symbolizes a universal message of freedom, of right over might,

the miracle of victory of the few over the many, and the righteous over the wicked."

But Albert Vorspan, senior vice president of the Reform movement's Union of American Hebrew Congregations, believes that such a view "belittles" the Chanukah menorah's religious significance.

"Most Jewish groups have opposed Lubavitch, arguing that the menorah is one of the most important and historic of Jewish religious symbols," he said in a statement issued last week.

Cities find themselves in the middle of this debate when Chabad asks permission to put up a menorah and other Jewish groups urge that such permission be denied. Whether cities allow the menorah displays or forbid them, they run an equal risk of finding themselves in court.

Recently Chabad filed suit against Pittsburgh city officials, to challenge their refusal to allow the Hasidic Jewish group to erect a menorah on the steps of City Hall.

Pittsburgh was the city in question in the Supreme Court's *Allegheny vs. ACLU* case last July. The court, at that time, permitted the Lubavitch menorah to stand on the City Hall steps alongside a Christmas tree.

But it ruled that a nativity scene standing alone in the county courthouse implied government endorsement of religion and was therefore unconstitutional.

The Pittsburgh city administration, under the leadership of

Mayor Sophie Masloff, who is Jewish, decided this year that if there could be no nativity scene in the courthouse, there would be no menorah at City Hall.

So, the Christmas tree remains on the City Hall steps, and Lubavitch is in court to force the city to permit the menorah to stand beside it.

"I think it is absolutely ridiculous that after the city spent all that money defending itself (in the Supreme Court case) and the



Supreme Court ruled in our favor to put the menorah up, that they are now turning around and not allowing the display," said an attorney who formerly represented Chabad in the case.

Pittsburgh City Solicitor Dan Pellegrini believes the city has the right to block the menorah display. "No one has the right to put anything on city steps," he said. "They're not a public forum — this is a public building, but the steps and the side of the building are not."

In order to try to avoid the

type of turmoil that the menorah displays have caused in Pittsburgh, groups such as AJCongress and ADL are recommending that local governments not allow religious displays on public grounds. They are urging that religious symbols be displayed on private land instead.

In literature sent to ADL regional directors, the organization's legal department suggested that the ADL leaders remind local officials that while religious displays may be permissible if "accompanied by secular symbols," municipalities are "not required to allow religious symbols to be displayed at courthouses, statehouses and city halls."

The reminder was sent anticipating that "the Lubavitch movement likely will try to erect menorahs at many government buildings this year."

Nathan Lewin, an attorney for Chabad, said that the efforts to put up menorahs are succeeding this year, thanks to the July Supreme Court ruling. He said "a substantial number of communities," including Teaneck, N.J., and several California cities, have agreed to allow Lubavitch to put up menorahs, usually in conjunction with a Christmas tree or another type of holiday display.

One municipal government that appears sympathetic to the Lubavitch position is that of Burlington, Vt. The city is allowing a menorah to be erected, despite a Dec. 12 federal appeals court ruling that the menorah could not be displayed standing alone in a park adjoining City Hall.

Burlington officials say that the menorah will now be displayed alongside a Christmas tree that a downtown business association has decided for the first time to put up in the same park.

John Franco, Burlington's assistant city attorney, said that in order to meet the appeals court's order, the city revoked Lubavitch's old permit allowing the menorah to stand alone, and issued a new one to Chabad. The new permit will allow the group to put up its menorah on Dec. 21, providing it stands beside the tree.

Fanco blames the federal courts for saddling city governments with both unending controversy and crippling legal costs.

And what makes it especially absurd, he said, is that after two years of litigation, the constitutionality of the menorah display has ended up turning on whether or not there is a Christmas tree standing beside it.

Pittsburgh Solicitor Pellegrini also commented on the absurdity of the situation, but said that his city would stand by its decision to display only a Christmas tree.

"What we're getting is constitutional law by interior decorator," Pellegrini said.

He interpreted Pittsburgh's decision to have only a Christmas tree as "our 'interior decorator' saying that this year, we'd just go simple."

(JTA staff writer Susan Birnbaum and Iris Sampson of the Pittsburgh Jewish Chronicle contributed to this report.)

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Inside, Feeling Left Out In Party of Ashkenazim

Reprinted from the New York Times.

by Joel Brinkley

JERUSALEM — A year and a half ago, just before the 1988 elections, Amir Peretz and Eli Dayan were both dynamic and popular small-town mayors and the great golden hopes of the Labor Party, living symbols of Labor's promise to reform.

Mr. Peretz and Mr. Dayan, who both grew up in Morocco before moving to Israel, were at the top of Labor's list of rising young Sephardim — Jews of Middle East or North African background — who would be appointed to positions of leadership in the new Government.

Now both men are acknowledging that they rolled the dice and lost.

Even though they were elected to Parliament, neither of them, nor any of the other new Sephardic faces in the Labor Party, was appointed to a position of even minor importance in the new Government.

Instead, Labor's leader, Shimon Peres, agreed to settle into another coalition with his party's political rival, the right-wing Likud party — for the sake

of the peace process, he repeatedly said. By and large, the Government was made up of the same Ashkenazim — Jews of European background — that have been in power in Israel for decades.

Sitting in the Parliament dining room one recent afternoon, Mr. Peretz slapped hands and joked with his colleagues, but then acknowledged that he had been betrayed. Mr. Peres, he said, "broke faith with the people."

And Mr. Dayan complained: "They said we were going to be the first revolution for the Labor Party, but after the elections, the revolution ended. We see that our leaders speak differently before and after the elections."

In the voting last year, Labor for the first time made an effort to include several prominent Sephardim on its lists of candidates for Parliament. It was trying to capture part of the nation's largest voting bloc — the Sephardim make up 55 to 60 percent of Israel's people — that it had long ago lost to Likud.

As a Sephardic Jew, Mr. Dayan acknowledged back then, "It's very easy to vote for the Likud."

Likud had long courted the Sephardim, and when the bloc came to power in the 1977 elections for the first time, the Government of Prime Minister Menachem Begin worked to set right many social inequities for them.

Mr. Peretz, in an interview before the elections, conceded that he was taking a risk by giving up his position as Mayor of Sderot to run for Parliament with a party that had long ignored or discriminated against his people, most of whom live in small rural towns like his.

And back then Mr. Dayan, the Mayor of nearby Ashkelon, warned: "Israel is making a mistake by not using the Jews who grew up in Arab countries in the peace process. We can be a bridge."

As they became Labor Party candidates, both said, in Mr. Peretz's words, "I hope this time Labor will prove to the Sephardim that it is worthy of their support."

Sooner or later, Mr. Dayan warned, the Labor Party will be sorry. "If there's another election in a year or two, I think Shimon Peres forgets that he is going to

have to go to Sderot and Ashkelon and talk to people," he said.

One of Mr. Peres's proteges explained that "we had to make some hard decisions for the sake of the peace process, and we felt that joining the national unity Government was the only thing we could do to keep the process moving forward."

With the resulting ability to appoint only half the Government's ministers, he added, "some sacrifices had to be made."

"But it was for peace," he went on, "and that's the most important thing."

Mr. Dayan retorted: "Shimon Peres and the Labor Party are making a great mistake if they think they can deal with the peace process without dealing with the root problems of society. If we want the people to support our efforts toward peace, we have to show them we are interested in their daily problems, too."

Mr. Peretz has joined the Labor Party opposition, the group of about 17 Labor members of Parliament who are avowed opponents of the national unity Government and there-

fore of Mr. Peres. Mr. Peretz's original sponsor. In this position, he admits, "regular members of Knesset can just disappear" — locked in an immobile coalition, and opposition members at that.

Mr. Dayan still counts himself in the party's Peres camp. But he does not hesitate to criticize the Labor Party and its leader for what he sees as the party's betrayal of the Sephardim in favor of veteran Ashkenazi politicians. "They don't ask us, they don't invite us to help with the peace process, even though we have roots in both societies," he said. "When the Arabs hear from Israel, why do they always have to hear just from the Ashkenazi extremists, from Likud?"

As Mayor of Sderot, Mr. Peretz was well known as a builder of schools, swimming pools and other public works projects. But in Parliament, he concedes, he now has little to do but wait and hope he is there "when we vote on a peace agreement."

That alone, he says, "helps me get through all the dark hours when I feel I am helpless, when I'm not doing anything, building anything, accomplishing anything."

U.N. Group to Aid PLO

ROME (JTA) — Despite threats of U.S. retaliation, the U.N. Food and Agriculture Organization adopted an anti-Israel resolution calling for closer cooperation with the Palestine Liberation Organization in providing aid to the residents of the West Bank and Gaza Strip.

The organization's biennial governing General Conference adopted the resolution by a vote of 96-2, with only the United States and Israel voting against the measure.

There were 14 abstentions, including Australia and Canada. But virtually all European nations voted in favor.

The resolution was sharply critical of Israeli policies in the administered territories, saying that they "impede the basic requirements for the development of the economy of the occupied Palestinian territory, including the agricultural sector."

"We found the resolution unbalanced in language and political in character," explained Gerald Monroe, the U.S. representative to the FAO.

But FAO spokesman Richard Lydiker maintained that the "overwhelming majority" of member nations "clearly stated that they didn't consider it political."

In Washington, the U.S. State Department reacted with disappointment to the news of the vote. While the administration did not immediately announce any U.S. sanctions against the FAO, it made clear that withdrawing or reducing the U.S. contribution to the agency's \$270 million budget was under consideration.

"We have made it abundantly clear to the FAO leadership over the past several days that passing this resolution would have grave consequences for the organization," a State Department official said in a telephone interview.

"When our delegation returns from Rome, we will be consulting with them. It is obvious we will have to take a hard look at what has happened at the FAO conference."

The official reiterated that "it has been consistent U.S. policy that the PLO should not be the conduit of international assistance to the Palestinians."

The U.S. had threatened to

withdraw its funding to any U.N. agency that enhances the PLO's status.

Another battle of wills between the PLO's supporters and the United States proceeded at the U.N. headquarters in New York.

As the Arab bloc worked to rally support for a resolution elevating the PLO's status in the General Assembly to that of an observer state, the United States lobbied to block its passage.

The resolution, which most equate with U.N. recognition of a Palestinian state, was expected to be introduced during the General Assembly debate on the "Question of Palestine."

The United States has threatened to cut off funds from the general U.N. program budget, which funds the General Assembly, if the resolution is adopted.

In addition, the U.S. ambassador to the United Nations, Thomas Pickering, told reporters that passage of the measure could also threaten the year-old dialogue between the United States and the PLO.

An upgrading of the PLO's status at the U.N. to that of an observer state "would have serious consequences to the peace process in the Middle East and to our dialogue with the PLO," Pickering warned.

"These are very important issues, which should be of more importance to the PLO than the change of their name on a nameplate at the U.N."

Pickering said that the United States is committed to ending the "silly idea that the Palestinians can be declared a state when they have none of the attributes of a state."

When asked about the U.S. stand, Hassan Abdul Rahman, a PLO official, accused the United States of "political and economic blackmail."

He called the U.S. position "unreasonable and immoral" and expressed confidence the resolution would pass.

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Shamir And Sharon Prepare For Battle

by Gil Sedan

JERUSALEM (JTA) — Prime Minister Yitzhak Shamir is looking forward to a showdown with opponents of his peace initiative when the Likud Central Committee convenes, probably within the next three weeks.

He expects the meeting to clear the air and affirm his support by the party rank and file.

The timing of the Central Committee meeting depends on the date set for Foreign Minister Moshe Arens' meeting in Washington with U.S. Secretary of State James Baker and Foreign Minister Esmat Abdel Meguid of Egypt.

That meeting is expected to take place in early January.

Three Likud ministers opposed to Shamir's plan have demanded that the Central Committee convene before Arens' departure for the trilateral parley.

The Washington meeting is intended to lay the groundwork for an Israeli-Palestinian dialogue in Cairo early next year.

It became definite after the State Department's announcement recently that Egypt had accepted Baker's five-point proposal for the dialogue, which Israel had accepted on Nov. 5.

The dialogue is supposed to lead to Palestinian elections in

the West Bank and Gaza Strip, proposed by Shamir and approved by the Cabinet last May. Those elected would negotiate with Israel on Palestinian autonomy in the territories.

Minister Ariel Sharon, David Levy and Yitzhak Moda'i regard the idea as potentially disastrous for Israel.

They failed to block the initiative at a meeting of the Central Committee last spring, but managed to attach conditions to the elections that, if adhered to, would effectively kill the plan.

But Shamir is more confident now of his ability to turn back his opponents. He wields the double power of prime minister and party leader, and his closest ally, Arens, controls the party apparatus.

Nevertheless, both camps will be lobbying vigorously in the various Likud branches all over the country during the next three weeks.

The process could be delayed by the hernia operation Shamir has undergone. The 74-year-old prime minister is expected to spend several days in the hospital recovering.

Shul Arsonist Re-Sentenced

by Elena Neuman

NEW YORK (JTA) — Over a year has passed since Louis Franceschi set fire to Brooklyn synagogue Shrai Torah on the eve of Yom Kippur, destroying six Torahs and shocking the New York Jewish community. Franceschi will now go to jail, but not for the original charges.

The 17-year-old was sentenced recently to one to three years in jail for violating probation conditions.

"After a long, long fight, justice has finally prevailed," said City Councilman Noach Dear. "This criminal is in jail where he belonged to begin with."

Last March, Franceschi was charged with burglary, arson, criminal possession of stolen property and petty larceny. Because the defendant was 15 at the time, he was considered a juvenile offender and was not to be prosecuted in Family Court.

But Brooklyn District Attorney Elizabeth Holtzman felt that Franceschi should be charged as an adult. "Crimes of hatred and bigotry of any kind must be prosecuted to the fullest extent of the law," she said.

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Editorial

A Year Of Crisis In Judaism

by Jacob Neusner

A year of acute crisis in Judaism, 1989 witnessed one single important occasion on which religious reconciliation, rather than sectarian division and strife, defined the focus. In Sao Paulo, Brazil, on June 11 the Jewish community and the Roman Catholic Church joined in conferring the Patriarch Abraham Award in recognition of lives spent strengthening ties of friendship between Catholics and Jews. The awards went to Cardinal Johannes Willebrands, President of the Vatican's Commission for Religious Relations with the Jews, and Dr. Gerhart M. Riegner, Chair of the Governing Board of the World Jewish Congress. Organized by Rabbi Henry I. Sobel, who is the Coordinator of the National Commission for Catholic-Jewish dialogue under the auspices of the National Conference of Brazilian Bishops of Brazil, the event brought as principal speaker Mrs. Jehan Sadat, widow of President Anwar Sadat of Egypt. She spoke on "The Legacy of Abraham: Common Values and Common Responsibilities Binding Catholics, Muslims, and Jews."

Rabbi Sobel commented, "In this way we want to consolidate the beautiful relations between Catholics and Jews in our country and at the same time encourage the Muslims of our nation to join forces with us." "In light of the fact that there are 130 million Catholics in Brazil and only 150,000 Jews, the outreach of the Brazilian Church towards the Jewish community," Rabbi Sobel said, "is noteworthy." Two months later, in Brasilia, this writer addressed the Roman Catholic Bishops of Brazil on the

relationships between Judaism and Christianity in the first century and in our own time, stressing that the two are completely different religions, each with its own system and message for its own world, but for that reason they can learn, also, to reach out to one another in respect. The address completed the cycle begun in Sao Paulo: the Jewish community had honored a Roman Catholic cardinal, and the Roman Catholic bishops reciprocated.

The celebration of Roman Catholic and Judaic amity in Sao Paulo presented a marked contrast with the tensions characteristic within the various communities of Judaism. The Israeli elections of November 1, 1988, produced a strong delegation for the political parties identified with Orthodox Judaism. The Orthodox parties demanded important new advantages as the price for participating in the Israeli government. Orthodox Israelis represent some 15 percent of Israeli society, but because of their strategic position between the leading parties, Likud and Labor, they have gained considerable political preferment, enjoying state support for their yeshivas, exemption from military service for not only Orthodox women but also men in yeshivas, and a complete educational system called "state-religious" under their supervision.

In 1988-1989 the Orthodox parties demanded a revision in Israel's Law of Return so that converts to Judaism by Reform and Conservative rabbis may not receive automatic Israeli citizenship upon their arrival in the State of Israel. The issue was pressed, in particular, by the Lubavitcher Hasidic movement, which is based at 770 Eastern Parkway, Brooklyn, N.Y., but which exercises significant influence in Israeli life through its adherents in that country.

The Movement's Israeli political party won five seats, and a close ally won six more. Taking the view that no governing coalition can be formed without their

support, the Lubavitch authorities made revision of the Law of Return a principal plank in their platform. Powerful U.S. Jewish opposition registered, and the government was formed without a commitment to the change demanded by the Orthodox parties.

A further point of severe contention within Judaism involved the perennial women's issue. While, in the recent past, women achieved equality within Conservative Judaism and were ordained for the first time as Conservative rabbis (Reform and Reconstructionist seminaries have been ordaining women for decades), the rights of women to liturgical equality remained a bitter issue. The issue was joined this year when a group of fifty women came to the Western ("wailing") Wall, the holiest site of Judaism, on March 20, 1989, to conduct worship marking the Fast of Esther, which precedes the festival of Purim. The group observed the rite of separation of women from men and included only women. On that occasion Orthodox Jewish men disrupted their service by throwing chairs, rocks, and bottles over the partition that separated the women from men.

The rabbinical authorities of the Wall had promised the women rights of free access, but these were denied. Other occasions on which women's worship was disrupted or forbidden marked the year. Women have been permitted to pray at the Wall, but meeting as a community, not as individuals, and conducting their service as such, is regarded as unacceptable to the Orthodox. The women had donned prayer shawls and had begun to read from the Torah, and that entry into the primary mode of liturgy elicited strong opposition. The State of Israel did not support the women's right of free access to the holy place; the Jerusalem policy warned the group that they would be arrested if they returned to the Wall and read the Torah again.

The future of Orthodox Judaism separatism in the State of Israel, however, was called into question by Micha Odenheimer, writing in the *Jerusalem Post* on January 14, 1989. He pointed out that the internal structure of Orthodox society was changing because of economic pressures. The reason, he said, is that the very high birthrate within Orthodox will lead "to situations that could shake the institutions and structure" of the Orthodox way of life.

First, women find that they have to take jobs to support their large families and to help their husbands maintain full-time Torah-study in the yeshivas. Second, while creating what Odenheimer calls "an almost hermetically sealed society," that society is finding it difficult to employ its young people. Housing, jobs, educating children — all involve the Orthodox with the secular world and tear down the walls separating the Orthodox from the rest of Israeli society, Odenheimer maintained.

The walls separating Orthodox, Reform, Conservative, Reconstructionist, and other forms of Judaism from one another formed the subject of a stunning observation by Gary Rosenblatt in the *Baltimore Jewish Times*,

February 3, 1989. He pointed out that Orthodoxy in Baltimore "is so defined and confined that many observant Jews can live their daily lives dealing only with each other." He asked whether that is a good thing: "Is there any benefit in Jews of different ideologies getting together on a personal level to engage in dialogue?"

The problem, he observed, is that Orthodox Jews "find it difficult to believe that non-Orthodox Jews can have strong religious convictions and that Conservative and Reform Judaism are not just comprised of people taking the easy way out." Non-Orthodox Jews, for their part, saw the Orthodox as "disengaged from the real world, performing mitzvot [religious duties] and rituals in a robot-like manner without question or conflict." Raising the question in a powerful way, Rosenblatt pointed to the central issue confronting Judaism in 1989: the change in long-term tensions among different Judaisms in the State of Israel and overseas from chronic to acute.

In 1989 an exponent of intra-Judaic reconciliation, Pinchas H. Peli, Israeli Orthodox rabbi and professor of Jewish thought at Ben Gurion University of the Negev, died. Peli was one of the handful of significant figures in Orthodox to address the rest of the Jewish world. In his final article before his death, "A Religious Renaissance: Can It Happen in Israel" (*Moment*, December, 1988), Peli maintained that a religious revival is already happening at the grass-roots level. Even though, he said, "religion is rarely represented by religious or spiritual leaders" but rather "by politicians who differ from their secular colleagues not in their outstanding ethical or moral conduct but merely in wearing a yarmulke [head covering required by Judaism] on their heads," Peli took the position that a religious renaissance is in the works.

He saw three religious developments under way. The first is a reversion to Judaism by young Jews disenchanted with Western culture. The second is a renewal of messianism within Orthodoxy, among people who see the present state of Israel as a "hint of a much higher purpose." The third is the growing strength of the religious parties in politics. These movements struck Peli as not positive, but he found hopeful signs in Israeli interest in Jewish studies and in the Jewish roots of the country.

He said, "If we believe that we live in a unique time in Jewish history, marked by the Holocaust on the one hand and the birth of the State of Israel on the other... we should be ready to start working for Jerusalem," meaning, a movement that would turn the Jews into "a priestly kingdom and a sacred nation." That was Peli's final statement on Judaism and it came in the midst of a year of considerable upheaval — but enormous vitality, marking a time of conflict but renewal and movement.

Jacob Neusner is member of The Institute for Advanced Study, Princeton, New Jersey. He has retired as University Professor and Ungerleider Distinguished Scholar of Judaic Studies from Brown University and resides in Princeton.

Chanukah

Thought For The Week

The idol-worshipping Greek rulers of the Holy Land entered the *Hechal* (Inner Sanctum of the *Beis Hamikdash* — Holy Temple) and defiled all the oils. When the Hasmoneans defeated them, one cruse of oil was found, which evidently had not been touched by the Greeks. It contained enough oil only for one day. The Menorah was rekindled and the oil miraculously lasted eight days, until new oil could be prepared. Chanukah celebrates the miraculous victory over the Greeks which culminated in the cleansing and rededication of the *Beis Hamikdash*.

The purpose of all our festivals is to take the lessons of the ancient events which the festivals commemorate, and apply those lessons to the present day — to the daily life of the Jewish individual and the Jewish community.

First, we see that even so holy a place as the *Beis Hamikdash* can be made impure under certain circumstances, though outwardly remaining intact. Second, in such a case, cleansing and rededication of the Sanctuary can be achieved only through *Mesiras Nefesh*, a self-sacrificing determination to resist the "forces of darkness" without entering into any calculations whatsoever as to "what the odds are" in the struggle. For, since there can be no compromise with an enemy bent on defiling that which is sacred in Jewish life, the only Jewish answer can be *unconditional resistance*, leaving the final outcome of the struggle to the Divine Will. However, it is a perennial lesson of our history that, when we possess the "secret weapon" of the *mesiras nefesh* attitude, the outcome of the battle is never really in doubt.

The ancient events of Chanukah emphasize yet another "fact of life" for the Jew; namely, that in Jewish life, material welfare is always linked to spiritual well-being. Thus, in the case of Chanukah, although the Greek persecution started with a *spiritual* assault, with an attempt "to make them forget Thy Torah and to transgress the statutes of Thy Will," it was soon followed by a policy of robbing the Jews of their material wealth also — and of their children.

Nowadays, as often before, Jews who want to remain loyal to the heritage of their fathers find themselves outnumbered, and endangered by the "forces of darkness" threatening to engulf the world in general and the Jewish world in particular. Nowadays, our "sanctuaries" are the Jewish home, the Yeshiva (Torah-school) and the synagogue. These Sanctuaries of G-d are not immune from defilement, and it still requires the same kind of Hasmonean determination to preserve their purity and holiness. But although the odds may seem overwhelmingly unfavorable, the reward for resistance is more than worth the effort — for, with G-d's help, the outcome of the "battle" is certain to be miraculous, the victory is certain to be complete (spiritually and materially) just as it was in the days of Chanukah.

Submitted by Rabbi Y. Laufer. Adapted from the works of Rabbi M.M. Schneerson.

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Candlelighting

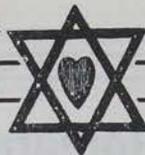
December 29, 1989

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The opinions presented on this page do not necessarily represent the opinions of this establishment.

BaBayit — The Jewish Home And Family



Is December the Real Dilemma?

by Julie Hilton Danan

When Jewish parents consider the "December Dilemma," chances are they aren't worrying about how to celebrate Chanukah or what kind of gifts to give. Rather, the term has become the popular catch-phrase for the range of uncomfortable feelings that many Jews, in particular Jewish parents, experience while most of the rest of the country is celebrating Christmas. It's like the year's biggest party is going on, and we've decided not to be invited. And on top of that we have to tell our children why.

I don't think that we should be so anxious to soothe all of this discomfort with Christmas, because it serves to remind us that, for all of our comfort and acceptance in this best of diasporas, we have still chosen not to live in our national homeland, Israel. All year long we may feel totally at home, but once a year we're reminded that it's still *galut* ("exile"). Ironically, it may be Christmas more than Yom HaAtzmaut which reminds us of this fact.

The December Dilemma is just the most obvious manifestation of the larger dilemmas we have to deal with as American Jews. The more involved we are in the general society, the more we are going to feel the tension at this time of year. Not only Jews who live in Israel, but those who live in densely Jewish enclaves, work within the Jewish commu-

nity or send their children to Jewish day schools will be much more insulated from the Dilemma than those who are more immersed in the general society. It's all part of the bigger issue of how we balance our lives between particular and universal, between our identities as Jews and our identities as Americans.

I do think that the most problems with children and Christmas arise when Chanukah/Christmas is one of the rare times of year during which children feel that they are Jews. If a child's main experience of Judaism is that she or he doesn't have all that fun on Christmas (and Easter), then being Jewish is defined only in negative way.

I can't stress enough that the time to bolster our kids' Jewish identities is back at Purim and Simchat Torah, and every week of the year on Shabbat. Don't wait for December. When family observances revolve around the Jewish calendar, we know who we are, not just who we aren't.

There is a less palatable factor at play here, too. The Judaism most families observe places few restrictions on children's lifestyles — until December. If you can eat exactly what your non-Jewish friends eat and spend your Saturday mornings the same way they do, then aren't you more likely to resent it once or twice a year when suddenly you can't have or do something fun just because you're Jewish?

Children in homes with more intense Jewish observance, including the discipline of some of those unpopular "thou shalt nots" *all year 'round*, are far less likely to rebel at not having a Christmas tree. Some amount of restrictions (related to kashrut, Shabbat, etc.), can have a very positive effect on children's Jewish identities, provided that Judaism overall is perceived in an affirmative and meaningful way.

Children should be taught that, despite its contemporary secularization, Christmas is a sacred religious holiday for our Christian neighbors. To appropriate their observances in our homes is a trivialization of both of our faiths. On the other hand, going to the extreme that some Jewish families do of acting as if Christmas didn't exist is unrealistic and can even be counterproductive. Hopefully, we are secure enough in our identities as Jews that we can attend a neighbor's Christmas reception or see their holiday decorations without feeling threatened. Likewise, we could feel comfortable inviting them to see what Chanukah (or Sukkot or Passover or a Bar Mitzvah or baby-naming) are about.

Of course we all know that Christmas doesn't belong in public schools, and that including a token Chanukah element merely puts Chanukah into unfair competition. Any December celebrations in public schools *should* have a secular orientation, like "winter carnival." Or a unit on "holidays around the world," could introduce children to the many ways that people of different cultures celebrate their special times.

However, the reality is that most public schools *do* incorporate so-called "secular" Christmas symbols like Christmas trees, reindeer and Santa Claus. And most Jewish children and their families take a certain amount of this in stride, with a note to a teacher or a brief conference usually proving sufficient to alert the faculty to one's sensitivities. And some parents — no matter what their organizational leaders prefer — are willing to accept a few Chanukah decorations for balance. But if situations arise where a teacher reads from the new Testament, displays a creche scene, chides a Jewish child for not singing *Silent Night*, or otherwise seriously infringes the separation of Church and State, then it is time for parents to take action. If the school administration is not cooperative, the Community Relations Council of the local Jewish Federation is usually the best place to turn for help.

In Israel, Chanukah is still more or less the minor Jewish festival that it was for centuries. Here in the U.S., it is assumed by many people to be "the" Jewish holiday because it takes place alongside "the" Christian holiday. That notion has always frustrated me, and I've tried repeatedly to explain that Chanukah has "nothing to do" with Christmas.

Yet what could be more appropriate at this time of year than the message of Chanukah — rededication to Judaism in the face of overwhelming pressure to conform to the majority culture? One of the ongoing miracles of Chanukah is that, generation after generation, we continue to do so.

Illiteracy Plagues America

Report Says Education Gap Is Widening

(News USA) — Over 23 million Americans are functionally illiterate — unable to read a street sign or a headline in this newspaper. Another 37 million people are marginally illiterate, unable to read instructions in a workplace manual.

These trends are among the major social forces discussed in a new United Way of America report, "What Lies Ahead: Countdown to the 21st Century." The report presents the implications of illiteracy and many other significant trends affecting our society.

Although all 50 states have adopted some type of education reform since 1983, much more needs to be done to insure Americans are prepared to become productive and competitive members of the workforce.

There is a continuing educational gap between white Americans and members of some ethnic groups. Among the population aged 25 years and over, 77 percent of white Americans are high school graduates and 20.5 percent are college graduates; among blacks, the corresponding figures are 63.4 percent and 10.7 percent; among Asians and members of other races, 78.4 and 33.4 percent; among Hispanics, 50.9 percent and 8.6 percent.

Many Behind

Between 1976 and 1986, total college enrollment grew by more than 1 million students, while enrollment by black males fell by 34,000. It is thought that the decline occurred, even though black students have been completing high school at an increasing rate, because a significant number of black males are entering career vocational schools rather than colleges.

The national high school dropout rate continues to hover

around 30 percent. Dropping out of high school is strongly linked to social problems: 62 percent of all prison inmates are dropouts, and more than half of all welfare families are headed by high school dropouts.

Educators estimate that nearly a third of the nation's children entering school deal with a serious socio-economic problem: they live in a single-parent household, or have a poverty-level family income; have non-English-speaking parents; or are members of a minority group with a pattern of below-average academic achievement. For these students, school is likely to evolve into community social-service centers.

Everyone Affected

Clearly, the dimensions of the issues cut across every aspect of American society. Finding new ways for government and business to work together with health and human service organization to address the human impact of trends like these is a top priority for United Way.

To develop successful models to solve the illiteracy problem, United Ways and local literacy programs are developing many innovative programs. One program supported by a \$700,000 grant from United Parcel Service will develop models to teach adults to read using the latest technology.

"What Lies Ahead: Countdown to the 21st Century" examines nine major trends affecting society. It is the fifth in a continuing series of reports designed to focus on challenges facing the nation's health and human-care organizations. For a copy of the report, write United Way of America, Dept. PR-2, 701 N. Fairfax St., Alexandria VA 22314-2045.

Talk Isn't Cheap, But It Sure Pays

There May Be Big Money Hidden In Your Mouth

(JNS) — "There may be big money hidden in your mouth," say Dottie and Lilly Walters whose International Speakers Bureau sends speakers worldwide. *Newsweek* recently reported one hour speaker fees from \$10,000 to \$50,000.

"Celebrity speakers earn astronomical fees," say the Walters, "but anyone with something important and valuable to say, who says it well, has an asset that is capable of bringing in a lot of money when marketed to the right audiences."

Dottie Walters is a case in point. Now a world-class speaker, she began with no car, a rickety stroller, two babies, a borrowed typewriter and a high school education. She is president and CEO of four corporations, officer of several associations, author of numerous books, from *Never Underestimate the Selling Power of a Woman* to her new insiders handbook, *Speak & Grow Rich*, co-authored with daughter Lilly. The new book, an "easy reader ride to speaking success" is published by Prentice Hall/Simon Schuster, with a foreword by Earl Nightingale.

"People don't realize the valuable knowledge they have,"

Walters says, "The meeting business is booming everywhere. Successful speakers focus on specific audiences, presenting a valuable topic that is wanted and needed. When they market themselves correctly, the financial return is unlimited. Many earn \$800,000 per year and more, speaking worldwide, all expenses paid."

While the *Speak & Grow Rich* book is available at local bookstores, you may order Dottie Walters' Speaking Career Package which includes: 1. *Speak & Grow Rich*, six cassette audio album; 2. *Sharing Ideas* magazine one-year subscription; 3. Cruise Ship Speaking issues; 4. International Directory Bureaus & Agents (Value \$279) — All for \$149 + \$7 handling. Mention this newspaper, and you receive a free gift with your order, a hard-back copy *Speak & Grow Rich* book (\$19.95 value). Credit Card orders 800-438-1242; 818-335-8069, P.O. Box 1120, Glendora, CA 91740.

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Time Out

"Turning Around" Israel's Marginal Youth:

Submitted by the American Jewish Joint Distribution Committee.

For the 8 percent of Israeli adolescents who are estimated to have dropped out of society, and who are neither working nor studying, an experimental educational project developed by JDC-Israel is offering new hope.

Initially developed in partnership with government ministries and the Jerusalem municipality, the project is known by its acronym — MIFNE — which is the Hebrew word for "turnaround." It is a fitting way to describe this effort to help troubled adolescents gain the educational and social skills that will enable them to literally "change direction" and re-enter the mainstream of Israeli society.

Moving from diagnosis through special learning, treatment, and placement programs, the project's unique approach makes the youngsters believe in themselves once again, giving them the confidence to fit back into a regular high school or a vocational training and employment program.

Figuring that in an increasingly technological world, it would be technological skills that would help troubled youngsters the most, installing five computers was one of JDCV's first undertakings in developing MIFNE. Established wisdom said that youngsters like these would vandalize the machines within days. But three years later, the computers are still in perfect condition. And they have more than proved their effectiveness — both as teaching tools and as a

boost to self confidence, by giving the youngsters an opportunity for real attainments.

According to JDC President Sylvia Hassenfeld, "MIFNE is now starting to spread national wings. MIFNE-Jerusalem was always seen as a pilot project, an experimental first step. This year, MIFNE moved south. Fortified by the experience gained in Jerusalem and using teachers trained there, a second center has been opened in Beersheba. It will work with the municipality and the AMAL and ORT educational networks to adapt this project to the needs of the Negev communities."

"Dozens of schools across Israel are already using educational programs developed by MIFNE," according to JDC Executive Vice-President Michael Schneider. "The MIFNE network has developed into an extended partnership of all those involved in caring for this fragile population," he continued, "with efforts now underway to adapt the learning aids developed at MIFNE-Jerusalem to informal intervention frameworks nationwide."

"Because people can see we're succeeding," said MIFNE-Jerusalem Principal Rami Sulimani, "we're exploding the adage that it's not worthwhile to spend money on kids like these. JDC said it was worthwhile, and developed a new concept and a new environment to prove it. Now people working with 'marginal' youngsters in Israel and in many parts of the world come to see how we do it."

Chickens Fly to Japan

MIFFLINTOWN, Pa. — Friday, December 1, 1989, marked the first shipment of Empire Kosher Poultry Inc.'s own Hamilton breed of poultry chicks to Japan from Kennedy Airport in New York.

The chicks are the result of extensive genetic research and development at Empire Kosher's Hamilton Breeding Farms in central Pennsylvania. Completed only this year, the facility consists of three "grandparent" houses, one multiplier house, one pedigree house, and one research house. The operation is under the supervision of Dr. Manouchehr Katanbaf, general manager and chief geneticist.

Dr. Katanbaf is a graduate of Virginia Tech, where he received his Ph.D. in Genetics, and of the University of Western Kentucky, where he received his Master's Degree in Agriculture. He has completed extensive specialized research on the reproduction and genetics of chickens and is the author of numerous articles in professional genetics and poultry journals.

Empire Kosher, the world's largest producer of kosher poultry, is one of few totally integrated poultry facilities in America. Due to the restrictions of Jewish Dietary Law, all breeding, hatching, growing, and processing are controlled directly by the company. Its breeding facility, headed by J. Ronald Swanger, Executive Vice President of Empire Kosher, has operated from the company's main headquarters in Mifflintown, Pa., since 1970.

The new, expanded facility in

Newton Hamilton, Pa. will concentrate primarily on genetic research toward improving the breeding and production of kosher chickens of the strain formerly known as "Penobscot." The Penobscot pedigree was purchased by Empire Kosher from the Bayside Enterprises, Inc., Belfast, Mass., in May, 1988. The new strain will be known as the Hamilton breed.

Ground was broken for the Hamilton Breeding Farm on June 1, 1989, and the facility boasts the most modern equipment in the poultry industry, said Swanger. Hamilton Breeding Farms is expected to show steady growth as the breeding operation continues to expand in the search for the "ultimate chicken."

Adding the Hamilton Breeding Farms to Empire Kosher's integrated poultry process is a major commitment by the company to the future of the kosher poultry industry. Empire Kosher, the leader in the kosher food world, has been serving consumers with top quality, strictly supervised poultry and foods for over fifty years.

When you send a wedding or engagement announcement, why not include a photo? Black and white only please.

Is Belly Dancing Kosher?

by Cathrine Gerson

JERUSALEM (JTA) — Three of Israel's best legal minds are mulling over the question of whether a belly dancer's right to a living can be pre-empted because her performance offends the sensibilities of a kashrut supervisor.

Justices Gabriel Bach, Theodor Or and Shaul Aloni of the High Court of Justice spent time hearing arguments on whether belly-dancing is kosher. They will rule at a future date.

The Israel Civil Rights Association brought suit against the Jerusalem Rabbinical Council on behalf of American-born belly dancer Ilana Raskin. She claimed that her bookings at hotels, restaurants and wedding halls began to plummet a year ago, when the rabbinical council threatened to withdraw the kashrut certificate of any establishment that hired her.

The council has the exclusive authority to issue the certification to public and private eateries, which must employ a kashrut supervisor during business hours.

The civil rights association's lawyer, Netta Ziv-Goldman, urged the court to advise the public that kashrut rules apply to food, not entertainment. The type of artist an establishment hires should not be the criterion for granting kashrut certificates, she said.

Lawyer David Kirshenbaum, representing the rabbinical council, argued along different lines. He said it was impossible for a kashrut supervisor to fulfill his professional and religious duties in a dining room where a belly dancer is performing, because he is forbidden to be in the same room with an immodestly clad woman.

The Luxury Train

By Tim Hackler

All Aboard! It was a sad day for American train buffs when those words were last heard for the once-great Twentieth Century Limited, unceremoniously retired from service 22 years ago. It marked the end of luxury train service in America—until now.

On Nov. 15, 1989, luxury train service returned to America with the inaugural run of the American-European Express. The American-European Express is the brainchild of Florida entrepreneur William F. Spann, working in conjunction with the owners of the Zurich-based Nostalgie Istanbul Orient Express, long considered the world's premier luxury train.

Six nights a week, American-European Express trains travel overnight in both directions between Chicago and Washington, D.C., and the owners already are considering additional routes. Each train offers sleeping cars with private bedrooms, drawing rooms, master suites and showers; a club car with entertainment on a baby grand piano; and a dining car that features gourmet seven-course dinners and four-course breakfasts served with silver, china, crystal, and damask linens.

Americans have nostalgic memories of the great luxury trains that crossed the country in the first half of the 20th century. Trains like the Twentieth Century Limited that ran between New York and Chicago — possibly the most famous luxury train in American history. Or the Broadway Limited, Pennsylvania Railroad's answer to the Twentieth Century Limited, which maintained a nearly identical schedule and similar ser-

Other luxury trains included the Panama Limited, the Illinois Central train to New Orleans; the Super Chief, an Atchison,

Topeka and Santa Fe train that ran between Chicago and Los Angeles; and the California Zephyr, a deluxe train that ran between Chicago and San Francisco.

But the American-European Express aims to do these trains one step better. According to Spann, "The American-European Express will offer more luxury, more comfort and a higher standard of service than has ever been offered on a regularly scheduled American train."

Most of the train's cars were built in the 1940s and 1950s. Abandoned over time, they became boxes of steel and rust until American-European Ex-

"I Touch the Future. I Teach"

by Isaac Klausner

According to a Talmudic statement, one learns much from teachers and colleagues, but most of all he learns from his students. Christa McAuliff said in few words: I touch the future. I teach.

Teaching may be compared to a beam of sunlight. It gives a true picture of the world and at the same time it makes life possible; it warms, heals, gives hope and pleasure. Likewise, teaching discovers, explores, improves, explains, and makes life enjoyable and fun. It raises the student intellectually and emotionally.

Teaching requires much more than good marks of a good college. It also demands more than good and noble intentions. It demands a passion for learning and for teaching, and genuine love for children. It demands lots of patience, flexibility, tolerance and ability to empathize.

What a great feeling to watch students mature. Students will always remember their beloved teacher.

press completely rebuilt and refurbished them at a cost of about \$1 million each. Mechanical and electrical reconstruction took place in Milwaukee, Wis., and St. Louis, Mo. The inte-

City, Fla., using Honduran mahogany paneling, brass and European stamped leathers.

For more information on the American-European Express, call 1-800-677-4233, toll free. **il**

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Around Town

by Dorothea Snyder

Breathing Some Light

Marcia Spindell, expressive therapist and experiential psychotherapist.

"What's amazing is that no matter how dark or horrible the lives people are living, when they're presented with an opportunity to create, it gives them some control and some decision making without having any expectations to fulfill. Creation has no expectations. That dark side starts to breathe some light. Our hope for the children is that whether they come once or six times or 20 times, that one experience with us will grow like a seed. At least, we're presenting a creative opportunity for the kids to experience another side of life . . . not just the dark, horrible, homeless, abusive, substance abuse side of life."

HIS Fair Lady

My Fair Lady director James Hammerstein, son of Oscar Hammerstein III.

"Everybody in my family started as assistant stage manager and stage manager. We all learned the theatre from behind the curtain, calling cues and doing all that kind of work. I tried being a producer first, and found I didn't like that. I hated managing money and publicity. I was more attracted to being a stage manager. I became known as a stage manager who directed the understudies and kept the shows up well. From there, I became a director, which was the obvious thing for me to do."

They Carved A Niche

At Meeting Street School with the woodworking group, volunteers, clients from the Adult Comprehensive Day Care Center at the Jewish Home, and Jewish Home residents who had brought a new batch of hand-crafted toys and joys to the children at Meeting Street School.

"The volunteers are the kind of people whom I never have to call to come. If they're ill, they call. Other than that, they're at it Tuesday mornings, week in and week out. It's no task. They get more out of it than giving their three or four hours. They get such a great feeling from what they do. They love what they're doing!" *Abbott Lieberman*

It Could Never Happen To Me

A speech by Betty Levinson, attorney and partner, Levinson, Mogulescu & Kaplan, New York City, at the Greater YWCA's Outstanding Women's Luncheon. Attorney Levinson's client is Hedda Nussbaum.

"Many battered women, like Hedda, create a big smokescreen. Their most important task is covering up and protecting the men. One reason I was asked to come into the case is that I've been representing battered women for years.

"If we do nothing about domestic violence, nothing will change. It's been going on a long time. Unfortunately, like in many other areas of social tragedy, it takes real horrible events such as the death of Lisa Steinberg to force our attention on the problem."

Realization of a Dream

Project Renewal at Congregation Beth Shalom

Heavy clouds had no chance to dampen the spirits of Dr. Joseph Fishbein and Malcolm Bromberg last Sunday morning, for late that afternoon *Project Renewal* ceremonies were scheduled at the synagogue on Rochambeau Avenue in Providence. "Rain means good luck," they both agreed, proudly showing me the bright spacious vestibule of Congregation Beth Shalom.

"We're now in the throes of making what was a dream come into reality."

Day Of Remembrance

Providence's Holocaust Remembrance Program.

"After being liberated, those of us who survived made an oath, promising that we would go to the far corners of the earth to tell and retell the story of the Holocaust."

In a voice trembling with emotion, Joseph Schwartz addressed 250 Providence Public School students in the City Council Chamber during the City's Holocaust Remembrance Program. "We must devote the rest of our lives to rid the world of bigotry, prejudice, and hatred."

Two Women Of Valor

Mother and daughter honorees, Chaya W. Segal and Geraldine S. Foster, who were recipients of the Community Service Award by the National Council of Jewish Women in Rhode Island.

"Chaya Segal has taught all of us an example of *rachmones*, compassion, and *tzedekah*, giving of oneself in a righteous and loving manner. Mrs. Segal's motto is 'I love people. To be able to help people is the greatest blessing in life. To be able to teach children is the greatest pleasure.'" *Rabbi Leslie Y. Gutterman*

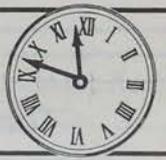
"Teaching for Gerry is indeed an act of giving, for she leaves a bit of herself with every student whom she teaches. She accomplishes wonders with wisdom, petulant wit and dignity. Because she knows life is a precious gift, she uses it to the fullest." *Roberta Holland*

Summer's Shining Knight

A respite from culinary endeavors

The cat is going crazy from all the whiffs curlicuing through the air. He's turning his nose up at Friskie's Buffet. Well, Batman may be up front in filmdom, but my summer's shining knight at the grill is my hero! Thanks Harvey!!

Retro 89



Senior Viewpoints

Chatting with the Seniors at the Jewish Community Center's Kosher Mealsite. "The weather never bothers me. I always say that if the weather were the only thing we'd have to complain about, we would be very fortunate people. It bothers me to see pregnant teen-aged girls and abused people. This is not the world that I am used to . . . not that the world is perfect, not that the world is all bad. I can't complain because the world has been treating me right. The only thing I regret is that I left my family in Russia when I was very young. I was 15, the oldest of six children and my mother's pride and joy." *Anna Melamut*

Herta Hoffman Honored

The Outstanding Citizen Award presented to Herta Hoffman by International Institute at Metacomet Country Club.

"I most humbly accept this honor, but I would be very much amiss if I didn't tell you I was only able to do all those things with the help, understanding and sharing of my dear husband Bruno, who passed away last year. I also think tonight of my parents who perished in Auschwitz. When we were losing hope in Vienna, our mother taught us to keep the doors open for anyone in need, proving to us how much better it is to give than to receive."

Week of Remembrance

A touching account of Lotte (van Geldern) Povar's return to Karlsruhe, Germany, where she was born as a Dutch National. She and other former Jewish Karlsruhers were invited by the city government for a week to be reacquainted with the town and each other.

"My hesitation, my trepidation in approaching this unbelievable emotional experience, were shared by all who had accepted the invitation. They came from almost all corners of the world, from Australia, from the South American countries, from Israel, Canada and the United States."

"As teenagers, my classmates carried their most treasured possessions to air-raid shelters and back. Among these were pictures of our school years, which they were now able to show me. We talked and talked, and promised to keep in touch.

"I felt deeply honored when our group of 600 chose me to give the farewell speech of thanks and appreciation at our final banquet, both in German and English."

She's The Heart

Story of Naomi Halpert, Camp Jori's nurse for the past 17 years.

"She's probably one of the few people who really listen to you. She's a good-hearted, sensitive caring person. The kids' health is always primary to her. She takes super care of them. She teaches kids right from wrong, which we do here, and in today's day and age, it's hard to find someone as reliable and as dependable as she is, not only in nursing, but in every other way." *Marshall Gerstenblatt*

"She finds something positive in everyone she sees. She loves the simplest of things and all things. She's an incredible human being. I never met anybody like her. When they say they broke the mold, you got it. I don't think there was a mold. I think she was hand-carved." *Barbara Gerstenblatt*

They're Beautiful

Arline Greenberg, reflecting upon her years as a kindergarten teacher in the Warwick schools.

"I just love that age group! They're very honest! They're beautiful! They come in with their eyes so wide open and so eager to learn. You see the growth so much more at that age than at any other age, I think. When you meet them in September and they leave you in June, the growth is just phenomenal . . . just watching them and seeing the smiles on their faces and seeing how much they enjoy school."

Saving Children, An Act of Supreme Humanitarianism

Establishment of the Walter Suskind Memorial Fund at The Wang Center.

Until a year ago, the name and life of Walter Suskind were only known to the hearts and minds of the people of Amsterdam and to Dr. Maurice Vanderpol and his wife Netty of Newton, Massachusetts. For the past 10 years, the Vanderpols have been deeply committed in finding a way to commemorate the heroic deeds of Walter Suskind.

The Vanderpols were born in Amsterdam, and as teenagers, were inspired by Walter Suskind and his co-workers, who during the German occupation of the Netherlands, risked their own lives daily to rescue 1200 Jewish children. During his lifetime, Walter Suskind's bravery was known only to members of the Resistance Movement.

I-Catchers

Two young entrepreneurial brothers who opened a wearable art emporium in Newport last April. Since then, they have begun to branch out to other states.

"We're still young and we can bounce back and do anything. It's the people who come into the market with ideas and innovations who do well. If you're just like anybody else, you don't stand apart. Our clothing is set apart." *Andy and Rob Kagan*

She Had High Standards

Playwright Alfred Uhry of *Driving Miss Daisy* fame.

"My grandmother was very strict. But I'm grateful for that. Having been a teacher, she had high standards about learning. She was very much of her own time. To my grandmother, the things that really counted were doing well in school, being honest and very disciplined. These are still pretty good values."

Inside The Cape Verdean World

(continued from page 1)

He then escorted them out before anyone else. I resented it ever so slightly. Mike van Leesten has very long legs and big feet. He hated being crowded and bent. On the next flight, we were given the widest seats and accorded the same fancy courtesy we had envied. Napoleon accomplished these small miracles of detail quietly, swiftly. He hovered with theatrical anxiety over our traveler's complaints. I put his cool hand to my forehead when I had a day's fever and indigestion, and leaned on his good counsel.

The central hotel in the capital city of Praia looked better from the outside than it felt within its stifling rooms. Rugs and blankets, frayed and pilling, of a mousy hue, hold fleas. Air-conditioners lie useless and inert, bearing mottoes that read Do Not Touch. If you slide open the windows mosquitoes drift in. Toilets will not flush during afternoon hours. Lights blink off in blackouts. For relief I jumped into the hotel pool. Next morning I found it had been emptied out, just a dry pit. Without power for refrigeration food goes bad. The morning coffee tasted tepid. I didn't mind much, the inconveniences add a thrust of challenge and glamorous austerity. I saw no tourists, only business people and government representatives from Angola, Senegal, and West Germany.

I got a rush of positive pleasure from the chaos of clerks behind counters lined with stuffed, polished tortoiseshells. Checking us in and out, they crossed our passports, room keys, and names on bills. I found myself shifting from Michael Fink into van Fink, and then I stole Mike's middle name and became van Smith. Mike turned into Steven Fink. Our receipts spell out a record of metamorphosis.

Napoleon would briefly vanish and reappear with a day's itinerary better suited to Mike's needs than to my own. Mike's requests were easier to set up. He only wanted to meet ambassadors, governors of banks, heads of industry, ministers and mayors.

I sought a garden. I also wanted to track down people's family roots to check out where Cape Verdeans had been assembled from, slave and slavetraders, refugees and adventurers, sailors and settlers. Like Rhode Islanders, they mixed a brew from everywhere. I pursued poets and potters. I hunted for the right gifts for my wife and children.

Using my French and a few Portuguese phrases, I spent the morning and afternoon hours with Mike sitting at low tables sipping mineral water elaborately served to us in tall glasses with straw lids on top to keep off the flies. Or tiny demitasse cups of coffee from plantations on the volcanic island of Fogo. I tried to hide my Joker sneakers out of view. Between sessions, Napoleon would drive us to lunch at secluded country inns on the top of the hills. The mountains start out dark, bare and empty like the great American desert, a moonscape. As you mount the terraced rocky canyons you feel the air lighten and the tone of green spread until you are in another world. Women and children carry bundles of faggots, bunches of green bananas upon

their heads, or cans of goods. Kids play with tiny black pigs and burros that run free round houses and alleys. A pair of cows lie in shelter under a tree that takes the twisted shape of the wind and holds close to the ground like a bonsai tree in a Japanese clay pot. Chickens cackle and scramble.

We took a lunch of goat meat and rice, with a shot of grog, a sugar cane liqueur. The table was set in an African hut with open slatted roof and sides. Small black and white finches flitted among the bamboo branches. Kids bleated, piglets grunted, not in pens, but lightly roaming, or sitting at rest. Napoleon wanted me to stroll in the gardens of a nearby ophanage. Cactus and flowering shrubs were contained in terraced beds.

Though economic advisors counsel beans and legumes, the people stubbornly maintain a tradition of corn. During endless droughts the stalks die and are gathered as fodder for horses. I asked, didn't the Narragansetts intermarry with the Cape Verdeans and share the secrets of a similar economy of fish, corn and beans? You put a fish carcass among the rows to improve the soil.



Today's fishing reaches a much higher scale, it is the hope of the economy. We were wrapped in sheepskin coats like visitors to Tibet to see vast halls of frozen fish of every species. We spent a whole afternoon shouting over the din of heavy machines producing the local beer, trying to make out the German accented English of the director of the Ceris beer industry. The last of our office visits took place in a blackout. The manager of the export/import bureau received us with gift-wrapped oblong parcels. When I opened mine, I thought it was a photo album. Michael set me straight. Each time we were ushered into a room, the usually young official would hand us a card and extend an arm to accept ours. I don't have a card. I should have thought of that formal courtesy. The customary exchange seemed to confer a proper sense of purpose, a comfortable air of decorum. You need to store the cards and have easy access. You leave the folder open upon your office coffee table.

A pair of blond Peace Corps girls invited us to spend some time. They serve as informal consuls. We drove to the mountain crests over a scary curvy road. Lissa told me that a lone geologist, botanist or ornithologist will climb the cliffs in search of a rare flower, bird or rock. Certainly the view was strange and spectacular. Desert, oasis and shore formed levels of color like patterns upon a loom. Lissa took me to a handicraft museum to meet local artists and artisans who work in attached studio schools. The weaving tradition

has been reduced, or elevated, to the status of a national honor. The images woven show the same melancholy as the local guitar music. Immigrants fleeing poverty leave behind the fish of memory, symbol of their true past. I admire the fact that artists tell not just their own private story, but that of a whole people.

In the evening, Napoleon asked me, "What do you wish? What can I do for you?" He spoke like the genie from the bottle washed up at the shore in British forties fantasy. If you can have anything you choose, then what are the limits of your desires? I put it out quite straight. "I want to hear the mournful music, the lyrical siren voice of the islands." Napoleon walked us over the cobbled streets to a small downstairs nightclub called simply, "Pianobar." A young man sits at the upright and starts to tease out slow, sweet chords that gradually take on the lilt of the waves that lap the sands. A refrain of regret, a tone of lonely longing, a phrase of French formality. How can you put into flat words the shapes of music? Napoleon kept shifting from my side of the benches to Michael's. He told stories about each song. He acted

I am told there are monkeys but people hunt them down as garden thieves. They are feral remnants of colonialist parlor pets. Wretched naked little dogs, tiny, old looking, infinitely humble, crouch in the streets.

The day of our departure dawns early, but the morning and early afternoon hours are wasted away upon the plastic upholstery of the waiting rooms at the airport. We are a group of visitors but not tourists. A beefy fellow from Texas holds forth giving the lie to all the sweet talk I've been getting from Napoleon. He tells us a candidate for president was murdered by gunshot in broad daylight. The infant mortality rate soars sky high, but no one talks about it. That mosquito in your room may have given you malaria. I hope you didn't rinse your toothbrush under the faucet. Watch out. The traveler's indigestion you had might signal a fatal form of dysentery. The country has enormous problems of corruption despite the rhetoric of revolution. Don't believe everything you hear in the quiet offices. Watch your ears, those hotel pools are foul. You can go deaf from a dip.

I thrive on contradiction. I'm not as much an optimist as Michael. Mike thought they should arrest the guy. I thought it made our long wait more dramatic. Over the couch we sat on hung a portrait of the president for life. I went to lie down for

forty winks in the slight breeze from the window opposite, looking over the air strip. Napoleon stepped out for a moment of private contemplation. An armed guard sharply told me to sit up! The president uses this sofa when he travels by air.

Michael also knew how to use hours of waiting. If we sat on a hotel terrace waiting for a car to fetch us, he would lean over and watch a group of boys sneaking into the central square, built in the Portuguese Mediterranean style. A bandstand holds a high corner. A dry fountain lodges at the opposite end. A strip of acacia trees defines the center. He called my attention to the action there. The kids eye the sidewalks to check out cops. Then one ventures to kick the tree and make it throw down the seed cases, which they ate like candy. A friend with no legs rolled his chair and flung himself out of it. He pounds the trunk with his fists to get at the forbidden fruit. He can't manage. A

(continued on page 16)

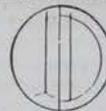


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Your Community

RISD Events

Lecture. Marcia Tucker, founder and director of the New Museum of Contemporary Art in New York City will speak as part of the Arts and Humanities Lecture Series on Wednesday, January 10, at 7 p.m. RISD Auditorium, Canal Street at Market Square.

Friends of Art Lecture. This group of aspiring collectors learns from assistant curator of Decorative Arts Thomas Michie what and how to buy in this second lecture of the Beginning Collector Series on antique furniture on Thursday, January 11 from 6-8 p.m. Museum of Art, 224 Benefit St. For information on Friends of Art, call (401) 331-3511, ext. 110.

Gallery Program. The poetry series "Suitable for Deframing" continues with readings by Donna Dailey and Cleveland Kurtz in honor of Dr. Martin Luther King, Jr. Day on Sunday, January 14 at 3 p.m. Museum of Art, 224 Benefit St.

Exhibitions

Museum of Art, 224 Benefit St., Providence. Hours: Tuesday, Wednesday, Friday and Saturday 10:30 a.m. to 5 p.m.; Thursday noon to 8 p.m.; and Sunday 2 to 5 p.m. Admission: \$1 for adults; 25¢ for children 5-18; free for children under five. Voluntary admission donation on Saturdays and Thursdays from 6-8 p.m.; members admitted free of charge upon presentation of a membership card.

The Art of the Poster, 1870-1920 through February 4. A survey exhibition tracing the development of the poster as a vehicle for advertising and propaganda.

Over 50 posters ranging from Jules Chéret's innovative use of color lithography in the 1870s to the works of Henri de Toulouse-Lautrec, Theophile-Alexandre Steinlen and Albert Sterner represent the highlights of this golden age, which continued through World War I, when artists such as Joseph Pennell and Frank Brangwyn turned their attention to making public art for the common cause.

Woods-Gerry Gallery, 62 Prospect St., Providence. Hours: Monday through Saturday 11 a.m. to 4 p.m.; Thursday 11 a.m. to 7 p.m.; and Sunday 2 to 5 p.m.

Early Graduate Exhibition, January 5 through 14. Students graduating in the fall of 1989 will present work in all media.

Sol Koffler Graduate Student Gallery, 30 North Main St., Providence. Hours: Monday through Saturday 11 a.m. to 4 p.m.; and Sunday 2 to 5 p.m.

Glass Department Graduate Student Group Show, January 5 through 14.

Graphic Design Gallery Design Center, 30 North Main St., First Floor, Providence. Hours: Monday through Friday, 8:30 a.m. to 4:30 p.m.

History of Graphic Design Posters, January 1 through 31.

Bond Raffle Winners

The South Providence Hebrew Free Loan Association's Board of Directors held a raffle at their last meeting. The following people won U.S. Bonds:

- Mr. Jacobson - \$100 U.S. Savings Bond
- Mrs. Irene Talon - \$100 U.S. Savings Bond
- Hibachi - \$50 U.S. Savings Bond
- Maury Cohen - \$50 U.S. Savings Bond

Barrington Library

Registration for *Booklook*, the Barrington Public Library's program for two-year-olds, begins Monday, January 8, at 9 a.m. *Booklook* is designed as an introduction for two-year-old children to the library and to storytime. Each child must be accompanied by an adult to the eight-week session of classes. Participants may choose Tuesday or Wednesday at 10 a.m. or Tuesday afternoon at 4 p.m. Twelve children will be accepted for each group. Previous participants may sign up on a waiting list and will be accommodated if space is available. Register in person or by calling the library at 247-1920.

*Those children born before 1/15/88 are eligible to attend.

Having Fun with Fossils and Dinosaurs, a mixed media presentation for children 4-10 will be presented Saturday, January 20 at 2 p.m. at the Barrington Public Library. This program is made available through the generosity of Ruth O. Westfall for the preservation of the environment through education. Registration for this program begins Wednesday, January 12 in the Children's Department (247-1920).

Storytimes for 3-5 year olds will resume January 9 at the Barrington Public Library. Registration is necessary only for newcomers. Class size is unlimited. Please note: New storytime schedule, differing from the fall schedule, Tuesday and Wednesday at 1 p.m., Thursday at 10 a.m. and 6:30 p.m.

Spend New Year's Eve Alcohol-Free

Bring the family together to ring in the new decade at an alcohol-free New Year's Eve celebration. The event, organized in affiliation with Students Against Driving Drunk, will be held at the Johnson & Wales Airport Hotel, 2081 Post Rd., Warwick, R.I., as part of the hotel's grand opening festivities. There will be entertainment for all ages, under one roof, including a gourmet dinner dance for adults, DJ teen dances, and refreshments and activities for children aged 6 to 12.

Partial proceeds from the event will be used by Johnson & Wales to establish a Students Against Driving Drunk (S.A.D.D.) scholarship for Warwick-area high school students, Dec. 31, 7 p.m.-1 a.m. Tickets for gourmet dinner dance \$95/couple; tickets for teenagers and children \$15/each. Telephone 401-739-0600.

Tax-Aide Program

The American Association of Retired Persons Tax-Aide Program in conjunction with the Internal Revenue Service and Rhode Island State Department of Taxation will be conducting seven training classes throughout the state of Rhode Island for prospective volunteers. Those individuals interested in participating in the program are free to choose the site most convenient to his/her area.

Additionally, there will be a representative from the Massachusetts State Dept. of Taxation who will bring us up-to-date on the preparation of Massachusetts taxes. For those interested, instruction will take place at 9:00 a.m., Monday, January 22, at the Barrington Government Center, 281 County Road in Barrington. For more information call Eunice Morris at 739-2454.

Alperin Schechter Middle School Update

Alperin Schechter Connects with the Rhode Island School for the Deaf

The Sixth Grade at Alperin Schechter has made a firm connection with its counterpart at the Rhode Island School for the Deaf, the first step in an on-going relationship inaugurated by Barbara Simon-Olsen, Schechter parent and teacher at the R.I. School for the Deaf. In their first meeting, the group shared an orientation at the main branch of the Providence Public Library and then went out for ice cream.

The next week the students took the poem *Rainbow Connection* and in small groups, the youngsters from the School for the Deaf taught the Schechter students how to sign the song.

Jennifer Miller, Middle School Coordinator, plans to extend the cooperative program, with the School for the Deaf students teaching Schechter students how to sign, and with the Schechter students teaching computer skills to the students from the School for the Deaf.

High School Open House

Middle School students and their parents who attended this year's High School Open House heard presentations by representatives of the following area schools: Classical, Hope Essential, Lincoln, Moses Brown, Providence Country Day, St. Dunstan's and Wheeler. The visitors discussed a variety of topics such as academic programs, activities, after-school offerings and special events available at these schools. The turnout was excellent, and par-

ents and students enthusiastically welcomed the opportunity to preview area high schools.

Graduation Trip

Every year the eighth grade plans a special graduation trip. In the past our graduating classes have visited New York, Boston and Washington, D.C. This year the choice is Toronto, Canada. Middle School students have been active at raising the funds necessary for the trip. Their latest plan, soon to be "uncovered," is the sale of Boxer shorts and T-Shirts.

Service Program

Middle School students from Alperin Schechter have been active in service programs, both within the school and in the larger community. Students earn service credits by tutoring Lower School students or serving at the Golden Agers' Luncheon and Seminary Breakfast. Other ongoing service projects include a Big Brother/Big Sister program at the Jewish Community Center, tutoring at the Nathan Bishop School, and helping at the Jewish Home for the Aged, where students have become so very competent that they have graduated from visiting the residents, to taking an active role in feeding and caring for them.

Other Highlights

- Horizons for Youth Program — "Zero Waste"
- Ski Trip
- Boston Science Museum integrated Math/Science Program

Daily Minyan

Monday and Thursday 6:45 a.m. and 6:15 p.m. Tuesday, Wednesday, Friday 7 a.m. and 6:15 p.m.

Chanukah Party

The Sisterhood and Men's Club sponsored a joint gala Chanukah party for the religious school December 17 at Temple Am David. Professional magician, Paul Taylor, entertained the children and adults. Lunch was served by the Men's Club followed by a gift exchange.

USY Convention

A USY Convention was held at Temple Am David the weekend of December 1 through 3. The convention featured the theme "The Jewish Jungle." Saturday morning services were led by the USYers. In the evening they enjoyed a dance followed by an "all-nighter" party. Guest speaker was Alice Goldstein, speaking on Inter-marriage in the 1990's.

Parents Without Partners Sponsors Two Dances

The Providence Chapter of Parents Without Partners is sponsoring two dances to benefit the E.B.C. House (Elizabeth Buf-fum Chase Shelter for Battered Women and Children) on Sunday, January 13 and 21 from 8 p.m. to midnight. The first dance will be held at the Valley Country Club, New London Avenue, Warwick with music by D.J. Kathy Vieira. The second dance will be at the U.C.T. Hall, Atwood Ave., Johnston, with music by D.J. Music Machine.

Admission is \$6.00 for non-members and \$4.00 for members. Proper dress is required. For more information call 943-1475 (Valley Country Club) or 621-3816 (U.C.T. Hall).

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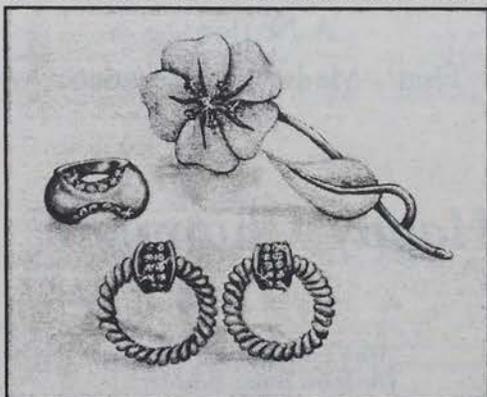
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Chanukah at Touro

Chanukah at Touro Synagogue of Newport, R.I., has a double significance. The general joy of the traditional holiday and its message of importance of religious freedom, that the Maccabee victory in 168 B.C.E. sent forth, is in keeping with the significance of Touro Synagogue, which symbolizes the concept of religious freedom for the Jewish community of the United States. However, there is a second factor of Chanukah that is unique to Touro. That is, the synagogue was originally dedicated on Chanukah, in 1763, in keeping with the traditional meaning of the holiday's name, "dedication." This Chanukah marked the completion of 226 years since the historic synagogue's dedication by the Acting Rabbi of the congregation then, Reverend Isaac Touro, in whose honor the synagogue is nicknamed. (The official name of the congregation is Congregation Jeshuat Israel - The Savior of Israel.)

This year's celebration at the synagogue featured several special programs. An Oneg Shabbat service was conducted in the main sanctuary on Friday evening, December 8, 1989, led by Rabbi Chaim Shapiro, the congregation's spiritual leader. The program included two dramatic presentations. The first was a musical skit, entitled *When Chanukah Comes to Texas*, presented by the children of the Hebrew school. The second play was a dramatic presentation of the congregation's Young Couples' Club, entitled *Two Strangers*. The latter play was an original script, written by Rabbi Shapiro, in honor of the congregation's anniversary celebration, which depicted a scenario of the community's origins in Newport.

The congregation sponsored a special Chanukah Gift and Book Fair Exposition in the Jewish Community Center, opposite the synagogue, during the week of

December 10 through December 17. Proceeds from the sales went to the religious school.

A gala Community Chanukah "Latka" party was held in the Jewish Community Center, at 85 Touro St. on Sunday, December 17. This free program featured the magician Bruce Kalver, the Hebrew school choir, and a video tape of the Hebrew school choir of 1963. Besides the food, all children were given gifts. This program was jointly sponsored by the congregation and its affiliated Ladies' Auxiliary.

Besides the usual Sabbath and Holiday religious services on Chanukah, the congregation also conducted a holiday season volunteer program during the Chanukah week. A special volunteer project to assist Newport Hospital took place on Sunday and Monday, December 24 and 25, as a measure of community solidarity. The project, headed by Mrs. Sheila Duncan, was aimed at helping the hospital at a time when their usual corps of volunteers are participating in the Christian holiday festivities. This was also part of the Touro Chanukah Hospitality program, which included visits and gifts to various senior citizens of the congregation who are "home-bound."

A special educational project was also sponsored by the Adult Education Program. A special two-day Hebrew Reading "crash course" was conducted by Rabbi Shapiro on Sunday and Monday, December 24 and 25. This course was aimed at giving beginners the skills to be able to read Hebrew, and to participate in the synagogue services. Also, the regular tour program of the synagogue was expanded for the entire holiday season.

Chanukah was quite a busy season at the Touro Synagogue, which has undergone a renaissance of activity during the past three years.



The Elm Grove Chapter of ORT held a successful Progressive Dinner fundraiser on Saturday, December 2, 1989. The committee responsible for planning the event are: Top left to right - Sherry Cohen, Barbara Gumpert, Robin Homonoff, Robin Baron. Bottom left to right - Debbi Wasserman, Barbara Wallick, Lori Elias. Not present - Sue Enzer and Elaine Rosenthal.

Zionist House Presents Lectures

"Israel and Her Neighbors," a series of seven lectures preceded by Sunday brunch; moderated by Jewish communal leader Rashi Fein, Professor of the Economics of Medicine at Harvard University School of Medicine. Experts from Harvard, Tufts, Louisville, Hebrew, and Boston Universities will address the political realities and complexities of the Middle East.

- January 7: "Israel" — Yaakov Levy, Consul General of Israel to New England.
- January 21: "Jordan" — Malik Mufti, Ph.D. candidate at the Center for Middle Eastern Studies, Harvard University.
- February 4: "Iraq and Iran" — Laurie Mylroie, Assistant Professor of Government, Center for Middle Eastern Studies, Harvard University.
- February 18: "Syria and Lebanon" — Avraham Sela, Professor of Middle East History and International Relations, Hebrew University, Jerusalem.

- March 4: "Egypt" — Badr-El-Din Ali, Professor of Sociology, University of Louisville; Associate of the Center for Middle Eastern Studies, Harvard University.
- April 1: "Who Are the Palestinians?" — Sherman Teichman, Director of the Symposia Project, Tufts University; lecturer, International Relations Program, Tufts University.
- May 6: "The Politics of the Superpowers in the Middle East" — Uri Ra'an, Professor of International Relations, Boston University; Director of the Institute for the Study of Conflict, Ideology, and Policy, Boston University.

Lectures and brunch are on Sunday mornings at 10:15 at the Zionist House/Israel Cultural Center, 17 Commonwealth Ave., Boston, Mass. Admission is \$36 for the series and brunch, students \$18; \$6 for each lecture and brunch, students \$3.

For reservations and further information, call 267-3600.

Students Learn How To Trip

An Israel Trips forum for high school students, sponsored by the Bureau of Jewish Education of Rhode Island's Israel Committee, will be held on Tuesday, January 9, at 7:00 p.m. in the Senior Adult Lounge of the Jewish Community Center of Rhode Island.

Past participants in Israel study/travel programs will be on hand to give first-hand accounts of their experiences. Trips represented will include High School in Israel, Let's go Israel, NFTY Archaeological Dig, Ramah, BBYO in Israel, Nesiyah Arts Institute.

Rabbi Lawrence Silverman, Co-chair of the Israel Committee, will introduce the forum. Also, an explanation of the grants available to all Rhode Island high schoolers traveling to Israel will be given. All Rhode Island students can receive incentive grants from the Leonard I. Salmanson Endowment Fund of JFRI. Those students who apply for the Salmanson grants are required to take an Israel test, scheduled for Tuesday, February 13 at 7:00 p.m. at the BJE. In addition students may apply for the Bureau of Jewish Education of Rhode Island's Ross Scholarship, a need-based grant. A community service project which is required of all grant recipients upon their return from Israel will also be discussed. Students who receive grants must participate in two orientation sessions, Sunday, May 6 from 12:30 to 4:00 p.m. and Monday, May 14 from 6:00 to 9:00 p.m.

All interested students and parents are invited to attend this informative evening where details about all of these programs will be given. Coffee and... will be served. Please call the BJE at 331-0956 if you plan to attend, or call Ruth Page at the BJE for further information or to register for the Israel test on Tuesday, February 13 at 7:00 p.m.

Interfaith Youth Conference

The Sixth Annual Interfaith Youth Conference will be held on Martin Luther King Day, Monday, January 15, 1990, from 9 a.m. to 5 p.m. at the Jewish Community Center, 401 Elm-grove Ave. in Providence. The event, open to Rhode Island high school students in grades nine through 12, is co-sponsored by The National Conference of Christians and Jews and the Jewish Community Center. The conference is designed to help students better understand their own and other religions as a way to unlearn religious prejudices.

The theme for this year's conference — *Building the Road to Religious Understanding... Free at Last* — underscores the inspirational impact of Dr. King's teachings as it emphasizes for students a spirit of mutual discovery and understanding of religious beliefs.

A panel of clergy representing various faiths will be on hand to discuss and answer the students' questions. The program will also feature improvisational skits, Israeli dance lessons and recreational activities. The panel includes: Rabbi Alan Flam, Brown/RISD Hillel Foundation; Reverend Coryl Lassen-Willems,

Calvary Church; Reverend Florence Li, Beneficent Congregational Church; and Father Jude McGeough, Saint Ann's Church.

The \$5 conference fee includes lunch, snacks and materials. Pre-registration is required. For registration forms or further information, contact Charlotte Penn at 351-5120.

Are you celebrating a major event in your life? Let us know about it! Black and white photos welcome.

Congregation Ohave Sholam

This Young Israel Affiliated Congregation will have Friday night services at 4:10 p.m. Don't forget to light candles on this last day of Chanukah before services. Saturday morning services, which begin at 9 a.m., will feature a Kiddush to follow. Saturday afternoon Rabbi Jacobs will give his Mishnah class at 3:20 p.m. Saturday afternoon Mincha will be at 4:05 p.m. followed by the third Sabbath meal. Ma-ariv will be at 5:05 p.m.

This Saturday night at 7 p.m. our Post-Chanukah Melave Malka will be held for the entire Jewish community. This party is for the whole family. A light supper will be served which includes the traditional latkes. Rebbe Mordecai Nissel will entertain us on his keyboard. The Junior N.C.S.Y. will put on a skit. There also will be additional fun and games.

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Sons Of Jacob

• **Friday, December 29** - Rosh Chodesh Tevet (2nd Day) 1st Day in Tevet. Eighth candle-lighting 4:00 p.m., Shabbos candlelighting 4:05 p.m., Minchoh Service is at 4:10 p.m. followed by Kabbalas Shabbos. Maariv service is at 5:10 p.m.

• **Saturday, December 20** - Second day in the new month of Tevet. Eighth day of Chanukah - also called Zos Chanukah. Reading in the Torah is P'Miketz. Morning services (Shacharis) is, at 8:30 a.m. Kiddush follows immediately at approximately 11:00 a.m. The entire Hallel is recited and a second Torah is read for Maftir with a special Haftora. Minchoh service is at 4:10 p.m. followed by the Third Meal. Maariv is at 5:00 p.m. Havdala service is at 5:09 p.m.

• **Sunday, December 31 and Monday, January 1** - Morning services at 7:45 a.m. Refreshments follow as usual with discussions.

• **Tuesday, Wednesday, and Friday, January 2, 3, and 5** - Morning services are at 6:45 a.m. and Thursday, January 4, at 6:30 a.m.

Minchoh for the entire week is at 4:15 p.m. Appreciations to all

who made our Chanukah party on Sunday, December 24, such a success!

The Synagogue — A Beginning

Every Festival and Fast relates itself in some way to the synagogue. The best way to focus your spotlight on life is to walk into your synagogue. It may be a new building, or one such as our shul, approaching our 100th birthday, but it is the oldest of Jewish institutions.

It was probably in Babylon, some 2500 years ago, that the synagogue was born. Our ancestors were exiled from the Holy Land to Babylon in 586 B.C.E. The first Temple in Jerusalem was in flames, but that did not mean the end to Jewish worship and prayer. The captives in Babylon, though far from their native land, gathered, perhaps, first in private homes to listen to words of encouragement from their leaders. They remembered the Temple ceremonies, and it may be that at one of these meetings the prophet Ezekiel spoke of the rebuilding of the Temple.

At these meetings, the exiles recited passages from the Torah or Prophets, observed the

national Fast and Feast days, and perhaps sang the Psalms of David, which gave them hope for their return to Israel. Each of these meetings was called KNES-SET. The word was translated into Greek, many years later as SYNAGOGUE. The name Synagogue means more than "a place of worship." It means a "house of assembly" for all Jewish activities — for prayer, for education, and for general communal welfare.

More than half a century after the first exile in 586 B.C.E., Persia conquered Babylon and allowed many of the Babylonian captives to return to Judea and to rebuild the Temple. This second Temple existed until the Roman General Titus destroyed it in 70 C.E. yet during these 600 years, known as the Second Commonwealth, the Judeans did not forsake the institution of the synagogue which they had created.

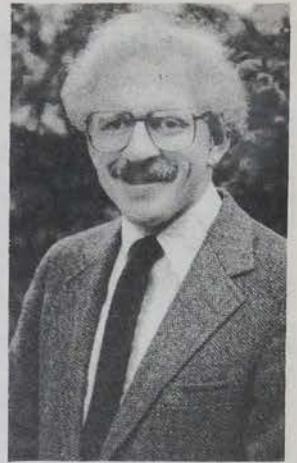
The synagogue was known under three names: BET HA-T'FILAH or House of Worship, BET-HA-MIDRASH or House of Study, and BET HA-KNES-SET or House of Assembly.

As the Jewish people settled in various countries, officials often

sought to curb Jewish life by issuing decrees against building new synagogues or making them higher than mosques or churches. The emperor Justinian even tried to interfere in the worship by directing which Greek translation of the Bible was to be used.

The history of the Jewish people is portrayed in the role of the synagogue. Sometimes it even served as a fortress, as in France and Germany, during the Crusades or in Poland during the Chmielnicki pogroms of 1648. During the Inquisition in Spain, the Marranos, who were forced to pretend that they were Christians, made their synagogues in cellars or in caves, so that their prayers would not be heard by spies.

With the dawn of modern times, the ghettos vanished and many Jewish communities built synagogues of beauty and grandeur. But the chief purpose of every synagogue, whether it was majestic or humble was the same: to provide a place where men, women, and children might worship G-d in democratic fashion.



History Professor Guest at Beth-El

Howard P. Chudacoff, Professor of History at Brown University, will speak at Temple Beth-El on Friday evening, January 12 at 8:15 p.m. in the Bennett Chapel. Chudacoff, a popular, engaging teacher who is also a member of Temple Beth-El, will speak on "Today I Am a Fountain Pen: Age Consciousness in American Jewish Culture."

On Friday, January 5, Nancy Gewirtz, Ph.D., professor and chairperson of the MSW program of Rhode Island College, will speak at the Temple on "My Dreams for the Future." On the first shabbat of the calendar year, Rabbi Gutterman has asked a member of the congregation to speak on the topic "My Dreams for the Future." Nancy Gewirtz is an articulate and enthusiastic activist on behalf of many social causes and is currently the co-chairperson of the Temple's Social Action Committee.

For more information on Shabbat Services at Temple Beth-El, call 331-6070.

The Parent Exchange Supports Parents

Since 1987, when it officially opened its doors, The Parent Exchange at Jewish Family Service, has offered support in all aspects of parenting from birth through the teen years. The Parent Exchange is the only parenting center of its kind in Rhode Island and Southeastern Massachusetts, offering workshops, a WARMLINE (331-KIDS) and a resource center/library.

Popular groups like *Mothers and Infants*, *For Very New Families*, *Mothers and Young Kids* and *Fathering: A Dad's Perspective* follow the philosophy that a small problem well-handled often prevents a larger one with serious consequences. The Parent Exchange workshops, practical sessions of sharing and enrichment, help parents to explore and understand the process of growth and the relationship between parents and child with professionals and peers.

The WARMLINE 331-KIDS is available Monday through Friday from 10 a.m. to 4 p.m. A staff member trained in issues of concern to parents can offer information and practical answers regarding the countless everyday situations that can be confusing and frustrating, such as discipline, eating, fussiness, child care and night-time waking. The WARMLINE also is a resource for information about community services.

The Parent Exchange's non-circulating resource library is at the Jewish Family Service office at 229 Waterman Street in Providence. Parents are encouraged to browse through the collection of articles, books and the latest periodicals on parenting. Articles of interest may be copied for a small fee.

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February 15, 1990

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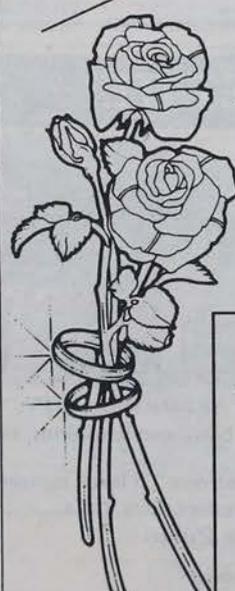
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AAA Cold Weather Tips

Since winter seems to have set in early this year, AAA would like to offer the following cold weather tips to make driving a little smoother.

- Starting your car requires patience as well as a well maintained engine. Don't pump the gas pedal because it will just flood the engine and you will end up with a dead battery. On a sub-zero morning, here's the proper way to start your car: depress the gas pedal once or twice; then turn on the key letting the engine crank for about 20 seconds. If it does not start, wait 30 seconds and repeat the procedure. Resist pumping the gas pedal until the car has started.

- Cold weather can mean a frozen gas line. A can of "Dry Gas" is a wise investment. Keep your gas tank filled to prevent unwanted condensation.

- Lightweight engine oils will help you start quicker on a cold day. In sub-zero weather a 10W-30 or even 5W-30 motor oil will be a big help when starting your car.

- Frozen car door locks can be eliminated by spraying locks with lock de-icer. This should be done before the door freezes. Be sure to keep the de-icer with you and not in the locked glove compartment of your car. Also, spray silicone around the door weatherstripping to prevent it from freezing to the door jam.

- Perhaps the best advice for cold weather starting is to make sure your engine is tuned-up properly and you have a good battery.

- Diesel owners should consider installing an engine block heater and add an anti-coagulant to their diesel fuel.

- During extreme weather it is important to clear snow from the entire car and make sure your defroster is working properly. Good wiper blades are necessary. Put headlights on so others can see you.

- If your skids on slippery roads, DON'T jam on the brakes. Steer in the direction of the skid and shift the car into neutral. Maintain or regain directional control with smooth precise movements. Once the skid is controlled put the car back into gear and accelerate carefully to a safe speed.

- In extreme winter weather, especially during snow storms and on slippery roads, decrease speed and allow a greater distance between you and the car ahead.

- If possible, avoid using your parking brake overnight.

- Slippery winter weather is an excellent time to fasten your seatbelt to prevent serious injury or death in a winter accident.

- Never warm up a car in an enclosed area, such as a garage, or park outside for extended periods of time in cold weather. Carbon monoxide is a "silent killer." If you feel dizzy when driving or get a headache, have your exhaust system checked.

- For winter storm emergencies, AAA recommends storing the following items in your car trunk: tire chains, sand or cat litter, traction mats, a small snow shovel, an ice scraper, clean rags or paper towels, a flashlight, flares, jumper cables, a blanket and some candy bars. If you should get snow bound, attempt to flag down a passing vehicle but stay with your car. Long walks when the temperature and wind chill are below zero can be fatal.

Blazer-Hankin Engagement

Mr. and Mrs. Irving Blazer of Providence announce the engagement of their daughter, Linda Sue, to Bradley Lawrence Hankin, son of Mr. and Mrs. Robert Hankin of Poughkeepsie, N.Y.

Linda's maternal grandparents are the late Mr. and Mrs. Louis Wine. Her paternal grandparents are the late Mr. and Mrs. Simon Blazer.

Bradley's maternal grandparents are the late Mr. and Mrs. Samuel Rosenzweig. His paternal grandparents are Mrs. Sylvia Hankin and the late Sam Hankin.

Linda has a Bachelor's degree from Brandeis University and a Master's degree in Social Psychology from the University of Connecticut. Bradley has a Bachelor's degree and an Associate's degree from the Rochester Institute of Technology.

An August 1990 wedding is planned.

Lewis-Cohen Engagement

Mr. and Mrs. Stanley I. Cohen announce the engagement of their daughter, Debra Lynn Cohen to Andrew Peter Lewis, son of Mr. and Mrs. Milton Lewis.

Debra is the granddaughter of Mr. and Mrs. Harold Weiner and Mrs. Madeline Cohen and the late David Cohen.

Andrew is the grandson of Mrs. Tess Steingold and the late David Steingold. An August 26, 1990, wedding is planned in Newport.

When you announce the birth of a child why not include a black and white photo?

East Coast Premiere of And What of the Night?

The East Coast premiere of award-winning playwright Maria Irene Fornes' compelling drama, *And What of the Night?* opens at Trinity Repertory Company, January 10 in the Downstairs Theater. Pre-View performances — including a "Food for Thought" discussion with the director, actors, and designers — are January 5-9.

Fornes' four-part play loosely chronicles the lives of one family, and their lovers and friends, over the span of forty years beginning in 1958. Three of the plays deal with poverty, and how the characters' "ability to love remains intact," says Fornes. The other play, *List*, which takes place in 1989, deals with "the other side of poverty — greed, ruthlessness, emotional hunger," in the person of Ray, whom Fornes describes as "a legal crook."

The winner of seven Obie Awards, including the Obie for lifetime achievement (the Obie is the Off-Broadway equivalent of the Tony Award) for playwriting and directing, Fornes is directing this production of her work.

And What of the Night? also heralds Trinity Rep veteran actor Ed Hall's return to the stage after undergoing hip surgery this fall. Also appearing in *And What of the Night?* are Company members Michael Cobb, Tim Crowe, Barbara Meek, Anne Scurria, and Ed Shea. Guest actors are Anne Christiansen and Patricia Maddick.

Set design is by John Murphy, Jr., with lighting design by Ann Militello and costumes by William Lane. Stage Manager is Cynthia Peterson.

Tickets to *And What of the Night?* may be purchased on an individual play basis for \$22-\$30. Tickets may also be purchased as part of Trinity Rep's Modern Dramatists Series, a three-play package that also includes *Baal*, directed by internationally acclaimed director Robert Woodruff, and *The Obscene Bird of Night*, adapted from a novel by Chile's foremost author, Jose Donoso, by playwright Darrah Cloud and directed by Molly Smith, founder of Perseverance Theater in Douglas, Alaska. The Modern Dramatists Series includes the three plays, background information on the plays, the playwrights, and directors, and the opportunity to meet with the directors and playwrights before selected performances of each play. Tickets for the Three-play Modern Dramatists Series are \$75.

And What of the Night? is also part of Trinity's Three-play Contemporary Playwright's Series that includes *The Obscene Bird of Night* and *Amateurs* by Tom Griffin. Prices for this series range from \$30-\$72.

Trinity Rep's acclaimed Humanities Program, now in its 12th year, will offer three thought-provoking discussions about the work *And What of the Night?* led by Sam Coale of Wheaton College. Humanities discussions are free and open to the public; the discussions for *And What of the Night?* are scheduled for Sunday, January 14 and Wednesday, January 24, both after the 2 p.m. performance.

All *And What of the Night?* tickets for the first weekend of the production — January 5-9 — include the opportunity to attend Trinity Rep's new Food for Thought™ discussions on each play — an opportunity to get behind the scenes with the director, actors, and designers. "Food for Thought™" is sponsored by *The Phoenix's New Paper* and catered

by Murphy's Catering. Performances of *And What of the Night?* are scheduled Sundays and Tuesdays at 7 p.m.; Wednesday through Saturday at 8 p.m.; and Sunday matinees at 2 p.m. One Wednesday matinee on January 24 and two Saturday matinees on February 3 and 10 are scheduled at 2 p.m. Group discounts are available (for 10 or more), as are student and Senior discounts. Student rush tickets (half-price tickets) are available one hour before the performance (excludes Friday and Saturday evenings). For reservations and information, call the Box Office at (401) 351-4242. For group reservations, call the Group Sales Manager at (401) 521-1100. VISA and MasterCard accepted.

Providence Hadassah

The Providence Chapter of Hadassah will celebrate Shabbat at Temple Emanu-El on Saturday morning, January 6, 1990 at 10 a.m. Chapter members will take part in the service, and all members are invited to attend.

The Kiddush following the service will be sponsored by the Providence Chapter of Hadassah. A floral centerpiece will be arranged by Madeline Gurwitz.

Women's Association

The Women's Association of the Jewish Home for the Aged will hold its first board meeting of the new year on Wednesday, January 3, 1990, in the Martin Chase Auditorium. Lunch will be served at 12:30 p.m. The meeting will begin at 1:15 p.m.

Hospitality will be in the charge of Doris Jacobs. The presiding officer will be Tilda Kessler, Co-President.

Meet Harry and Sally — At The JCC

The Striar Jewish Community Center on the Fireman Campus, 445 Central Street, Stoughton, MA is sponsoring a "Harry met Sally Party" for singles age 30-45 on Sunday, Jan. 7 at 2 p.m. Join us for an informal afternoon of mixing games to meet new friends. Bring a friend of the opposite sex and one of you gets in free (pay at the door).

The cost for a Striar JCC member will be \$5. The cost for a non-member will be \$8.

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JCCRI Singles

The JCCRI will be closed from December 30 to January 1.

Thursday, January 11 - 5:30-7:30 p.m. Everyone to gather at the Cantina in Casa Lupita Restaurant. Free all-you-can-eat Mexican buffet when you buy a drink. Enjoy music, conversation and good company.

Thursday, January 18 - 7:00-9:00 p.m. Gathering at Gregg's Restaurant (Post Road Warwick) for dessert and coffee. Enjoy warm company on a chilly night.

Tuesday, January 23 - Everyone invited to meet at Cahoots Lounge in the Providence Marriott. 5:30-7:30 p.m. Buffet (all you can eat) Free! 7:30 p.m. until closing. Enjoy dancing, music, drinks and good company.

Sunday, January 21 - 11:00 a.m.-1:00 p.m. Sunday Brunch - All Welcome. Guest speaker Dr. Bob Wurafic, Psychologist. Topic TBA. Enjoy delicious buffet style food and an enjoyable fun-filled lecture. Cost is only \$5.00. Please RSVP by January 17.

Resnicks Announce Birth

Drs. Murray and Nitzan Resnick are happy to announce the arrival of their first child, a son, Daniel, who was born on November 19, 1989, at Hadassah Hospital, Ein Kerem Jerusalem.

The maternal grandparents are Drs. Emanuel and Rina Rogal of Jerusalem and the paternal grandparents are Kenneth and Harriet Resnick of Haifa, Israel. The paternal great-grandparents are Israel and Rose Becker Resnick of 79 Sayles Ave., Pawtucket, R.I.

Obituaries

EDWARD M. ALTMAN

TUCSON, Ariz. — Edward Morris Altman, 85, pharmacist and former professor of pharmacy at the Rhode Island College of Pharmacy for 29 years, died Sunday, December 10, 1989, in Tucson, Ariz.

Born in New Bedford, Mass., on February 24, 1904, he was the son of the late Jacob and Rebecca (Rosenthal) Altman. Professor Altman retired to Bradenton, Fla., in 1974 with his wife, the late Florence (Meisel) Altman, and moved to Tucson three years ago.

He is survived by a son, David, of Tucson; a daughter, Bette Leibo of Houston; five grandchildren and two great-grandchildren. He is also survived by a sister and three brothers, including Irving and Sidney Altman of Providence.

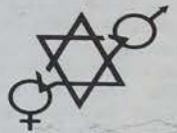
Burial was in Palms Memorial Park in Sarasota, Fla.

regional office of the National Conference of Christians and Jews, and Barbara F. Long of Providence; three sisters, Chantelle Shindler, P. Susan Shindler and Ethel Shindler, all of Providence; five grandchildren and six great-grandchildren.

The funeral service was Monday, December 18, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery Warwick.

Family Feud

(continued from page 1)



bership and revenues.

"There is no question that they have precipitated this," said Binder. "They are trying to create a situation in which they could get a good shot at our members. They have already written to our members."

BBI, on the other hand, sees the situation more as a matter of inflated egos and unrepresentative leadership. "No weighty issues are involved, political or otherwise," Reich said in the statement he issued recently.

"Instead, we have a small group of individuals — the B'nai B'rith Women's executive board — engaged in an effort to form their own organization apart from B'nai B'rith."

"We believe that the women's leadership's decision to leave B'nai B'rith does not reflect the views of the grass-roots membership of B'nai B'rith Women," he said.

As the stalemate between the two groups continues, it remains unclear whether or not BBW can continue to hold the B'nai B'rith name as an independent women's organization.

"Absolutely," answered Lipsky, when asked that question in a telephone interview recently. "That's our name, and we have a right to that name."

Does that mean a possible court battle? "It doesn't necessarily mean court," said Binder of BBW, "but it might."

"We understand that such a separation could hurt both organizations," said Lipsky, reaffirming her desire to negotiate a settlement. "But do I feel that BBW is strong enough to go it alone? The answer is yes."

BBI seems to agree. Although it refused to commit to the possibility of a court battle, Reich's concluding statement suggested that separation was imminent:

"We regret the course chosen by the B'nai B'rith Women leadership. We wish them well in their new organization," he said.

Stephen Foster Memorial Day

Remember sitting around a campfire singing "Oh! Susanna" and "Camptown Races"? January 13 honors the writer of those songs, Stephen Foster, one of America's most famous and best-loved songwriters.

Foster, born July 4, 1826, in Lawrenceville, Pa., began writing songs as a young boy. He was influenced by popular, sentimental songs; minstrel show songs; music from local church meetings; and songs from black laborers.

At the time of his death on Jan. 13, 1864, Foster had composed more than 200 songs, including "Beautiful Dreamer" and "Jeanie With the Light Brown Hair." The anniversary of his death has been remembered by presidential proclamation since 1952. 

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RUTH BERMAN

PROVIDENCE — Ruth Berman of The Jewish Home for the Aged, 99 Hillside Ave., owner-operator with her husband of the former Berman's Spa, Gay Street, died Friday, December 22, 1989, at Miriam Hospital. She was the wife of the late Jack Berman.

Born in Romania, a daughter of the late Sender and Beatrice (Mayberg) Mayberg, she had been a Providence resident most of her life.

Mrs. Berman was a member of Congregation Share Zedeck, Temple Emanu-El, a life member of the Jewish Home for the Aged and the Miriam Hospital Women's Association.

She leaves two daughters, Frances Pomarantz of Hyannis, Mass., and Shirley Battleman of Glen Cove, N.Y.; two grandchildren and three great-grandchildren.

Graveside services were held Sunday, December 25, 1989, at Lincoln Park Cemetery, Warwick. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

DORA FINKLER

PROVIDENCE — Dora Finkler, 96, of the Summit Medical Center, North Main Street, died Sunday, December 17, 1989, at the center. She was the widow of Louis Finkler.

Born in Providence, a daughter of the late Hyman and Lottie (Goldstein) Shindler, she moved to the center 3½ years ago.

Mrs. Finkler was a member of the Temples Emanu-El and Beth-El, Hadassah, the Women's Association of the Jewish Home for Aged and B'nai B'rith. She was a senior volunteer at the National Conference of Christians and Jews for many years. She was a member of the National Children's Cardiac Hospital, Miami, Fla.

She leaves two daughters, Charlotte I. Penn of East Providence, executive director of the

EDYTHE M. WINSLOW

PROVIDENCE — Edythe M. Winslow, 77, of the Jewish Home for the Aged, 99 Hillside Ave., an administrator for the Rhode Island Heart Association for six years before retiring in 1974, died Monday, December 18, 1989, at the home.

Born in Cleveland, Ohio, a daughter of the late Edward and Alma (Baer) Greenberger, she lived in Providence since 1941. She previously lived in Taunton, Mass., and New York.

Mrs. Winslow had been personnel director at Johnson & Wales University for five years, and had done administrative work at Brown University and the Rhode Island School of Design. She was a 1933 graduate of Barnard College.

She had been an officer of the Women's Personnel Club of Rhode Island, a member of Hadassah, and the Jewish Home for the Aged Women's Association. She had formerly been a member of Temple Beth-El, its Sisterhood, and Ledgemont Country Club, Seekonk.

She leaves a daughter, Patricia Blandford of Highland Park, Ill.; a son, Peter J. Winslow of New York, and three grandchildren.

The funeral service was held Tuesday, December 19, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was private.

U.S. Federal law now requires all funeral homes to provide itemized pricing. Mount Sinai Memorial Chapel has provided this courtesy for over fourteen years.

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Classical Violinist, Pianist Duo on Stage

The music of Mozart, Beethoven, Applebaum and Brahms will be heard in Rhode Island College's Roberts Hall auditorium on Saturday, January 20, as classical violinist Stephanie Chase and pianist and forte-pianist Steven Lubin take the stage at 8 p.m.

The program consists of Mozart's *Sonata in A Major, K. 526*, Beethoven's *Sonata in D Major, Opus 12, No. 1*, Edward Applebaum's *Paisaje de Suenos (Landscape of Dreams)* and Brahms' *Sonata in D Minor, Opus 108*.

The brilliant, young violinist, Stephanie Chase, has captivated audiences and won critical acclaim for her performances throughout North America, Europe and the Far East, according to John Custer, director of the College's Performing Arts Series.

The *New York Times* noted of her 1978 performance in Alice Tully Hall in that city that "Her affinity for the violin is natural and highly developed. Her tone is unusually sweet and firmly centered. An unusually talented and thoughtful musician."

Miss Chase had made her Carnegie Hall debut two years earlier.

Among the many competitions in which she has taken first prize are the American Jewish Congress/PepsiCo Competition and that of the National Federation of Music Clubs.

Catholic School Girls Returns

Due to popular demand, 2nd Story Theatre will bring back Casey Kurtti's *Catholic School Girls* for three weekends in January. Performance will be on Friday and Saturday evenings at 8 p.m. beginning January 5 and running through Saturday, January 20 at 2nd Story's Theatre-in-Residence at School One, at the corner of Hope and John Streets on the East Side of Providence.

Ticket prices are \$10 and reservations may be made by calling 421-5776.

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A similar lounge has been set aside in the Ritz-Carlton Boston, and the company's other 10 hotels plan to follow suit.

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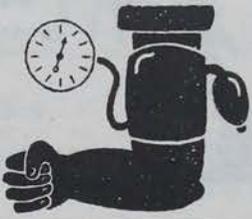
"We have been receiving many favorable comments from everyone," Schielein said. **ll**

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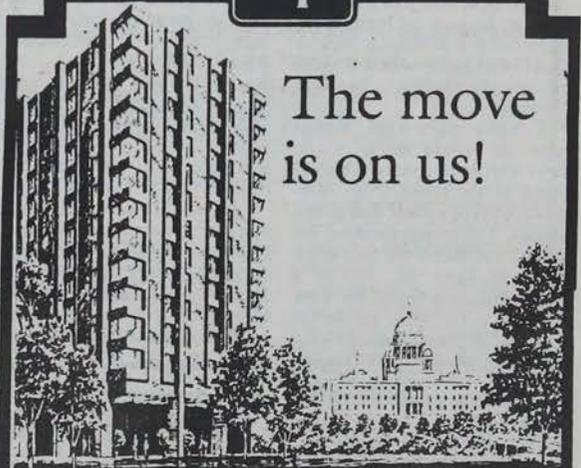
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Inside The Cape

(continued from page 9)

friend shares his hoard. Mike takes it in like a basketball game. Later, standing on a rock promontory, he gazes at the bare-foot fisherman with a long pole. He looked like the model of my seashells. The pole went down and up, and there was this silver fish flashing in the light. I often got lost in thought, but Mike gets lost in what he sees.

Our flight back was nearly empty. For comfort we sat in separate rows of seats. We also shared a nearly empty bus back to Providence. Mike dropped me off at my house. He helped me make excuses to my wife for not calling. He tells her about my moonlight swim the night before we left. I took off my ha ha sneakers and left them in Mike's care. He told my wife, he couldn't make out my skinny white figure in the dark waves. He said he nearly brought back as token of existence a bright white pair of sneakers advertising the Joker and reading Ha Ha Ha.

Islands all round the planet share certain traits in common. I always feel a bit like Somerset Maugham, noting their tragic romantic quality. I think of islands as the setting for lonely loves, solitary fates.

In Providence I met a Spanish Jew whose parents were Polish holocaust survivors. Alvaro spent a year in Cape Verde. He brought back a Cape Verdean lady. They settled off Camp Street, speaking no English. I was introduced just before I left, by a Cape Verdean Rhode Islander who had converted to Orthodox Judaism and married the daughter of Polish survivors. The group gave me the name of the American consul in Praia, a Jewish young man named Daniel Hirsch. Napoleon took me to him. I found him at his desk and asked him to help me track down Judeos, Marranos who date their ancestry back to the Inquisition: deportation to a penal colony or flight to safety among the rocks of the African coast. The first Diaspora.

A bulky quiet man, Daniel gave me instead the names of Jews with grandparents who had come to the island from Morocco. He knew their names and stories. The consul dropped his papers and drove me to a small cemetery upon the crest of a small hill surrounded by poor dwellings. He took yarmulkas and a small prayer book with the kaddish from his jacket pocket. One grave was marked 1942 and suggested the presence of a few refugees from a more recent Purge in Europe. Daniel also gave me the card of the mayor of Mindelo and warned me not to bring up my subject before anyone else, to keep it private behind closed doors. He invited me to his home. He lived in the fashionable enclave a moment's stroll from the hotel. He greeted me in an elegant foyer cluttered with African crafts and glass cases of fossils. His lady Rolanda was lovely and brought into the household a charming six-year-old lad, slim and lively. Alex had chosen to undergo a circumcision scheduled for the next day.

Napoleon brought me to the mayor's mansion. He welcomed me, stepped out in front of his desk, and instructed his secretary to leave us undisturbed. Nelson Santos confided in me that he wanted to pass on the family Jewish memory to his two young sons. He asked for books about Judaism in the Portuguese language. Nelson was young, like

most government representatives. He looked to be in his late thirties, slim, with kindly clear eyes. He showed me around the restored mansion, with several original chandeliers sparkling in the long formal reception hall, the shutters closed against the afternoon sun. He held open the front portals and walked me to the business office of Antonio Cohen. Mr. Cohen, a fine looking heavy set man with brown eyes and a sharp nose, told me he thought of leaving the islands to seek his fortunes elsewhere in the wide world. But the islands lured him back and kept him here because of the tranquil rhythm of its life. There are not enough Jews to make a minyon among all the islands together, but there used to be. Upon the neighboring island of Sao Antao there flourished a community of Moroccan Jews of whom only a remnant remain. The town of Sinagoga has left not a synagogue but only the word and the mystery of its date and fate. Judaism flickers among the names of people who may not even know the meaning of the words. However he introduced me to a cousin named Francisco Lopes da Silva who thought he had both Moroccan and Marrano blood. He spent several days driving and hiking with me around the town of Mindelo. Wearing a jean suit, he carried a purse of battered American paperbacks, Erskine Caldwell and John Steinbeck. Francisco was a retired school principal and journalist. He wanted me to meet the few Jews, distant cousins, who openly acknowledge their roots. They bear obvious names like Levy. And unexpected names like Brigham. The Sephardim of course started out Jewish life not only in America but also in London, Amsterdam, and northern Italy.

Upon our return to Praia, I went to report to Daniel what I had learned. I also inquired about Alex. He had come through fine and was bragging to his friends.

Of course, there are Jews everywhere. Napoleon pronounced the word in a hush. "zy." He claimed that he too was a "zy." I got a RISD travel grant to go to Cape Verde and track the path of the Sephardim. They were everywhere, and nowhere. The Pope was scheduled to come to Cape Verde a week or so after my visit. He comes to set the Church firmly upon the rocks of socialism. I went to nourish the dry roots of Judaism.

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Allison Atlas, 20, of Bethesda, Md., desperately needs a marrow transplant to live. Allison has a rare form of leukemia that cannot be treated, and there is no chance for remission. A marrow transplant is her only hope.

The marrow transplant requires that a donor be found whose tissue type is perfectly matched to the recipient. Because no one in Allison's family had the perfect tissue match, she must now turn to others for help.

Like Allison, 9,000 other Americans are in desperate need of marrow transplants, but the odds that two unrelated persons will match is 1 in 15,000. Because marrow transplant technology is relatively new, and because not enough people know about the National Marrow Donor Program, there are not enough potential donors registered. An estimated 25 people die each day, whose lives might have been saved by a marrow transplant.

How to Help

1. Volunteer to have your blood tissue typed and listed in the National Marrow Donor Program registry. A simple blood test is used to type blood tissue. You can volunteer by calling Life-Savers at 1-800-999-8822 to be tested or to arrange for a group to be tested.
2. Be willing to be a donor if your blood tissue type matches a patient who needs a transplant. Medical experts say that donor's bone marrow regenerates quickly with no impairment of health. A small amount of marrow is removed from the donor's hip in a simple procedure.
3. Contribute money to pay for testing of potential donors and help recruit others to be tested. \$75 will pay for one test. Contributions to help defray the cost of testing on behalf of Allison Atlas should be made out to Life-Savers — Friends of Allison and mailed to the following address: 8314 Meadowlark Lane, Bethesda, Md. 20817, (301) 365-1738.
4. Urge congressmen and other public officials to provide funding to pay for testing of potential marrow donors.

Father of the Braille System

January 4 celebrates the birthday of Louis Braille, creator of the system that enables blind people to read and write.

Born in 1809, in Coupvray, France, Braille was blinded in an accident at age 3. He received a scholarship in 1819 to attend the National Institute for Blind Youth in Paris. At the institute, Braille became interested in a system of writing introduced by Charles Barbier in which a message coded by dots was embossed on cardboard.

By age 15, he created a similar system, using a single tool to punch dots in paper, which could be felt, or read, by blind people. His system, which consists of a six-dot code in various combinations, later was adapted to musical notation as well. Braille was an excellent organist and cellist.

Despite the fact that Braille published a paper on his type system in 1829, the Braille system was largely ignored until after his death on Jan. 6, 1852.

IDF Disciplines Captain After Sergeant's Suicide

by Hugh Orgel

TEL AVIV (JTA) — A company commander of the crack Givati Brigade has been relieved of his duties, and five soldiers were ousted from the prestigious military unit for their part in events that led to the suicide of Sgt. Eli Shahar, an Israel Defense Force spokesman announced.

Shahar shot himself after being "tried" by a kangaroo court of his peers. His family has charged he was systematically harassed by his superior officer and by soldiers in the ranks.

The disciplinary action was ordered by Maj. Gen. Matan Vilna'i, head of the IDF Southern Command, to which the Givati Brigade is attached.

Vilna'i acted after reviewing the findings of an investigation conducted personally by the brigade commander, whom the spokesman identified only as Col. "Y."

Shahar's company commander, Capt. Seren Amir, reportedly told the investigation that he ordered two soldiers to give Shahar a tough "motivation talk" and assign him to two hours of guard duty wearing a steel helmet, which Shahar allegedly had refused to wear during a live fire exercise.

Shahar was reportedly sum-

moned to a midnight "court" held by fellow soldiers wearing masks, who accused him of lacking discipline.

Amir said he ordered the proceeding stopped when he discovered Shahar's humiliation and put the soldier on guard duty. Minutes later, Shahar shot himself.

Amir said he assumed responsibility.

Vilna'i also disciplined the commander of Shahar's battalion, and noted the incident in the officer's personal file. He said he removed the five soldiers from the brigade because of their "unworthiness" to serve in it.

The case of Shahar and of another Givati Brigade soldier who killed himself two weeks ago has focused public attention on the rarely publicized phenomenon of suicide in the armed services.

Official IDF statistics say an average of 27 soldiers have committed suicide in each of the last seven years. The highest year was 1984, when 30 soldiers killed themselves.

The number of suicides has hovered around 30 in the last two years. There have been 24 soldier suicides since April.

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