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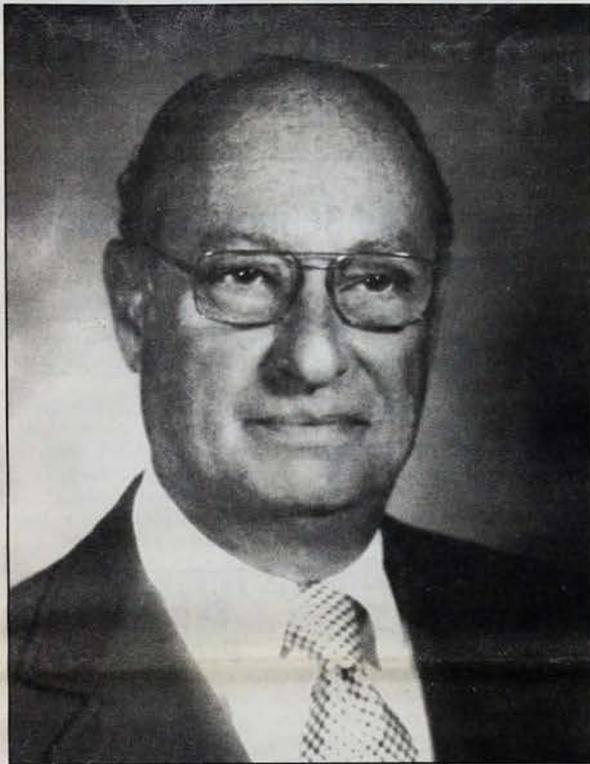
**Special
Occasions**

PAGES 8 AND 9

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Lester Salter, Esq.
Photo courtesy of the R.I. Bar Association

Lester Salter Receives Professionalism Award

Attorney Lester H. Salter of Providence received the first Ralph P. Semonoff Award for Professionalism from the Rhode Island Bar Association.

The new award is presented to an attorney who has exemplified high standards of integrity and commitment to the professional practice of law, a paradigm for other lawyers.

"Lester Salter is an exceptionally skilled, courteous lawyer who is held in the high esteem by the legal community," said R. Kelly Sheridan, president of the Rhode Island Bar Association. "What may seem paradoxical by today's standards, he always represents his clients vigorously and assertively without being offensive, and persuasively without being hostile."

Justin Holden, a former partner of Salter's, wrote, "Lester loves being a lawyer and conducts himself as if it were a privilege to practice law. He has always been conscious that the matters he handles are his clients cases, not his cases. He always treats his partners, associates, secretaries, law clerks and messengers with equanimity and a warm, friendly, unpretentious demeanor."

Salter's generosity of service

to the legal profession is well documented. He was president of the bar association from 1986 to 1987, after serving on the executive committee for 10 years.

He has been an active member of the House of Delegates, the governing body of the association, since 1984. He has served on and chaired numerous association committees including the Client Reimbursement Fund committee, annual meeting committee, and pre-paid legal services committee.

Salter was chairperson of the Rhode Island Supreme Court Disciplinary Board from 1975 to 1981; was a member of the Rhode Island Advisory Committee on Judicial Appointments from 1978 to 1982; served on the Ethics Advisory Panel of the Rhode Island Supreme Court from 1987 to 1992; and was associate editor of the *Rhode Island Bar Journal* from 1961 to 1968.

Salter is a fellow and member of the board of directors of the Rhode Island Bar Foundation, the association's non-profit arm. He chairs the foundation's IOLTA Grants Committee.

His service to the professional extends beyond Rhode Island's borders. Salter is an active member of the New England Bar As-

(Continued on Page 15)

Worldwide Jewish Cemetery List Available on the Web

*Hundreds of Volunteers
Team Up To Create
First-Ever List*

The first-ever comprehensive list of Jewish cemeteries around the world is now available on the World Wide Web, thanks to a four-year effort by the Association of Jewish Genealogical Societies. The list can be found on the award-winning Jewish-Gen home page at <http://www.jewishgen.org>, and includes more than 13,500 Jewish cemeteries in 85 different countries and all 50 U.S. states.

The AJGS's Cemetery Project relies on the efforts of hundreds of volunteers, primarily amateur genealogists, to collect information on cemeteries in their areas. In addition, the U.S. Commission for the Preservation of America's Heritage Abroad, which has surveyed Jewish cemeteries in Eastern Europe, is contributing information on Jewish cemeteries in Poland, Hungary, Slovakia, Ukraine, and the Czech Republic.

Many of the volunteers have struggled with the difficulties of tracking down long-dead relatives buried in distant cemeteries. Sources of information were destroyed during the Holocaust or during the Communist era in Eastern Europe. Cemeteries are of particular interest to Jewish genealogists, because Jewish gravestones traditionally list the name of the deceased's father or parents, along with age and birth date. The Cemetery Project is also the result of the need to preserve the cultural and historical heritage of Jewish communities, many of which no longer exist.

"It's amazing that there was no comprehensive list of Jewish cemeteries until now," said Robert Weiss, AJGS president. "Jewish genealogists have done a tremendous service to the worldwide Jewish community by developing this database. You can go to this Web site and find the location of a Jewish cemetery almost anywhere in the world."

The Jewish Cemetery Project database lists the name and address of each cemetery, as well as, whenever possible, the number of burials, the synagogues or burial societies using it, and the name of the caretaker or contact person. Directions to the cemetery — especially useful in Eastern Europe, where Jewish

cemeteries are often unmarked — are included in many cases as well. Any cemetery with Jewish burials, whether Jewish or non-denominational, is eligible for listing in the data base.

dalized, or succumb to the ravages of the weather or pollution. If they're not cared for, they can simply disappear."

In addition to listing cemeteries, the Cemetery Project has created a list of individual burials in some 500 Jewish cemeteries. The list currently contains more than 175,000 individual burials, and is growing rapidly. The list is available on microfiche from the Jewish genealogical publishing house Avotaynu, and will be published on CD-ROM in the future.

Some of the burials listed come from Jewish cemeteries which no longer exist. The Jewish cemetery in the town of Schneidemuhl, Poland, for example, was destroyed by the Nazis during the Second World War, along with the town's Jewish community. Just before the war, however, the head of the town's Jewish burial society immigrated to Santiago, Chile, taking a copy of the community's burial register. Last year, after more than 50 years in storage in Chile, the burial records from Schneidemuhl were added to the Jewish Cemetery Project database.

A list of local JGSs may be found at our web site at URL <http://www.jewishgen.org/AJGS>, or may be requested by e-mail to jgsaddr@jewishgen.org or by mail to POB 50245, Palo Alto, CA 94303.

(Continued on Page 15)

"Cemeteries are surprisingly fragile," said Cemetery Project coordinator Arline Sachs. "If they're not cared for, they can simply disappear."

Disappearing Cemeteries

Burial grounds listed in the Cemetery Project database range from large and well-known cemeteries like Beth David Cemetery in Elmont, New York, which has 198,000 burials, to tiny cemeteries in distant locations. For example, the project lists three cemeteries in the South Pacific nation of Fiji, and provides details on the two cemeteries — one Ashkenazi, one Sephardi — in Havana, Cuba.

Some of the cemeteries were nearly forgotten until Cemetery Project volunteers visited them. One such cemetery, unused for almost a century, was discovered at the end of a dirt track on a ranch outside of Gonzalez, Texas, more than 100 miles west of Houston. It contains 15 Jewish burials dating back as far as 1861.

"Cemeteries are surprisingly fragile," said Cemetery Project coordinator Arline Sachs. "Headstones get stolen or van-



Congratulating the Winner

Arlo Eisenberg was congratulated by friends and family after winning the X Games' aggressive in-line street competition. The event was held at the Newport Yachting Center last weekend. See story on page 10.

Herald photo by Neil Nachbar

INSIDE THE OCEAN STATE

Do You Remember?

(A letter submitted to the editor, in response to letters by Sylvia Ziman and Jennifer Sweet about the Jewish community in Providence many years ago.)

Well, do you remember Gluck's Bakery on the corner of Douglas Avenue and North Doris Street? Next door was Jake's Barber Shop, then came the Abrams' butcher shop, and next door (to that) was Hirsh's Delicatessen. Then (came) Bennett's dry goods store, then came the Berger property where Silverman had a store, but before Silverman my Aunt (Mrs.) Siegel had that store. Then came Silverman, and next door was Gordon's shoe repair, and then came Cohen's Creamery in the three-decker.

Then came Markovitz's grocery store (they moved from where Waldman had the store on the corner of Goddard Street and Douglas Avenue.

The A & P was on the corner of Bernon Street and Douglas Avenue.

(There was) the State Street School, the Chalkstone Avenue School, the Candace Street School, and the horse trough on the junction of Douglas and Chalkstone avenues. (The) Winezinger fruit market (was at) the corner of Douglas and Chalkstone avenues. (I remember) Jake's ice house on Bernon Street, and the Turkish bath on

Candace Street, and Weiner's market on Doris Street and Orms Street, and Kessler's gas station.

Dr. Wailer had his office over Weiner's market, at the corner of Doris and Orms streets. Remember Finklestein the tailor? There was the Orms Street shul, and another shul at the corner of Shawmut Street and Orms. (And there was) Konopky's barber shop, Mays Chinese Laundry, Goldstein the shoemaker, Silverman the barrelmaker, (and) Tema Rubin at the fish market on Shawmut Street over the chicken market on Shawmut Street and Chalkstone Avenue. (Do you remember) the old police station, the hospital on State Street, the Hebrew School next to Orms Street shul?

I remember Morris Resnick well, and all of the other Resnicks. I also remember Harold and the Lion food store and all of the people and places mentioned in your letters. I lived on North Doris Street for 65 years and my sister still lives on North Doris Street. ...I left Providence in 1990 and have lived in Las Vegas since. I take care of my late mother's sister who is 83 years old, and the woman with whom I house-share who also is not a well person.

I got the home-sharing plan through the Jewish Family Service here in Las Vegas.

What were your maiden

names? There was a Danny Sweet who sold insurance.

God Bless You and yours, and plenty of pleasant memories.

Morris Morein

Pajama Games

Books on the Square will hold the second of this summer's Summer Pajama Story Hours on July 10 from 7 to 8 p.m. Sarah Zacks and Judy Plotz will lead stories and games having to do with the Olympic Games and gods and goddesses.

This event is for children ages 3 to 8 and their families, teddy bears, blankets, and other nighttime can't-do-without loved ones. Children are encouraged to come in their favorite pajamas. The store is located at 471 Angell St. in Wayland Square, Providence (331-9097). The program is free and open to the public.

Arts Show Scheduled

Very Special Arts of Rhode Island will present an art exhibit at the Wickford Art Association Gallery, 36 Beach St.

The show, entitled "Emerging Images 4," features work by artists throughout the state of Rhode Island.

Very Special Arts Rhode Island is a non-profit organization that provides opportunities for children and adults with a wide range of disabilities to actively participate in the arts. The show runs July 6 through 18 and is open to the public.



Giving Back to the Community

Professional golfer Brad Faxon (center) takes time out from the golf course to help volunteers at the Smith Hill Center Community Gardens.

Biltmore and School Collaborate to Benefit Students

Recently the Providence Biltmore Hotel and the Providence School Department established the state's first full-time classroom at a business site. The Hanley Technical Vocational Center moved its 11th grade culinary students into the hotel. As the school year came to an end, the students were ready to demonstrate what they have learned after working alongside the Biltmore's executive chef, Marc Grandmaison, and banquet chef, Steve Lautieri.

The result was a five-course meal prepared and served by the students to their families,

school department officials and the city's best known marina chef, Mayor Vincent A. Cianci, Jr.

After a short vacation, the students will work summer jobs at the hotel. Next fall, they will return to the Biltmore for their senior year, and another class of juniors will join them to begin their studies at the hotel.

Skin Cancer Programs For Seniors

Roger Williams Medical Center and the Pilgrim Senior Center are offering seniors two ways to reduce their risk of getting skin cancer this summer.

First, Russell Mader, M.D., a board-certified dermatologist affiliated with Roger Williams Medical Associates, will provide a 15-minute presentation on skin cancer on July 11, at 11:30 a.m., at the Pilgrim Senior Center, 27 Pilgrim Parkway, in Warwick. Mader will offer information on how to prevent, detect, and treat skin cancer.

On July 25, Mader will provide free skin cancer screenings to seniors from 9:30 to 11:30 a.m. at the Pilgrim Senior Center. To make an appointment for a skin cancer screening, call 463-3771.

Now That You Have Time to Read...

Books on the Square will welcome David Nevin, author of the new historical novel 1812 (Forge, \$24.95) who will read from his book, answer questions, and sign copies on July 10 at 7:30 p.m.

Sarah Zachs says the novel "offers both an exciting read as well as carefully researched historical accuracy in which he makes fact more compelling than fiction. This is a great vacation book."

Books on the Square at 471 Angell St. in Wayland Square, Providence (331-9097) invites the public to attend this event, free.

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The Smithsonian Wants You!

Tour guides, ticket-takers, crowd-control experts, office workers and many other people are needed to help make "America's Smithsonian" a success during its run at the Rhode Island Convention Center from Aug. 21 to Sept. 19.

The exhibit, featuring more than 300 treasures including the ruby slippers from the "Wizard of Oz" and George Washington's sword, is the highlight of the Smithsonian Institution's 150th anniversary celebration.

"We will need hundreds of volunteers for this exhibition and the best people for the job are the Providence area people themselves," said volunteer coordinator Helen Snyder. "We provide a full day of training. In

the course of their training, the volunteers learn everything about this exhibit and a few things about working with the public, too."

Training days are set for Aug. 9, 10, 12 and 13. People interested in volunteering their services are asked to call VIA-Volunteer Center for Rhode Island at 421-1115. To qualify, individuals must be 18 years or older.

For their services, volunteers are given complimentary Smithsonian 150th anniversary T-shirts, four admissions to the exhibition, an invitation to a special volunteers reception, a commemorative 150th pin and a discount on merchandise in the exhibit gift shop, which will be located within the exhibit.

Directory to this week's Herald

ARTS & ENTERTAINMENT	13
CLASSIFIED	15
EDITORIAL	4, 5
FEATURE	11
JEWISH COMMUNITY	3, 6, 7
OBITUARIES	14
OCEAN STATE	2
SPECIAL OCCASIONS	8, 9
SPORTS	10
WORLD & NATIONAL	12

THE JEWISH COMMUNITY

Newport Antique Store Selling Nazi Items

by Emily Torgan

Jewish Community Reporter

A display case at the Armory Antique & Fine Art Shop on Thames Street in Newport holds merchandise that differs greatly from the rest of the wares.

In the jumble of New England period furniture, bird cages and old prints stands a case of Nazi merchandise.

One shelf holds four German helmets in front of a big Nazi flag. There are Nazi belt buckles, Nazi medals and an armband bearing a swastika. There are many knives, including a large dagger with "All for Deutschland" engraved on its blade. The knife is priced at \$475.

Store manager Harold Graves did not want to comment on the merchandise.

"I'm tired of this whole harangue," Graves said on July 1. "We're not doing anything wrong. Go find another story."

On June 30, Graves said the retail space inside the Armory was rented out to 100 different dealers by the month. He refused to identify the dealer who had put the material up for sale, except to say the man was a dealer and a customer.

Steven Brown, executive director of the American Civil Liberties Union of Rhode Island, confirmed the Armory's right to sell the potentially disturbing material.

"There is nothing illegal about it," said Brown on June 30. "They are allowed to sell it, but if a Holocaust survivor saw it, he or she would probably decide not to patronize that store. He or she could also encourage others not to [patronize it] if what the store is selling is disturbing."

Despite the display's legality, Brown said most rational people would not be interested in the material and that concerned people had the right to make their concerns known.

Rabbi James Rosenberg of Temple Habonim in Barrington called the sale of Nazi artifacts a difficult issue.

"There is a difference between what is legal and what is morally right, but I would not want to judge the buyer or the seller," said Rosenberg on July 1. "I taught Holocaust studies at Connecticut College for eight years, and some students had an interest in that period."



Nazi items on display at the Armory Antiques & Fine Art Shop in Newport.

Herald photo by Emily Torgan

Rosenberg said Nazi memorabilia is widely sold across the nation.

"Some who buy it can be mean-spirited troublemakers, and some can be university history professors. Others are just interested, much like Civil War buffs," Rosenberg said. "Sometimes it can seem like civil liberties may go too far, but for me,

the alternative is even more frightening."

Rabbi Chaim Shapiro of Touro Synagogue in Newport termed reports of the display "very frightening."

"It sounds dangerous," Shapiro said on June 27. "Such things can give youngsters visions and Skinheads ideas."

Shapiro said he was worried

that displays of such artifacts could go beyond offending people and actually disturb the peace.

"We are more sensitive being Jews, but Newport is a quiet town and would not appreciate anything that could lead to violence," Shapiro said. "It just doesn't pay to peddle this stuff."

Narragansett Congregation Almost Doubles Each Summer

by Emily Torgan

Jewish Community Reporter

Some folks don't like to leave their religion behind when they head down to Narragansett in the summer.

And members of Congregation Beth David, a Conservative temple in Narragansett, do not feel anyone should have to.

The congregation of 120 offers special summer memberships to those who want them, so during the summer months, the membership swells to about 200.

"Unlike other shuls, we have two categories of membership," explained Wakefield resident and former congregation president Stan Barnett. "Locals can be full members, and people from the outside will join for the summer."

Many, Barnett said, feel better when they know there is a Jewish house of worship nearby.

"They don't necessarily want to go to services, they just want to know a synagogue is there. They also want to help maintain it," Barnett explained.

Still, acting religious leader Ethan Adler says attendance at Shabbat services may go from 15 during the winter months to about 20 or 25 during the summer. "During the summer, we have the services each weekend, while during the winter, we schedule them as needed," Adler said.

Situations of the summer members vary. Some are Rhode Islanders who belong to other congregations year-round, some reside in Florida during the winter and others come from other states but want to support a synagogue for the weeks or months they are in Rhode Island.

The full-time members are mostly year-round residents of South County.

Congregation Beth David offers all its members Shabbat services, and also does bar and bat mitzvahs. The synagogue has had weddings, and is able to make provisions for funerals. The congregation rises to meet the special needs of its members.

"Sometimes people need a minyan during the summer, and they don't want to run back to the city," explained Barnett.

Members of Beth David can also mobilize to prepare for a Yahrzeit, Adler said.

The unique Congregation Beth David began about 33 years ago as a summer-only synagogue.

Decades ago, South County's Jewish population was very small, and the congregation met to worship at member's homes. Then the congregation began to grow from the 20 or 30 original year-round members. Congregants decided they needed an edifice.

Soon after funds were raised, David Frank, the son of a founding member, was tragically killed in a car accident. Congregants named the small, one-room wooden structure at Kingston and Watson Roads in his honor and began to hold their services there.

Years later in 1979, congregants decided to winterize their building, and Congregation Beth David began to meet year-round. At that time, members also decided to change Beth David's affiliation from Orthodox to Conservative.

"It definitely has a very South County feel," Adler said. "It's very hamish and small, and no matter where you sit, you are always close to the front. And people often come to summer services dressed in shorts and sandals."

Perlman Plays Klezmer at Great Woods

Violinist Itzhak Perlman treated an audience of about 6,100 to an evening of klezmer music on June 29 at Great Woods in Mansfield, Mass.

Perlman, world-renowned as a classical violinist, has recently picked up klezmer music. Klezmer, a form of folk music based on traditional European Jewish melodies, has gotten increasingly popular in the U.S.

"His klezmer has been very well received," said Mary Camilleri of IMG Artists in New York City. "His new CD, 'In The Fiddler's House,' EMI

Records) has sold over 150,000 copies, one of his highest-selling recordings ever."

Perlman first took up klezmer music about a year ago when PBS asked him to host a special on klezmer. The show premiered in November 1995.

When he was filming the show in Poland, Perlman picked up his violin and began to experiment with klezmer.

"He said the music was in his blood," Camilleri said. "He said he had grown up with it, but that he had never performed it before."



Itzhak Perlman

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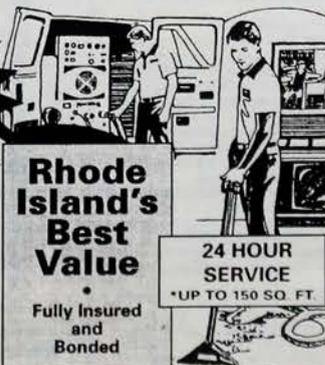
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EDITORIAL

Farrakhan Biography Critiqued

by Dr. Harold Brackman
We now have the first, full-length biography of the man who, according to recent public opinion polls, is ranked by African Americans as their "most effective leader."

Arthur J. Magida's *Prophet of Rage: A Life of Louis Farrakhan and His Nation* (Basic Books) tells an extraordinary story.

This biography, to be featured on an upcoming PBS "Frontline," is the handiwork of a veteran journalist for the *Baltimore Jewish Times* who currently is a senior editor for publisher Jewish Lights in Woodstock, Vermont.

Magida's first newspaper interview with Farrakhan, in 1993, resulted in a superficial piece, memorable only for describing Farrakhan the fashion plate, down to the engraved French cuffs and large golden cufflinks that complement his signature bow tie.

In the last three years, however, Magida has done much homework, and has given us an engagingly written book of more than sartorial interest.

Unfortunately, it is seriously flawed. Desperately trying to be "polite" and "fair" toward Farrakhan, Magida comes across instead as "politically correct." He just pulls too many punches.

For example, two pages are devoted to explaining away the "dirty" Judaism remark, for which Farrakhan belatedly and grudgingly apologized in 1993, because he has also criticized Christians and even Muslims as morally "dirty."

But Magida doesn't explore

the deeper theological roots of Farrakhan's anti-Semitism. He doesn't explain that the accusation against Jews for "dirtying" or betraying Judaism goes all the way back in the Christian scriptures to the Book of Revelation which denounces Jews as depraved and members of "the synagogue of Satan."

Significantly, Farrakhan continues to this very day to identify Jews with "the synagogue of Satan" when he accuses them of "sucking the blood" of African Americans.

Magida seems to have difficulty looking evil, when it grins back, squarely in the face.

Another example involves Malcolm X. After discussing in detail the vicious diatribes against Malcolm, Magida offers the extenuating observation about Farrakhan that "his instincts were still those of an entertainer" who "never clearly understood the relation between rhetoric and action." If Al Capone started as a singing waiter, would the same defense hold for him?

And Magida's candor about corruption and violence up and down the NOI hierarchy during Elijah Muhammad's reign stops short of the present.

He makes virtually no use of the recent, well-documented expose by *Chicago Tribune* reporter David Jackson of continuing shenanigans under Farrakhan, whose lucrative rip-offs extend to federally subsidized, financially suspect Nation of Islam Security in public housing projects.

The benefit of the doubt which Magida too often grants Farrakhan, he withholds from unnamed "Jewish 'self-defense' groups [which] needed the specter of Farrakhan to help justify their existence (and budgets)."

Magida is a reporter who was once a Ralph Nader's Raider, but this smear sounds like, not Senator "Gene" McCarthy in 1968, but Senator "Joe" McCarthy in 1954.

Farrakhan is still "The charmer," and his biographer is not immune. Blinkered by liberal optimism about human nature, Magida seems to have difficulty looking evil, when it grins back, squarely in the face.

Of course, we should all be indignant about poverty and racism, which Magida sees as the reasons why the oppressed are drawn to this "Prophet of Rage." But America's problems are no excuse for Magida's ignoring Farrakhan's appeal — including the appeal of his anti-Semitism — to middle-class blacks who can be motivated as much or more by envy as exploitation.

Even so, this book contains enough — from Farrakhan's extraterrestrial visit with the deceased Elijah Muhammad, to his flirtation with white fascists Tom Metzger and Lyndon LaRouche, to his outrageous libels about Jews "dominating" the slave trade and "inventing" the AIDS virus — to be worthwhile.

Despite the limitations of the biographer, *Prophet of Rage* is both damning indictment and devastating portrait of a menacing demagogue who cannot be appeased.

Historian Harold Brackman, a consultant for the Simon Wiesenthal Center, is author of *Ministry of Lies: The Truth Behind the Nation of Islam's "The Secret Relationship Between Blacks and Jews"* (New York: Four Walls Eight Windows, 1994).

Agudath Israel Clarifies Statement

To the Editor:

Please allow me to reassure *Herald* editor Alison Smith that not only were the rock-throwers at the Western Wall on Shavuot morning not "acting out official Haredi teachings," but they were stupidly and inexcusably wrong.

The "Haredi" however do not comprise as Ms. Smith writes, an "organization" — any more than do say white Americans. And so, unless she blames the latter as a group (herself and myself included) for recent church burnings, her sweeping generalizations are, I contend, unfair to Torah-observant Jews.

Haredim who follow the guidance of their Torah leadership — that is to say the vast majority of Haredim — most certainly do not condone any such violence and certainly would never raise their children to engage in the same.

As to Agudath Israel's reaction to the incident at the Wall, readers may recall the prior report of Haredi violence there, published in 1994, about the Sabbath-day stoning of a paraplegic in a motorized wheelchair. That report — after it was read by thousands — was revealed to be an utter fabrication.

Reports like that one — and a host of more recent and more subtle ones (please read my article in the March 1995 *Jewish Observer* for several examples) — weighed on my mind when the JTA reporter called insisting on an immediate comment.

Perhaps I did not make myself sufficiently clear in my previous letter to the *Herald*. When the reporter abruptly ended our conversation, I immediately phoned Israel seeking to corroborate the report, but no one I called was able to confirm it for me that day: hence my decision not to comment.

My objection is certainly not that stone-throwing should remain uncondemned, nor that the

untraditional group deserved the treatment it received. It is simply that my lack of comment derived from a lack of facts at the time, yet was portrayed as callous unconcern with violence against Jews.

The reporter in question had no reason to mention my organization — other than to tar it with the brush of an outrage that had nothing whatsoever to do with either Agudath Israel or the vast and responsible Haredi constituency it represents.

Finally, a word on the untraditional prayer service at the Kotel: Anyone is welcome to personally consider it acceptable for a woman to publicly read from the Torah, but to a halacha-observant Jew it is a provocation affront to Jewish law. I would venture to guess that those who participated in this service Shavuot morning were well aware of that fact.

Just imagine how Jewish unity could truly have been served on Shavuot morning. The Jews in the non-traditional group could have joined any of a host of minyanim at the Wall and would have been welcomed by their fellow Jews who were praying there, as all Jews' ancestors have been doing for centuries.

Yes, the women would have had to join the Haredi women on the other side of a mechitza and foregone the privilege of reading from the Torah publicly. But would that have really been too great a price to pay for promoting peace and Jewish unity?

That is, in fact one of the prime problems of modern Jewry in a nutshell: Will asserting our personal "unorthodox" stances be our first priority — or maintaining a single Jewish people?

Does anyone have a comment on that?

Rabbi Avi Shafran
 Director of Public Affairs
 Agudath Israel of America

this intelligence that Abraham defeated his nephew's captors and saved Lot.

Moses, knowing this, feared that the gold star on Og's record, the "merit of Abraham," might give him strength.

It was this spiritual aura that made Moses hesitate, not Og's

imposing bulk. But G-d told Moses, "Do not fear him, for I have delivered him into thy

hand." And, once again, Moses captured the heavyweight title.

What this teaches us is that the hurdle we have to leap in any situation is not the person, not the outer appearance.

Our own power, like that of Moses, is gauged entirely by an inner spiritual dimension — a measure brought on by mitzvot, you might say. With that going for you, any challenge will be like rolling off an Og.

Submitted by Rabbi Eliezer Levy of Chabad of West Bay CHAI Center.

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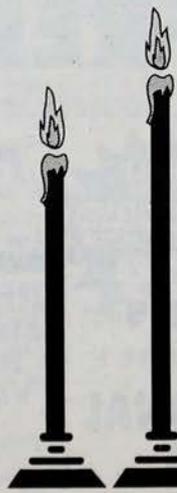
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Candlelighting

July 5, 1996
8:06 p.m.



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

Power Source

What's the most daunting task you've ever been up against? Telling the boss he's wrong? Delivering a speech before a tough crowd? Facing a giant who can uproot rocks three miles long? Which would you rather do?

"There were giants in the earth in those days," Genesis tells us, and later demonstrates this point with some hair-raising tales of confrontations with these vertically advantaged beings.

You know about David and Goliath. But how about Moses and Og?

Moses was asking permission to traverse the territory of the Amorites. He was as polite as possible, promising "we will not turn aside into field, or into vineyard; we will not drink of the water of the wells; we will go by the border of the king's highway, until we have passed the border."

Nevertheless, Sihon, king of the Amorites, attacked Israel. In the best tradition of such stories, the innocent party was victorious.

But no sooner had the Jewish people caught their breath when Og, the king of Bashan, "went out

TORAH TODAY

against them, he and all his people." From the legends of Og, he didn't need many troops. Anyone who can lift rocks the size of the whole Jewish encampment is going to be the odds-on favorite.

The Jewish people were not afraid, however. They had their champion, and were confident in the power of Moses' prayers.

Moses, on the other hand, was afraid. Many years before, Og had told Abraham of a war in which Lot, Abraham's nephew, was captured. It was through

Rosenberg Speaks Out About Burning of Churches

Last week local Jewish, Protestant and Catholic leaders gathered to condemn the arson that has destroyed more than 30 black churches. Rabbi James B. Rosenberg, of Temple Habonim in Barrington, gave the following statement:

The Talmud tells the story of three men sitting in a rowboat in the middle of a lake. Suddenly, one of the men takes out a drill and begins drilling a hole under his seat.

"What in the world are you doing?" the other two cry out in astonishment and fear.

"What are you two worried about? I'm drilling the hole under my seat," the first said.

We are all in the same boat. A hole under one seat will sink us all. When one American suffers discrimination, every American becomes the victim of bigotry. When one black church is

burned by the fires of hatred, every church, every mosque, every synagogue is threatened.

Certainly those of us in the Jewish community do not need to be reminded of the sin of indifference. On the night of Nov. 9 and 10, 1938, hundreds of synagogues in Germany and Austria were set on fire and scores were burned to the ground.

While some men and women of good will did rise in protest, many remained silent. We all know the horror that came after the sound of that silence.

We will not be silent. We will join hands and work and work and work until every black church is rebuilt — until every church in this country, every mosque, every synagogue is freed from the fires of bigotry. We work together because we are one family. We are each other.

Get the facts!
Read the *Herald*!

Is the RCA Resolution Halachically Correct?

by Rabbi Shmuel M. Butman
Chairman, International Campaign
to Bring Moshiach

The following article is an excerpt from an opinion piece which appeared in the Jewish Press on June 28.

Questions of fundamental Jewish beliefs are issues of halacha — Jewish law — that can be determined only by recognized Torah giants of the generation. They have never been and can never be decided by popular vote — even of a rabbinic organization.

A recent resolution at the convention of the Rabbinical Council of America clearly violates this halachic standard.

The foremost Torah giant of our times, unchallenged in scholarship and unequalled in devotion to every nuance of our Holy Torah, is the Lubavitcher Rebbe.

The Rebbe wrote (*Likutei Sichos* II, p. 517 to 518) that Moshiach can rise up among the select few who will be resurrected before the redemption. This determination, recorded in the Rebbe's own handwriting (see the facsimile in *Ymei Breishis*, Brooklyn, N.Y., 1992), and based on quotes from traditional Torah sources, is halachically binding.

One must assume that the rabbis who voted for the resolution had not seen the Rebbe's ruling on this issue, as a vote for this resolution is, in essence, a vote against the Rebbe.

It is difficult to conceive that any of these rabbis would cast a vote against the single individual who has done more than anyone in this century to spread Torah study and observance around the globe, whose 2,000 centers worldwide help precious Jewish souls, of all backgrounds, to strengthen their Jewish identity, Jewish knowledge, Jewish observance and Jewish commitment!

Looking at the Rebbe's Chassidim and emissaries throughout the world who continue to work with true mesiras nefesh (self-sacrifice) to expand his activities on a daily basis, one must exclaim: "Ma xaro bachayim, af hu bachayim — just as his children are alive, so is he alive" (Talmud, Taanis 5b).

This belief is shared by all Lubavitcher Chassidim throughout the world, for it is based on the Rebbe's own handwriting. The difference of opinion that does exist among us is only concerning the necessity, degree and method of publicizing it. This, however, is not a basic difference, only a "technical" one as, in essence, we all believe the same thing.

To suggest, therefore, that because other faiths are misusing an authentic belief, we should abandon it, G-d forbid, is utterly outrageous.

For a rabbinic organization to condemn a belief, while totally disregarding the required halachic process of investigation, is irresponsible in the extreme. The least they should have done would be to familiarize themselves with the Rebbe's own writings on the subject.

Equally mind-boggling is that the only resolution publicized from this rabbinic

Reflections on Independence

Not only is Old Glory a fine symbol of American patriotism, it also symbolizes the freedom and independence for which the founding fathers fought so tirelessly more than 200 years ago.

If you questioned a cross-section of the population on how they define freedom, you would undoubtedly get a wide range of answers. Freedom to a typical teen-ager is totally different than the "freedom" of a parent whose children have all left home.

And neither of these definitions will have much in common with freedom as defined by someone who emigrated from the former United Soviet Socialist Republic when it was still a communist country.

In *Ethics of the Fathers*, Rabbi Yehoshua ben Levi discusses how one can become a truly free person; through studying the Torah.

He quotes the verse "The Tablets [with the Ten Commandments] were the word of G-d, and the writing was the writing of G-d engraved ("charut") on the Tablets."

Said Rabbi Yehoshua, "Do not read charut but cherut ("freedom"), for there is no free person except one who occupies himself with the study of Torah."

"What?" one might ask incredulously. "How can you call a Jew who learns and lives Torah free? Isn't he anything but free? His life is filled with so many do's and don'ts. And aren't rules made to be broken? No," such a person might conclude shaking his head emphatically, "true freedom means being able to do whatever you want whenever you want."

A cursory look each day at the front page of any newspaper or a glance at a network news program will quickly highlight the fallacy of such statements.

For, we are living in times when rules are constantly broken, where people do whatever they want whenever they want. And we are anything but free.

Before we enter our car to return home each night from work, we check the back seat. We buckle up to save ourselves as much from a fluke accident as from drunk or drug-crazed drivers. We reset the car alarm upon arriving home and open

the door that has been double or triple-locked. This is freedom?

It's certainly not the freedom envisaged by the Founding Fathers of the United States who came to these shores because they wanted freedom — freedom to practice their religion as they saw fit.

According to the Midrash, if you fill your life with spiritual pursuits, your soul will not be "enslaved" to your body. And even those material needs that the body does have become elevated through one's spiritual service.

In the words of Rabbi Nechunya in *Ethics of the Fathers*, "Whoever takes upon himself the yoke of Torah — the yoke of government and the yoke of worldly cares are removed from him..."

One who involved himself in Torah, says the Maharal of Prague, elevates himself above the cares and concerns of this physical world and is freed from the natural order of the world.

Thus, though a person needs some sort of livelihood in order to live, the "yoke" of making a living is removed from him; it is put in G-d's "hands" and comes more easily.

Submitted by Rabbi Yehoshua Laufer of Chabad House.

Garments of the Soul

Part III

by Rabbi Laibel Wolf

Sometimes you may find yourself in the unfortunate position of being the bearer of distressing news to someone. Being a sensitive and considerate person you will have spent time deliberating how you will convey the news as caringly as possible.

On another occasion you might be the bearer of wonderfully exciting news but to someone who has a weak heart or another condition that might not tolerate excitement.

So how do you start? After all, at the conclusion, the facts have to be told. A colder care-less individual might not even bother to sequence the thoughts to cultivate the emotional ground. But not you.

The first step is to hide the information — in a metaphor. A metaphor or allegory allows the information to be "screened" so that only a semblance of the intent filters through. Secondly, the actual information is offered step by step, a little at a time.

Kabbala explains that the nature of the emerging cosmos entails a similar process. The intent of the Divine Creator was too powerful a force, too bright an illumination, for the earthly corporeal creatures to tolerate. When the light is too bright,

blindness can occur. The divine emanations could not be accepted in a finite physical realm of lower order. A gentle and caring approach was called for. The approach employed what is called in Kabbalistic terminology as Hester Panim (the hiding of the Divine Face), and Tzimtzum (condensation and contraction processes).

Hester Panim was the initial filter, the veil that is drawn across creation to prevent the brightness to blind the one who seeks to see. This allowed infinity (Ein Sof) to become finite in its illusory appearance. The next step was the Tzimtzum process to regulate the flow of the screened light, step by step, until the appropriate illumination could be maintained. Human sight, and insight, were then possible.

Hester Panim is like a divine filter over the projector lens of creation. Tzimtzum is the aperture setting of the creation lens, with the aperture becoming smaller as the creation of the four parallel worlds become more material in nature.

When we communicate to each other we need to be skilled in the use of our mind filter and aperture lens. This will allow sensitivity and empathy to come into play in the appropriateness of the moment.

ADL Applauds Denouncement of Anti-Semitic Remarks

The Anti-Defamation League has commended His Eminence Jean-Marie Cardinal Lustiger of the Archdiocese of Paris for publicly denouncing French priest Abbe Pierre's anti-Semitic remarks.

"We are pleased that Cardinal Lustiger has publicly recognized the severity and disturbing nature of Abbe Pierre's

prejudiced and historically inaccurate remarks," said Abraham H. Foxman, ADL national director.

As reported in *Le Monde*, the cardinal was referring to Abbe Pierre's comparison of the acts of ancient Israelites to those of Nazis during the Holocaust. The cardinal added that "It [this type of comparison] can legitimate

all kinds of fanaticism. It ignores exegesis, both spiritual and historical, of both Jewish and Christian traditions."

He also described Abbe Pierre's remarks as "an attack on Israeli policy and... against Zionism and Jews in general."

Reaffirming the solid and irreversible relations between Christian and Jews, Lustiger

said, "The Christian position has been clear since Vatican II. There is no going back on it. On the contrary, Judaism's essence and reality is now recognized and acknowledged by Christians... this trend of mutual respect between Christians and Jews is irreversible."

THE JEWISH COMMUNITY

Poetry is Alive and Well at ASDS

The following poems were written by students in this year's Alperin Schechter Day School grade four B class, under the direction and with the encouragement of general studies teacher Maia Brumberg-Kraus.

Winter

by Jill Teverow

Winter,
Cold, icy
Snowing, playing, giggling,
Skiing, sledding, breezes, fun
Laughing, jumping,
swimming
Warm, sunny
Summer

Changes

by Rebecca Chaika

I was the day, but I became
the night.
I was a seed and became a
flower.
I was a caterpillar, but now
I'm a butterfly.
I was Winter, but now I'm
Spring.
I was a baby, but now I'm a
child.
I was yesterday, but now I'm
today.
I was May, but soon I will
be June.

Colors

by Leah Weisburg

In a heart-beat the sky
Turns a deep color.
Reds and blues, pinks and oranges fill the sky.
"Hello. I am red, the color of the soul."
"Hello, I am blue, the color of emotion."
And as the colors show themselves,
One color after the other,
The brown-eyed boy stands and watches.
He's fascinated.

A gust of wind carries him up in the colors of
Red and blue and pink
And he becomes the brown autumn leaves.

Colors

by Benjamin Savitzky

I stand by the water on the dock.
The waves lap slowly against the boats, in a steady pattern.
The water is so amazing in its solid blue color.
And I think to myself, "All things have a color."
Yet, I am wrong for the water turns gray and I look to the sky
As grayish storm clouds approach.
It begins to rain.
The rain drops have no color and yet, they can still be seen.
I catch a rain drop and am given a surprise
For the rain drop is the color of my hand.
There is a flash of light and a rumbling sound.
I feel frightened.
I am relieved when the cloud continues on.

It is now night.
I seem so small in the lack vast unknown.
It all seems frightening, but I am given courage from the
Sparkling lights in the sky.
As I stare at the sky I am open to ideas I have never thought of
before.
I soon feel tired and fall asleep.
I dream of the oddeseys I could find out in the unexplored
galaxies.
I am sad when my adventure ends.
But when I wake up I am happy to see sunlight.
It is strange.
When the sky was black, I was scared of the light.
Now the light makes me happy.

Color Day

by Micela Leis

"And now class," said my yellow teacher,
"Everything is a color — red, orange, etc."
That night when I went home I ate an apple.
I thought, "RED!"
When I ate an orange,
I thought, "ORANGE!"
I also tried a lime and a lemon,
But all that came to my mind was, "YELLOW! GREEN!"
Then I drank some water
"BLUE!" I thought.
I tried to eat some grapes,
But the only thing I saw was purple!
Then I looked outside at the
Gray-green sky and felt moody.
Suddenly the yellow sun came out.
The sky cleared and became light-blue
I felt happy again.

Day

by Shayna Hersh

Day
Bright, fun
Running, jumping, shining
Light, fun, school work
Sleeping, dreaming, creeping
Shining, shimmering
Night

Cantors To Hold Convention

Hundreds of Conservative cantors will bring the sacred music of the Jewish people to the streets of Israel when the Cantors' Assembly, the world's largest body of hazzanim, holds its Jubilee Convention from July 21 to Aug. 4 at the Sheraton Plaza in Jerusalem.

The song-filled festival titled, "Mizmor L'ir David," or "Sing to the City of David" will officially commence after Tisha B'Av, turning the mood of Israel's capital from mourning to joy.

At the express invitation of the Jerusalem 3000 Committee, members of the assembly — men and women alike — will perform in Jerusalem's largest concert halls, lead services at Masorti (Conservative) synagogues on the two Sabbaths during the festival, and give concerts in Jerusalem neighborhoods and synagogues throughout the country.

"Every hazzan who wishes to do so will be invited to perform in public," said Hazzan Abraham Lubin of Beth El, Bethesda, Md., president of the assembly.

Unlike many other professional organizations, the assembly welcomes and encourages the participation of lay leaders and lovers of hazzanut, said

Hazzan Samuel Rosenbaum of Rochester, N.Y., executive vice-president of the assembly.

The convention will be wide-ranging in scope and purpose, offering concerts, lectures, symposia and special tours.



Hazzan Abraham Lubin

Complete air and land packages range from \$1,881 to \$2,433 per person, double occupancy. Travel information and reservations can be obtained by calling the assembly desk at Isram Travel, at 800-843-9728.

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THE JEWISH COMMUNITY



See You In Israel

Monica Zelingher, regional director of the Israel Aliyah Center, says G-dspeed to more than 60 New Englanders planning to make aliyah this summer. The event took place in Brookline, Mass. It is an opportunity for family and friends to express support and celebration for the olim.

El Al Airlines Inaugurates Service To Amman, Jordan

El Al Israel Airlines has inaugurated weekly round-trip service between Tel Aviv and Amman, Jordan. The development of this new route is another historic first for Israel's

national airline, made possible by the ongoing spirit of cooperation that exists between the two countries.

El Al will operate five weekly flights from Ben Gurion Inter-

national Airport to Amman's Markah Airport. Flights will depart Tel Aviv every Sunday through Thursday, with a flying time of approximately 50 minutes. The new service was officially launched on June 23.

El Al offers an attractively priced extension package providing American travelers with the opportunity to combine a visit to Israel with a guided tour of Jordan. The four-day/three-night "Milk & Honey" Classic Jordan tour is available to passengers purchasing a round-trip El Al ticket from the United States to Israel.

Now through Nov. 3, rates range from \$365 to \$467 (plus taxes), depending upon accommodations selected. The tour departs from Tel Aviv or Jerusalem every Thursday and includes visits to Petra, the Red Rock City; Amman, Jordan's capital; Mount Nebo, where Moses viewed the Promised Land; and Jerash, an ancient Roman City.

For flight information, call any travel agent or El Al Israel Airlines at (800) 223-6700 or (212) 768-9200. To book any Milk & Honey vacation, including the Classic Jordan package, call any travel agent or (800) ELAL SUN.



MIRROR IMAGE — Aaron Feuerstein is presented with a portrait of himself at the Orthodox Union's 98th anniversary dinner. Photo courtesy of the Orthodox Union

OU Gives Feuerstein Award

Boston textile hero Aaron Feuerstein was recently presented with a special commissioned portrait of himself and his Malden Mills plant by Orthodox Union president, Mandell I. Ganchrow, M.D., and chairman of the board, Marcos Katz, during the OU's 98th anniversary dinner.

Feuerstein was presented with the Kether Shem Tov award (Crown of the Good Name). In addition to the portrait and the award, Feuerstein

was also presented with a piece of Jerusalem stone imported for the occasion by the OU and engraved with the words of King David, "a'aleh et Yerushalayim al rosh simchati" ("...elevate Jerusalem above my foremost joy," Psalms 137).

The portrait was commissioned to David Schuman whose personal work of the Clinton family is currently on display at the White House in Washington, D.C.

Cranston Seniors Plan Picnic

The Cranston Senior Guild is having a picnic on July 17 (rain date July 18) at the Masonic Park in Buttonwoods, Warwick, from 12:30 to 2?

The cost is \$5 for members, \$7 for non-members. Children under 7 will be admitted free.

All food will be supplied and admission is free. For further information, call Ben Feld at 781-8573 (23 Leslie Road, Warwick 02888). Please make reservations by July 10.

Senior Guild Names Officers

On June 25 at the Venus de Milo in Swansea, Mass., Professor Burton L. Fischman installed the following officers for the Majestic Senior Guild: Simon Chorney, president; Tillie Orleck, recording secretary; Evelyn Siegal, corresponding secretary; Dr. Donald Bernstein, treasurer; and Max Miller, sergeant at arms. Entertainment was furnished by Lou Renzi.

Chorney announced that July and August are vacation months, and there will be no meetings during this time.

The organization is planning a trip to the Pines Hotel in the Catskill mountains. The trip will include seven nights and eight days, and will be held Aug. 4 to 11. There are still a few spaces for reservations left.

During the vacation months, planning will be done for a full schedule for the fall and winter seasons.

For further information, contact Simon Chorney at 311 Greenwich Ave., Warwick; telephone 738-9614.

Social Seniors to Hold Meeting

The Social Seniors of Warwick will hold a meeting on July 10 at 1 p.m. at Temple Am David, 40 Gardiner Street, Warwick.

Entertainment will be "Just We Three." Refreshments will be served.

A trip is planned to Independence Harbor at Cape Cod on July 18. For reservations, contact Sally Goldman.



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SPORTS FEATURE

Eisenberg Returns to Newport; This Time Around, He Has Fun

by Neil Nachbar
Herald Associate Editor

Last year, the sport of aggressive in-line skating received tremendous exposure from the Extreme Games. For the first time, the top skaters in the world had the opportunity to showcase their talents to a mass audience.

However, for one of the sport's premiere stars, Arlo Eisenberg, the Games were not a pleasant experience.

The Venice, Calif., resident competed with a pulled groin and a strained lower back and finished a disappointing seventh in the vert (halfpipe) and sixth in the street course.

"I resented being here last year," said Eisenberg. "This year I'm having fun, even if I finish in the same place."

That's what Eisenberg said hours before he won the street-skating competition at the Newport Yachting Center on June 28.

He captured the gold medal and the first place prize money (\$5,000) when the other skaters weren't able to beat the 71.2 score he posted after the first of his two runs.

"Not bad for a day's work," Eisenberg said afterwards.

Earlier in the week, the 22-year-old finished tied for fourth in the vert.

One thing that made this year's experience much better than last year's was that he was able to share it with his family, who travelled from their home in Dallas to see him compete.

"Having my family here made me more nervous, but it's cool," said Eisenberg. "I told them that I don't want to see them while I'm competing, but then I sit with them once I'm done."

In 1993, Eisenberg left Dallas for Southern California, where he made a career out of in-line skating. He quickly became one of the best and most charismatic skaters in the world.

"It's scary watching him because it's a dangerous sport," said Arthur Eisenberg, Arlo's father. "He's an inspiration because he's proven that if you put your mind to something, you can achieve it."

Eisenberg is sometimes referred to as the "bad boy" of aggressive in-line, partly because of his unusual hair styles, which he is constantly changing.

"Although he sometimes seems bizarre, he's really a nice Jewish boy," said Arthur. "He has a lot of respect for family."

He also shows a lot of respect for his fans and the media. He tries to sign every autograph and answer every question.

Aside from having to compete with pain last year, Eisenberg was also uncomfortable with how aggressive in-line skating was becoming structured and competitive.

"In-line skating is not about competition, it's about personal battles," Eisenberg told the *Herald* last year.

"You're always challenging yourself to try new moves. It's a life-style, not a sport. It's so subjective, it's ridiculous to make it a sport," he continued.

Eisenberg still feels that way, but his anger or bitterness has been replaced by concern about the future of aggressive in-line skating.

"I don't have a problem with all the exposure," said Eisenberg. "The main thing I'm worried about is that this is an accurate representation of what we

do. I don't like it being reduced to a science, because what we do is very unscientific."

With greater exposure comes more prize money. Eisenberg is afraid that the money will take away from the "spirit" of in-line skating.

"I'm starting to have the feeling that with huge money, kids will think that they can train and win the X Games," said Eisenberg. "Most of us just do what we do and then the X Games come along once a year."

"I can see the skaters splitting into two factions at some point — those that believe in-line is a life-style and those that treat it like a sport," stated Eisenberg.

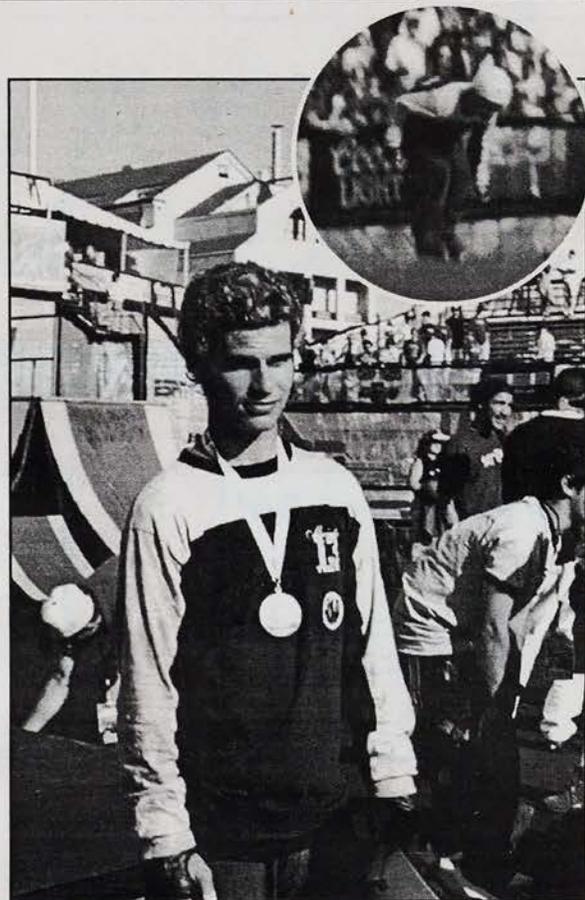
Eisenberg is the founder of Senate Super Co., a maker of skate accessories for aggressive in-line skaters, and he's the editor of *Daily Bread*, a magazine devoted entirely to aggressive in-line skating. The 13th issue of the full-color publication was recently put out.

With the growth of aggressive in-line skating, Eisenberg has had to spend more time practicing and competing and less time on other interests.

"I can't devote the time to things that I should be," explained Eisenberg. "Everything is getting bigger and more hectic. I have to consolidate my time and chose my priorities."

Regardless of how much the world of aggressive in-line skating changes, the bottom line for Eisenberg is the skating itself.

"Rollerblading is my life," said Eisenberg. "So, if I'm enjoying skating, things aren't so bad, no matter how well I'm doing."



Above: X Games in-line street skating gold medal winner Arlo Eisenberg. Inset: Arlo shows the crowd how its done. Herald photos by Neil Nachbar

Shefer Chosen in NBA Draft

Doron Shefer will become the first Israeli basketball player to join a team in the United States' National Basketball Association.

Shefer, 24, who played for the last three years at the University of Connecticut, was selected by the Los Angeles Clippers in the second round. He was the 36th overall pick.

The X Games 'Extreme' Co-Host

by Neil Nachbar
Herald Associate Editor

If a picture is worth a thousand words, then ESPN's Emmy award-winning camera work of the X Games is worth quite a few words.

However, as breathtaking as these pictures have been, they don't tell the entire story of the competition or the athletes.

Since most of the public was unfamiliar with the sports of the X Games, the role of the reporters, announcers and co-hosts took on added significance.

Long before there was an X Games, ESPN's Suzy Kolber was involved with "extreme" sports. She's enjoyed mountain biking, in-line skating, barefoot water skiing and tandem skydiving, to name just a few activities.

Therefore, when ESPN had Kolber co-host last year's Extreme Games and this year's X Games, it was a perfect match.

"I've done many of these sports, so I have an appreciation for how difficult they are," said Kolber.

A year before the Extreme Games premiered, Kolber hosted a show on ESPN called "Extreme 101," which intro-

duced the public to what they would see in the Games.

Now, the X Games have become the highlight of Kolber's year as a sports host.

"This and the Superbowl have been my favorite events to cover," said Kolber. "I enjoy all sports, but I've gotten a kick out of the alternative stuff since 1985."

Many sports reporters aspire to be an in-studio host, but Kolber feels just the opposite.

"I host SportsCenter all year round. The X Games have been a refreshing change," said Kolber.

With a year's experience under their belt, ESPN was able to run things more efficiently this time around.

"This year, everything was more compact, more streamline," said Kolber. "This meant that I was on the air half as much and I could go out to the venues and get to know the athletes better."

Because things were more streamline, doesn't mean Kolber didn't have to work as hard. On the contrary, the co-host only squeezed in about four and a half hours of sleep each night.

"Eighty-five percent of the

show is ad-lib, but we still had to do four and half hours of writing each day and take lots of notes at the venues," explained Kolber. "Our day lasted from 8 a.m. to 11 p.m. It's not easy to keep up the energy and enthusiasm."

Kolber, who is from Florida, is Jewish, but not religious. When she was a teen-ager, she had a bad experience which she says turned her away from religion.

"I didn't have many Jewish friends when I was growing up, so I didn't have an interest in learning about my religion," said Kolber. "As a result, I quit Hebrew school."

"When I was in junior high school, I renewed my interest, but the rabbi told me I had to wait until I was 16 to get bat mitzvahed. I guess he wanted to punish me," continued Kolber. "As it turned out, I was bat mitzvahed when I was 13, but my family quit the synagogue right after that."

ESPN hired Kolber in 1993, to be the co-host of ESPN2's "SportsNight."

"I was working as a sports anchor in West Palm Beach when I was spotted by ESPN,"



Suzy Kolber
Photo courtesy of ESPN

said Kolber. "I took the anchor position at ESPN because it was too good to turn down, but anchoring has always been an end to the means for me."

As talented as Kolber is, she was fortunate to be coming up in the profession at a time when

there are more opportunities for women in the field.

"Everyone would like to see more women and more minorities, but 10 years ago, the door would have been shut in my face," said Kolber. "It's a great time to be a woman in this business."



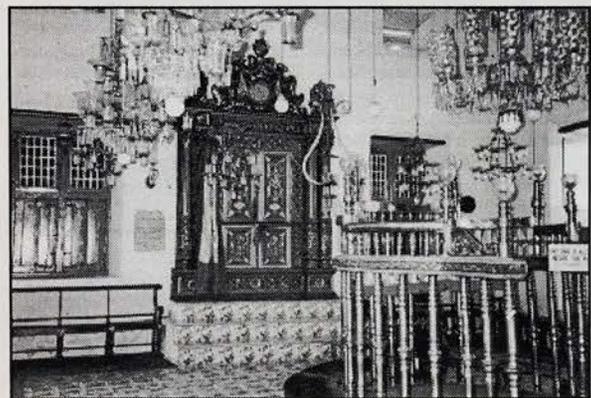
Mark-O-Polo

by Mike Fink
Herald Contributing
Reporter

Mark Kaplan came to Rhode Island from his native Tennessee. He has been looking for work at a New England menagerie, wildlife preserve, or zoo. Last year he rode a camel across India. He stopped to visit the ancient Cochin synagogue on Jew Town Road. Jan Baker, professor of graphic design at RISD, met him there.

ish settlements, with its hardships, the safe haven in which the community prospered, the floods and the assimilation, the history written upon the stone steles recounting the history of the tiny group. It is a remarkable and charming text. Like India, China welcomed Jews as honored guests.

Whether or not they carry



The Cochin Synagogue

We three share an interest in outpost synagogues. "In Bombay the abandoned temples serve only as warehouses, but in Cochin, the shul draws tourists." I was told of the place to which I have long desired to make a pilgrimage. Mark met in Tennessee a Chinese scholar, Xu Xin, who has written a book about the abandoned synagogue of Kaifeng, in the former Confucian capital of China. Xin turns the few known facts into legends, myths, and oft-told tales he has gathered. His book, *Legends of the Chinese Jews of Kaifeng*, came out this year from KTAV. Xin signed a volume for Jan, and then Mark loaned it on to me.

It narrates the flight eastward from anti-Semitic western Jew-

messages, stones offer symbols to the human spirit. The western wall in Jerusalem, our local Newport Stonehenge, and our stone walls in field or grove. The stone temples in Malta, or in Brittany, where occasionally someone hallucinates a Jewish presence. Stones that mark our graves. I sometimes bring a stone to my garden and let it settle down among its worms and insects. You can write upon paper or rock, with or even without words. Spirits like the cool touch and the dignified weight of granite, flint, and marble.

Somehow Mark Kaplan has made me rediscover my familiar Providence paths as lanes among the Silk Road. I welcome his sojourn among us.

Women of Reform Judaism: Uphold President's Veto

The Women of Reform Judaism, an organization with a membership of 100,000 in more than 600 congregations in the United States, has urged the U.S. Congress to uphold President Clinton's veto of a bill that would have banned so-called "partial birth abortions."

In a letter to leaders of the Senate and House, the women's group which represents the congregational sisterhoods of Reform Judaism, pressed the lawmakers to oppose any attempt to override the president's veto.

Such legislation, if enacted, would constitute an encroachment on the right of a pregnant woman to decide what to do when faced with a threat to her life and health or the birth of a baby with "tragic and often fatal anomalies."

While affirming that its members "are deeply committed to the sanctity of life" and that "sincere people differ" about the president's veto, the organization described the legislation as "dangerously flawed."

"For the government to interpose itself between the individual woman and her right to arrive at a decision based on consultation with her family and physicians and on her personal religious and moral beliefs represents an unwarranted and hazardous intrusion," the letter said.

It added that a legislative ban would constitute "what we believe to be the imposition of a particular religious view on the entire citizenry, violating our nation's cherished tradition of religious freedom."

Despite Ethnic Tensions, Professor Is Optimistic

A recently completed historical survey of 1,000 years of Jewish-gentile relations in antiquity has prompted its author, a Yeshiva University professor, to derive modern-day lessons from the history pages of centuries past.

"The Jews were attractive to non-Jews for a lot of reasons," said Dr. Louis H. Feldman, professor of classics at Yeshiva University, and author of *Jew and Gentile in the Ancient World* (632 pp.; Princeton University Press).

"In addition to being viewed as 'the people of antiquity,'" he added, "they were conceded by leading intellectuals to possess the cardinal virtues of wisdom, courage, temperance, justice, and piety."

Through more than 35 years of research, Feldman — a world authority on Hellenistic Judaism — has traced relations between Jews and non-Jews from the period of Alexander the Great (4th century B.C.E.) through Justinian (6th century C.E.).

Drawing upon a wide vari-

ety of material, from Philo, Josephus, and other Graeco-Jewish writers, Feldman suggests that for a period of 1,000 years, Jews and their customs were held in high regard by a number of classical thinkers of antiquity, including Aristotle and Pythagoras.

Interest in Jews and Jewish customs of antiquity was so profound, maintains Feldman, that hundreds of thousands of gentile may have even converted to the Jewish faith, while others, known as "sympathizers," or "G-d-fearers," chose to adopt certain practices of Judaism, notably the Sabbath.

"A careful look at relations between Jews and non-Jews in the Hellenistic-Roman period indicates that conditions were far better than we have been led to believe," asserted Feldman. "Though a certain 'love-hate syndrome' appears prevalent at all times, there is a long history of admiration for the Jews among their gentile neighbors."

Feldman believes his findings

are significant because people tend to view Jewish history according to the "lachrymose," or sorrowful, theory, characterized by Jewish weakness, frailty, and suffering.

"This does not appear to be the case in the ancient world," Feldman maintained. "Sure there have been tragedies throughout Jewish history, but there were also many triumphs."

Having examined what he calls the long-running "love-hate syndrome" involving Jews and non-Jews, Feldman remains convinced that his insights into gentile attitudes toward Jews have profound contemporary application for a troubled generation.

"Judaism in antiquity elicited strongly positive, and not thoroughly unfavorable responses from the non-Jewish population," he said. "Perhaps Jews and non-Jews lived together in relative harmony for 1,000 years because people took the time to respect and better understand one another."

'Beyond the Mountains'

by Cindy Halpern

Jewish-American tourists often target England, France, and Spain as destinations they would like to visit during their summer European vacations.

However, I suggest they venture "beyond the mountains" of the Pyrenees to uncover the often overlooked treasures of Judaism and European history.

Evidence of ancient people's presence in Portugal exists in Briteiros where a Citania, a Celtic hillside settlement, can be viewed.

In Evona, a town located 93 miles east of Lisbon, a Roman temple stands proudly as a tribute to the city Julius Caesar founded. The blond, blue-eyed inhabitants of northern Luisitania reveal that the Swabians, a German barbarian tribe, once roamed the land.

The Moors would later govern three regions of Portugal: the Algrave, an area known today as a southern beach region; along the banks of the Tagus, where the modern capital of Lisbon is situated; and the Alentejo, which translated from Arabic means "Beyond the Tagus."

The Moors were tolerant rulers to their Arab, Christian and Jewish subjects. As a result, during the Middle Ages, a dark period for Jews who lived in the rest of Western Europe, the Jews of Islamic-ruled Portugal became merchants, medical doctors, and map makers while they were permitted to worship openly.

The Jewish presence in Portugal can be witnessed in Tomar, a city located on the banks of the Tagus, just northeast from Lisbon, where a small 15th-century synagogue survives.

Its one room has vaulted ceilings and eight clay pots embedded in its walls that helped improve the acoustics so chanted Hebrew prayers could be clearly heard. In 1992, Yom Kippur was

celebrated in this synagogue for the first time in 500 years. There is a museum on site which displays old tombstones. The synagogue and its museum are distinguished by the Portuguese government as a national historic site.

In Lisbon, one can walk through the Rua Da Judaica, the 15th-century Jewish quarter. Then, after taking tea at Salao de Chá (tea house) or eating queijada desintra (sintra cheese cake) or ice cream at a pastelaria (pastry shop), worship at a Sephardic synagogue named Sinogogu Shaare Tikva, located at 59 Rua Alexandre Herculano. Or, worship at an Ashkenazic synagogue at 110 Rua Elia Garcia. This particular synagogue was built in the 1920s by the Kadoonie family who hailed from Bagdad.

If the travelers' itinerary permits, one can visit the 14th-century Jewish cemetery located

in the beach resort town of Faro. There are also other regions of Portugal that are not popular tourist towns but which offer rewards to the traveler who craves to see rare Judaica.

There is a region named Traso Montes, located on the north-eastern corner of Portugal. This poor region became a haven for Jews escaping the Spanish Inquisition. Evidence of their presence continues to exist in a local sausage dish called Alheira Sausages, which is prepared with turkey instead of pork.

In Tancoso, Hebrew symbolic stone carvings are located above the rabbi's former doorway. In Belmonte, in the old Jewish quarter, exists a modern day Jewish community. They are descendants of Marranos, secret Jews, who never left Portugal.

Thus, when in Portugal, ask your waiter, "Ha uma sinagoga aqui perto?" Portuguese Judaica lives on!



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WORLD AND NATIONAL NEWS

Pope Honors Two Priests who Died Opposing Nazis

by Daniel Dagan

BONN (JTA) — Pope John Paul II told German Jewish leaders recently that too few Roman Catholics had resisted the Nazi regime.

Making his first visit to Germany since reunification, the pope met in Berlin with members of the Central Council of Jews in Germany after he beatified two German priests who perished during World War II while opposing the Nazis.

"Not enough of the faithful followed the example of the courageous ones" who dared oppose the Nazi regime, the pope told the Jewish leaders at the end of his two-day visit.

"Although many priests and lay people opposed this (Nazi) regime of terror, as historians have now shown, and many forms of resistance arose in people's daily lives, they were still too few," he said, according to the official text.

Ignatz Bubis, chairman of the German Jewish council, praised the 76-year-old pope for speaking out against anti-Semitism and for trying to strengthen Catholic-Jewish relations.

Bubis added that the Jews were aware that during the Nazi era thousands of priests resisted and suffered severely as a result.

However, both the pope and the Jewish leaders skirted discussion of the controversial role of Pope Pius XII, who is widely accused of being silent while 6 million Jews perished.

While celebrating Mass in the town of Paderborn, the pope omitted a passage from his prepared statement that said that "the whole church" had put up resistance against the Nazis.

Such remarks were in contrast to a statement made last year by German bishops that lamented the "profound failure" of Catholics to oppose anti-Semitism during the Nazi era.

It was at the Olympic stadium, the site of the 1936 Games at which Hitler had used to try to project the image of a racially superior Nazi Germany that also was open and tolerant, that the pope beatified two German priests who died during World War II while defying Hitler.

He then switched into Polish to pay tribute to all victims of the Nazi concentration camps.

"In my soul, we are kneeling down at the sites of death to pay tribute to all concentration camp prisoners and express our gratitude for the sacrifice of their lives and the magnitude of their suffering which became the foundation of a better future," he said.



NETANYAHU MEETS 10,000 CHASSIDIM at a gathering in honor of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson.

Netanyahu Pays Tribute to Lubavitcher Rebbe

Prime Minister of Israel, Benjamin Netanyahu, attended a gathering of 10,000 Chabad Chassidim who were present to pay tribute to the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, on the occasion of the second anniversary of the Rebbe's passing.

The event, also attended by Foreign Affairs Minister David Levy, other newly appointed ministers and members of the Knesset, was held at Yad Eliyahu Arena, Tel Aviv, on June 20.

As guest speaker, Netanyahu was warmly greeted by the Chabad audience. He expressed his appreciation to the thousands of Chabadnikim who had exercised their right as Israeli citizens to support his security policies during the electoral campaign. He encouraged Chabad organizations to continue their work to strengthen the religious and moral fiber of the country, and pledged his commitment to further Jewish values in the education of

Israel's youth.

In Rabbi Yosef Aronov's tribute to the Rebbe, he referred to the many meetings held between the prime minister and the Lubavitcher Rebbe while Netanyahu was Israel's ambassador to the United Nations. Speaking directly to the prime minister he said, "The Rebbe gave you many blessings for success in furthering your goals and these blessings will now give you the strength to withstand enormous pressure in the difficult months and years ahead."

The Fallout Begins

by Alissa Kaplan
NEW YORK (JTA) — Doubts about the Arab-Israeli peace process have resulted in the delay of a meeting in Tunis of Middle Eastern tourism groups. The meeting of the tourism

association, which is headquartered in Tunis, is now scheduled for September.

It is not known which members of the tourism association asked for the postponement. The group's founding members are:

Cyprus, Egypt, Jordan, Israel, Morocco, the Palestinian Authority, Tunisia and Turkey.

According to an Israeli official, the Jewish state agreed to the postponement, but not for political reasons. The official said more time was needed before the meeting for projects that are under way.

Israeli Rabbis Commit to Resolution of Burial Issue

by Naomi Segal

JERUSALEM (JTA) — Israel's chief rabbis agreed last week to seek a solution to the controversy about burials for immigrants from the former Soviet Union.

Many of the immigrants are not considered Jewish by the Orthodox rabbinate and burial

societies.

The chief rabbis promised to set up a committee to look into the matter in depth after meeting with members of Yisrael Ba'Aliyah, the new immigrants' rights party. The party, headed by former Soviet dissident Natan Sharansky, won seven seats in the Knesset and is a partner in the Likud-led government.

While burial is perhaps the most sensitive issue for the immigrants, Yisrael Ba'Aliyah members raised other concerns with the chief rabbis.

The party wants an improvement in the level of religious services offered to immigrants, including sending representatives from Israel's rabbinic courts to the former Soviet Union.

In addition, Yisrael Ba'Aliyah asked the rabbis to ensure that Russian-speaking aides are accessible in the offices of local rabbis and religious councils, and that a national network of courses in Jewish studies be established for immigrants.

Jewish Community Relations Council to Host Netanyahu

Newly-elected Israeli Prime Minister Benjamin Netanyahu will make his first major address to a New York audience on July 11, at 6 p.m. in the Sheraton Hotel at Seventh Avenue and West 53rd Street.

A broad spectrum of religious, government, civic and business leaders will join the New York Jewish community for this important event, which comes right after the prime

minister's first meeting as head of state with President Clinton, and an address to a joint session of Congress.

The Jewish Community Relations Council of New York is the coordinating and resource body for more than 60 Jewish organizations in the metropolitan area.

Admission for the address is by reservation only. For more information call the JCRC at (212) 983-4800, ext. 131.

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ARTS AND ENTERTAINMENT

Newport Music Festival Plans All Star Lineup

The 1996 Newport Music Festival will celebrate its 28th season July 6 to 21, continuing its tradition of presenting unique chamber music programs, American debuts, world-class artists, and special events in the grand "summer cottages" of Newport.

Now in his 22nd season, General Director Dr. Mark P. Malkovich III researches and selects works from the 19th-century chamber music, vocal music repertoire and the Romantic era piano literature, to create one of the most extraordinary festivals in the world.

The festival will present 53 concerts — three, four and even five per day — in Newport's famed mansions. Nearly 90 artists from around the world will participate.

The Newport Music Festival has become celebrated for presenting more than 70 artists and ensembles in their American debuts. The popular retrospectives of major composers (Schubert, Mozart, Schumann, Brahms and Mendelssohn), first started so successfully in 1990, will continue with a unique series of "Tchaikovskyads," 16 afternoon programs devoted to the complete chamber, vocal and piano works, both well-known and rare, of Russian composer Pyotr Ilyich Tchaikovsky.

Exciting pre-festival events on July 6 include Kahurangi, the Maori Dance Theatre of New

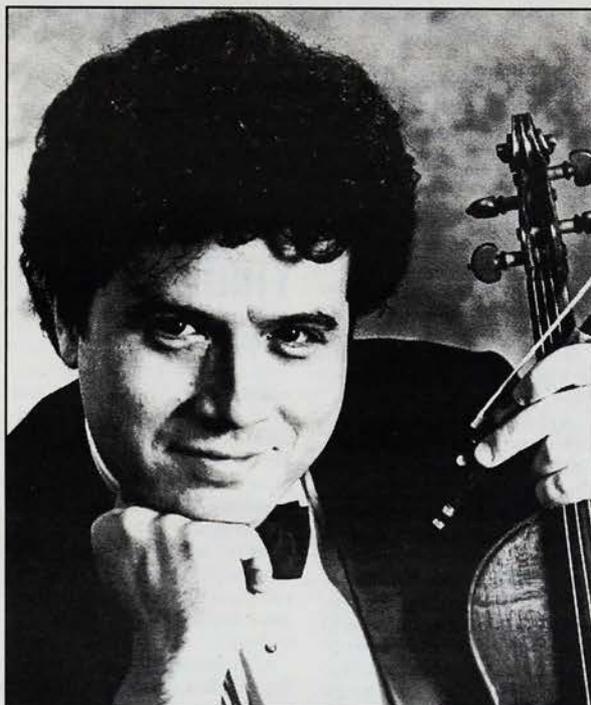
Zealand, who will thrill audiences with their unique world dance extravaganza, before their appearance at the Atlanta Olympic Festival.

The festival's opening night gala will present little-known Italian pianist Sergio Fiorentino in his return to North America on July 8, after an absence of more than 40 years. Fiorentino, now in his 70s, was on the verge of a major concert career in the 50s, when injuries suffered in a plane crash forced him into an early retirement.

Young Russian pianist Constantin Lifschitz, whose sensational recording on the "Goldberg Variations" on Denon has been ranked with that of Gould and Landowska, will make his North America debut July 11. He will also perform in several concerts of chamber music including a midnight recital of the "Goldberg Variations" at the Marble House.

The annual children's concert will feature pianist David Buechner and his "Cartoons in Concert," July 12 at Rogers High School. Buechner will perform piano selections, taken from favorite children's cartoons, in concert with a live video presentation.

The annual dinner and concert gala July 17 will feature the American debut of Russian pianist Nikolai Lugansky. It will be preceded by cocktails and dinner under a tent on the grounds of the Rosecliff mansion.



SERGIU SCHWARTZ will play his violin at the Newport Music Festival's "Connoisseur Concert" on July 13 at The Breakers at 9 p.m. The cost is \$30.

On July 16 "Moonlight and Roses" will feature Russian pianist Lifschitz, who will perform Beethoven's "Moonlight" sonata and Tchaikovsky's celebrated "Trio in A Minor" with violinist Sergiu Schwartz and cellist Dmitry Yablonsky.

The festival will again offer two popular concert cruises with champagne brunch on Narragansett Bay aboard the Vista Jubilee, July 8 and 15, embarking from the Goat Island

Marina dock.

For further information and brochure requests, write the Newport Music Festival, P.O. Box 3300, Newport, R.I., 02840-0992, or phone 846-1133.

Current festival information is also available on Newport Music Festival Online, the festival's home page on the World Wide Web, at <http://198.49.179.4/pages/nmf.html>. Or you may e-mail your request to NMFestival@aol.com.

The Zeiterion Enchants

The Zeiterion Theatre, 684 Purchase St., New Bedford, Mass., has announced its summer series of children's shows.

"Snow White" kicks off the series on July 10. If you like the Disney version, you'll like this one.

The following week, it's "Child's Play," arriving on July 17. Audience participation is the name of this game. All skits have been written by school children across the country.

The comedy duo of Gould and Stearns will put on a one-hour physical comedy in "Laughing Matters" on July 24 that combines eye-defying illusions and all-family humor.

Aug. 7 ushers in "Gingerbread Boy," a one-hour musical that follows the exploits of a gingerbread boy who gets captured by Gilda, the Rich Witch. Will he escape? Find out!

Song and dance will hold the youngsters' attention on Aug. 14 when "The Pied Piper" comes to town.

Jim West will make a return engagement. The strains of Mozart will accompany Jim as he creates a puppet and acts out different stories, including the moving "Why the Willow Weeps."

All shows are Wednesdays at 10:30 a.m. Tickets are \$5. Group rates are available for 10 or more. Tickets can be purchased at the Zeiterion box office, at all Ticketmaster locations, or by calling Ticketmaster in Massachusetts at (508/617)931-2000 or in Rhode Island (401) 331-2211. For more information, call the box office directly at (508) 994-2900.

Quasimodo and Esmeralda, or Beauty and the Beast, Again

by Mike Fink

Herald Contributing Reporter

"Unfinished" is the meaning of the Hunchback's name. I hadn't thought of that. The orphan has talent and spirit, but he finds himself only through his friendship with the Gypsy girl. It's easy to lose track of Victor Hugo's great novel, because Charles Laughton and Maureen O'Hara gave us such specific pictures of the characters on screen. After "Les Misérables" of Claude Lelouch, though, you can't help but read your own meanings into the tragic plot.

The Disney people make Quasi an appealing little fellow, but they leave out some sharp detail. In book and prior film, the ringing of the bells has made him quite deaf. Not so in the animated version. But they turn the seductive Gypsy dancer into a go-go girl of today, all self-confidence and bravado, a twin

to the other Disney heroines of current vintage.

The worst twist the studio has given, though, is in the customary reduction of the villain into a simple comic bad guy who must be thrashed and tossed out. Then you can feel good and go home without much to think about. An artist's villain usually has either a point of view, or the pathos of the misguided. If your loser has no substance, then your winner gains no depth from the victory. You get only the usual violent action scene. The irony of poetry always gets lost in the Disney dictionary of folklore. I don't object to the minority being Gypsy, but from a Jewish point of view, the substitution is a bit glaring. You are given little information about Gypsy history, and nothing about the churchstand on those who don't accept its faith. So "Gypsy" means very little, and you are

robbed of a chance to learn something on a summer's evening.

Am I being dull? I took my 11-year-old, munched popcorn with him, and discussed his favorite scenes all the way home among the South County highways. He liked the old fellow who keeps getting out of one prison, only to bounce into another jail. Like the gargoyles, the little extra performances add a bit of flavor, like the butter and salt on the popcorn. We had just moved down to our summer cottage, and we spent a grand evening in Wakefield town. So I chaim after all to the hunchback, who is part of all of us.

Coming Attractions

Every week, as has become our summer custom, we will run pictures of local synagogues until we have covered them all. The summer issues of the Herald will serve as a temple, synagogue, congregation directory for our readers.

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OBITUARIES

PHILIP BROOKS

ST. PETERSBURG, Fla. — Philip Brooks, 86, of the Menorah Manor, St. Petersburg, died on May 16. He was the husband of Mollie (Miller) Brooks.

Formerly of Providence, R.I., he moved to Clearwater 15 years ago.

Before retiring, he and his brothers owned Brooks Brothers Upholstery Co.

Besides his wife, he leaves a daughter, Janice Bakelman, and four grandchildren, Larry Bakelman of Riverside, R.I., David Bakelman of Ballground, Ga., Bethann Vick and Elana of Clearwater, Fla. He also leaves four great-grandchildren.

A graveside funeral service was held on May 19 at Menorah Gardens, Largo, Fla. Arrangements were made by David C. Gross-Beth David Funeral Directors.

GILBERT LEVINSON

MIDDLETOWN — Gilbert Levinson, 63, of 137D Renfrew Ave., an office worker for the state Department of Social Security for five years before retiring in 1993, died June 26 at home.

Born in Providence, a son of the late Sydney and Sally Levinson, he lived in Middletown for the last 10 years.

He was a graduate of the University of Rhode Island, and served in the Army as a captain. He did public relations work for the state of Rhode Island for several years, and was a member of the U.S. Naval Officers Club in Newport.

He leaves an uncle, Eli Levinson of Boca Raton, Fla.

The funeral service was held June 28 at Mount Sinai Memo-

rial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ISAAC RUBINSTEIN

FALL RIVER — Isaac Rubinstein, 79, of the Fall River Jewish Home, 538 Robeson St., died June 25 at Charlton Memorial Hospital.

A lifelong resident of Fall River, he was a son of the late Louis and Rachel (Maranes) Rubinstein and brother of the late Lena Rubinstein.

An avid piano player, he was a member of the Community Connection Workshop of Fall River.

A graveside service was held June 27 at Hebrew Cemetery, McMahon Street. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

MARY SEIDEN

PROVIDENCE — Mary Seiden of 500 Angell St., and formerly of Jamaica Estates, N.Y., died June 24 at Hallworth House, Providence. She was the widow of Saul Seiden.

She was born in New York City, a daughter of the late Mr. and Mrs. Peretz Goodman. She moved to Providence 15 years ago.

She was a member of the Miriam Hospital Women's Association. She was a member of Temple Beth-El and its Sisterhood. She also was a member of the Jewish Home for the Aged, and The National Council for Jewish Women.

She leaves a daughter, Dr. Ruth E. Friedman, M.D., of Providence; four grandchildren and two great-grandchildren. She was mother of the late Dr.

George Seiden, M.D., and grandmother of the late Timothy Seiden.

The funeral service was held June 26 at Temple Beth-El, 70 Orchard Avenue, Providence. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

World's Last Yiddish Daily Closes

by Lee Yanowitch

PARIS (JTA) — *Unzer Wort* (Our Word), the last Yiddish daily newspaper in the world, closed down at the end of last month, a half century after it was founded.

The decision to cease publication resulted from the newspaper's inability to meet rising production costs at a time when readership has continued to decline.

Created in 1946 by Mapai, the forerunner of Israel's Labor Party, to spread the Zionist message among Paris Jews, *Unzer Wort's* early readers were mostly Eastern European immigrants who settled in France in the years circa World War II.

The four-page broadsheet, which had a circulation of about 1,500 in 1994 has maintained a left-leaning editorial line since its birth. In the 1950s, it was one of three Yiddish papers in Paris. The other two were owned by the Communists and the Bundist Jewish Socialists.

In recent years, with a shrinking readership and its staff reduced to about six people and volunteers keen on preserving the dying language of Eastern European Jews, it had been forced to publish just three or four editions a week.

Joseph Green, 96, Pioneer of Yiddish Filmmaking, Dies

by Heather Camlot

NEW YORK (JTA) — Joseph Green, the theatrical and film producer who revitalized Yiddish-language motion pictures, died on June 20, at age 96.

In the years just before the Holocaust, Green produced four films portraying Jewish life in Poland.

"His impact was enormous on the generation that he was creating the films for originally, as well as the subsequent generations of Jewish audiences and filmmakers," said Richard Siegel, executive director of the National Foundation for Jewish Culture.

Born Joseph Greenberg in 1900 in Lodz, Poland, Green studied drama during World War I in German-occupied Warsaw.

After moving to Berlin in 1918, he joined an offshoot of the Vilna Troupe, a Yiddish theater company that toured extensively throughout Europe and brought Green to the United States.

He remained in New York, acting with numerous Yiddish companies, including Maurice Schwartz's Yiddish Art Theater. In 1927, he followed Yiddish actors Rudolph and Joseph Schildkraut to Hollywood and landed a walk-on part in "The Jazz Singer."

Five years later, he was hired to dub the voice of Joseph for the silent biblical film "Joseph in the Land of Egypt" when it was re-released with a Yiddish soundtrack.

Green returned to Poland, touring with a copy of the film for two years, to raise enough money to begin his own production company in New York and Warsaw. He intended to produce Polish-made, Yiddish-language films starring American actors.

"To my surprise, in a country with 4 million Jews, they had never seen a Yiddish film," Green told Roberta Elliott in a 1985 article in *The New York Jewish Week*. "Those in the Polish film industry — mostly Jews — were afraid Yiddish films would create anti-Semitism."

His first film, the 1936 "Yidl Mitn Fidl" (Yiddle with a Fiddle), featured the young American stage actress Molly Picon. The story of a young

woman who poses as a man in a wandering troupe of musicians was hailed as the first international Yiddish hit.

He followed Yidl's success with three more films, "Der Purimshpiler" (The Purim Player) in 1937, "Mamele" (Little Mother) and "A Brivele der Mamen" (A Little Letter to Mother), both in 1938.

"We made three films, one right after the other. For nearly 12 months we didn't leave the studio — time was running out. We had to get onto film as much as possible of that charming and creative life in Poland," he told Elliott.

These films are "one of the few pictures we actually have of the vibrancy of Jewish life prior to the destruction of the communities," said Sharon Rivo, executive director of the National Center for Jewish Film, based at Brandeis University. "They preserve the memory of prewar Polish Jewish life."

During World War II, Green briefly returned to the stage, producing H. Laivick's "The Miracle of the Warsaw Ghetto" and David Bergelson's "We Will Live" at the old Yiddish Art Theater on Second Avenue in New York.

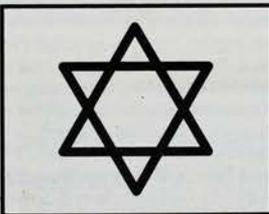
He released an English version of "Yiddle With a Fiddle" and in 1990, the film was adapted for the stage, touring in New York, Massachusetts and Florida. He remained active in New York as a film distributor.

"When people ask me why I didn't keep making pictures, I have only one answer: 6 million potential moviegoers were missing and they were the most important audiences for the Yiddish films," he told Elliott.

"It is ironic that he died just as a new generation of filmmakers is committed to chronicling and expanding on the Jewish experience on film," said the culture foundation's Siegel.

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Dozens of drawings illustrate the trees' leaves or needles and their acorns, berries, seed pods, cones, etc. *What Tree Is That?* is organized to make it easy to identify trees in a simple step-by-step fashion.

"Helping people enjoy and appreciate trees is central to the educational mission of the Arbor Day Foundation," John Rosenow, the foundation's president, said. "Being able to identify trees is important to knowing how to care for them and how to plant the right tree in the right place."

To obtain your free tree identification guide, send your name and address to *What Tree Is That?*, the National Arbor Day Foundation, Nebraska City, NE 68410.

Ed. Note: The foundation enclosed a copy of this guide for our use, and it is an excellent guide... really a bargain. You could pay close to \$10 for one not nearly as useful or well-designed.

R.I. Bar Award

(Continued from Page 1)

sociation and the American Bar Association, where he serves as the Rhode Island delegate.

He is also a member of the American Judicature Society and American Law Institute. He is vice president of the New England Bank Association.

Salter is the managing partner of the Providence firm of Salter, McGowan & Swartz where he practices corporate,

estate and personal income taxation law. He earned a B.S. in economics from the Wharton School, University of Pennsylvania in 1940, and an LL.B. from the University of Pennsylvania Law School in 1948.

The award presentation, held on June 21 at the Rhode Island Convention Center, was attended by more than 400 bar association members and guests.

Salter lives in Providence with his wife, Nina (Scheffel) Salter.

List on Web

(Continued from Page 1)

The 15th Annual International Summer Seminar on Jewish Genealogy

The premier event in Jewish genealogy, the Summer Seminar, is held in a different city each year — past conferences have been held in London, Salt Lake City, New York, Toronto, Jerusalem and Washington. In 1997 the conference will be in Paris, with side trips to many European sites of genealogical interest.

More than 600 people from around the world are expected to attend this year's conference, which will take place in Boston, July 15 to 19, 1996. All aspects of Jewish genealogy and history will be covered.

For more information on the Summer Seminar, contact the Jewish Genealogical Society of Greater Boston, P.O. Box 610366, Newton Highlands, MA 02161-0366, or call (617) 283-8003. Or visit <http://www.jewishgen.org/seminar.html> on the World Wide Web.

Contact: Arline Sachs, board member, Association of Jewish Genealogical Societies, Project Coordinator, Jewish Cemetery Project. Tel. (703) 971-2092, E-mail: sachs@axsamer.org.

Robert Weiss, president, Association of Jewish Genealogical Societies, P.O. Box 50245, Palo Alto, CA 94303. Tel: (415) 424-1622, E-mail: RWeissJGS@aol.com or visit the JewishGen home page on the Web: <http://www.jewishgen.org>.

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marathon of exuberant tap and soft-shoe, culminates in the "Gotta Dance! Broadway Melody."

Dante Sciarra (a TBTS favorite) gets star billing here, in the Gene Kelly role. Meredith Patterson co-stars, as Kathy Seldon. Branch Woodman plays Cosmo Brown (the Donald O'Connor role); Gail Howell plays Lina Lamont. John Dietrich is the director and choreographer; sets are by Jeff Modereger; costumes are by John Carver Sullivan and lighting design is by Tom Sturge.

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§1035 Exchange Q & A

This is the 28th article in the continuing series highlighting estate planning sales concepts.

Q: Why is knowledge of the IRC §1035 tax-free exchange useful in estate planning?

A: Proper rearrangement and upgrading of the insurance portfolio on a regular basis will help ensure a sufficient amount of liquidity to cover estate taxes and survivor income needs.

Example: When you graduated from college in 1977, you purchased a whole life policy with a face amount of \$25,000. Now you are married, have a child and a mortgage and you need a minimum of \$250,000 of life insurance to cover anticipated needs.

The old whole life policy can't be increased to \$250,000, and it has extremely high expense and mortality charges and a very low dividend rate.

After examining all the appropriate information, you decide to exchange it for a new \$250,000 LFP100 policy. Your gain, cash value and basis are carried over income-tax-free.

Q: How does an IRC §1035 exchange work?

A: IRC §1035 provides that

there is no gain or loss recognized on the exchange of: (1) a contract of life insurance for another contract of life insurance or for an endowment or annuity contract; or (2) a contract of endowment insurance (a) for another contract of endowment insurance which provides for regular payments beginning at a date not later than the date payment would have begun under the contract exchange, or (b) for an annuity contract; or (3) an annuity contract for an annuity contract.

To initiate a §1035 exchange, submit the following three items as a single package to New Business: existing policy(ies), form UC1117 (or the prior company's exchange form), and the application for the new insurance.

New Business will not cash surrender the existing contracts until after Underwriting has approved the new application.

If the underwriting status is unfavorable or other questions arise, the agent will be contacted for advice on how to proceed. The determination of whether a transaction qualifies as a tax-free exchange is made by the policyholder and the IRS.

Q: Do loans have an impact on the §1035 exchange?

A: Yes. The tax-free nature of the exchange will be eliminated to the extent of the outstanding loan balance. Your basis is decreased by the amount of the loan, and increased by the gain recognized on the exchange.

Example: You wish to exchange a contract that has a \$2,000 gain (\$10,000 gross cash value and \$8,000 basis) and a \$5,000 loan. Instead of a tax-free exchange, you will have to report the entire \$2,000 gain. Your basis is now \$5,000 (\$8,000 decreased by the \$5,000 loan and increased by \$2,000 reported gain).

Example: Jack Roberts has a policy with a \$5,000 gain (\$9,000 gross cash value and \$4,000 basis) and a \$3,500 loan. If Jack attempts a §1035 exchange, he will have to report \$3,500 and carry over the other \$1,500 gain into the new contract.

His basis will remain unchanged at \$4,000 (\$4,000 decreased by the \$3,500 loan and increased by the \$3,500 reported gain).

Q: Does an exchange of an individual policy on your life and an individual policy on your spouse's life for a Survi-



Take It From the Top

Actress Tovah Feldshuh and composer Michael Isaacson rehearse for "To Celebrate a Miracle: Images of Jerusalem," which will be performed on July 14 at the Hadassah 82nd National Convention.

vor UL contract meet the requirements of §1035?

A: No. Exchanges of life insurance policies will not be tax-free unless the insured on the new contract is the same as the insured on the prior policy.

In this case there are two insureds on the new policy and only one on each of the previous contracts. The owner of the new contract should also be the same as the owner of the prior policy.

Q: Who pays the life insurance premium?

A: This will be the same person who paid the premium on the prior contract. Ideally, the trustee of your irrevocable life insurance trust should be the premium payor as well as the applicant, owner, and beneficiary.

Submitted by Lawrence M. Halperin and Marvin William Lax of Halperin & Lax. In their monthly column they will answer questions about life and disability insurance and investments. Mail questions to: 335 Centerville Road, Warwick, R.I. 02886-9990 or call 738-2350.

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New Regulations Allow Loans to Religious Businesses

by Daniel Kurtzman
WASHINGTON (JTA)—The Clinton administration has adopted new regulations making federal loans available to small businesses that sell religious products or provide services that encourage religious beliefs and values.

Previous regulations prohibited the U.S. Small Business Administration from guaranteeing loans to any businesses promoting religious objectives or engaged in the expression or distribution of any religious ideas, opinions and values.

Although legal experts say such loans can probably pass

constitutional muster, some Jewish groups expressed concern about potential implications for the separation of church and state.

Marc Stern, co-director of the legal department of the American Jewish Congress, said that "every time there's a move" toward government subsidization of religion, "there's an erosion of the notion of separation."

he said, however, that in this particular case, the courts would probably find that "the government's primary purpose was encouraging small business, not religion."

Others welcomed the move

as a potential benefit for Jewish business owners.

Abba Cohen, director and counsel of Agudath Israel's Washington Office, said the regulations are "business-oriented" and are "far removed from the notion of endorsing religion or propagating religious views."

"I think it's a positive development," Cohen added. "It brings greater acceptability to the notion of religion not only in our public life but in our everyday life."

The guidelines reflect President Clinton's concerns about the increased "secularization" of society and continue the administration's efforts to promote religious freedom, said Philip Lader, SBA's administrator.

Lader said the SBA's new regulations were also crafted to reduce the burden of regulations on small American businesses and to expand access to capital.

Under the new policy, businesses would only be disqualified from obtaining a loan if they were "principally" engaged in promoting or indoctrinating religion or religious beliefs.

Businesses already seeking loans under the new guidelines include religious bookstores, a religious software developer, a producer of religious gift items and a religious radio station.

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