

The JEWISH VOICE & HERALD

SERVING RHODE ISLAND AND SOUTHEASTERN MASSACHUSETTS

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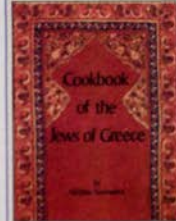
Inside...



QUINTET OF CANTORS perform at Temple Am David. See page 3.



TOUROS SYNAGOGUE rededicated. See page 13.



A TASTE OF GREEK Sephardic cooking. See page 14-15.

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Hurricane season has Jews wary



A PLAQUE lies among debris at Congregation Beth Israel.

NEW ORLEANS (JTA) — Like everyone else here, the Jews of New Orleans worry that the 2006 hurricane season, which officially began June 1, could bring more unpleasant surprises.

"The trailers are a huge issue. No one believes they'll stand up to anything, not even in the wake of a 25-mph wind," says Adam Brownstone, spokesman for the Jewish Federation of Greater New Orleans.

He said only 65 percent of New Orleans' 9,500 Jews have returned to the city, a loss of nearly a third of the city's Jewish population.

The dramatic drop in population has affected every Jewish institution in the city. Fortunately, donations from groups like the UJC and the Union for Reform Judaism have kept the

See HURRICANE, page 21

'The Journey Home'

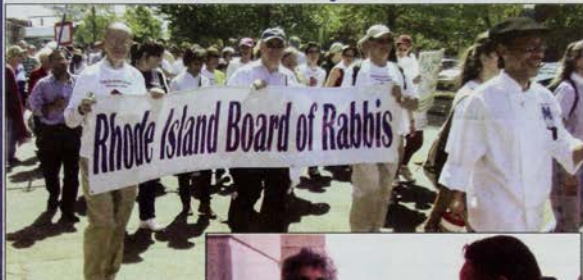


Photo by Kevin Olson
Lending support to "The Journey Home" from the R.I. Board of Rabbis are, from left, Rabbi Alvan Kaunfer, Rabbi Wayne Franklin and Rabbi Alan Flam.

March for fair housing

By Mary Korr
mkorr@fri.org

PROVIDENCE — Next stop, the ballot box. That's where organizers of "The Journey Home" hope the recent five-day, 57-mile march for affordable housing will end.

But first the General



Photo by Mary Korr
Social activist Maxine Richman greets Ron Gallo, president of the R.I. Foundation, a leader in the fight for affordable housing, before entering the State House.

Assembly has to approve a \$75-million bond issue for a November referendum. A large portion of this would create over a thousand low- and moderate-

income housing units within five years. It would also offer grants and incentives to developers, businesses and towns

See JOURNEY, page 8



Photo by Jonathan Rubin
LIKE THE THREADS? — Edward O. Adler jokes around with some well-wishers at his 36-year retirement gala held at Temple Emanu-El on Sunday.

Shalom, 'Mr. Adler' Leaves Emanu-El after 36 years

By Jonathan Rubin
jrubin@fri.org

PROVIDENCE — A good event fills a room. A great event requires you to open up a sliding wall. A milestone event requires you to use every adjacent room you can to seat people. The retirement of Mr. Edward O. Adler, known simply as "Mr. Adler," was such an event.


Last Sunday night, some 500 well-wishers and longtime friends packed Temple Emanu-El to bid Mr. Adler a fond farewell after 36 years, nearly half

his life, as (take a deep breath) ritual director, Torah tuner, Passover hametz buyer, minyan leader, mashgiach (kosher supervisor), *mi-shebrakh* (recites the prayer for the ailing), *dalav* buyer for Sukkot and much, much more.

The gala event had everyone in smiles — some flew in from New York, Florida or the West Coast to be there. Adler's presence is so felt across the generations that his retirement was almost like a reunion for young and old at the synagogue.

See MR. ADLER, page 12

Community Calendar



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SUN., JUNE 11
Jewish Community Day School graduation

10:30 a.m. Temple Emanuel, 99 Taft Ave., Providence. Eighth-grade graduation in the main sanctuary. Keynote speaker will be Rabbi Alvan Kaufner. For information, call Meredith Einsohn, 863-1510

Chased Schel Amess Annual Meeting

11 a.m. Samuel Priest Memorial Chapel, Lincoln Park Cemetery, 1469 Post Rd., Warwick. Annual meeting and election and installation of officers. Refreshments to follow.

TUES., JUNE 13
Community Day School presentation

7 p.m. Temple Sinai, 30 Hagen Ave., Cranston. Site committee open forum and panel discussion. Open to all interested persons. For more information, contact Meredith Einsohn at 863-1510 or meinsohn@jcdsri.org. See Community.

WED., JUNE 14
Chabad Chai Center women's evening

7:30 p.m. 3871 Post Road, Warwick. History of Yiddish expressions and humor. Donation \$5 includes dessert. RSVP to 885-4071.

THURS., JUNE 15
Adoption Options information session

6 p.m. 229 Waterman St., 2nd floor. For information, contact Betsy Alper at 331-1244.

FRI., JUNE 16
Habonim family picnic

5:30 p.m. Family service. 6:15 p.m. picnic dinner, at the temple, 165 New Meadow Rd., Barrington. The temple will supply drinks and desserts. Families bring own dinners. In case of bad weather, the picnic will be indoors. No late service this evening. Temple members, non-members, all ages are welcome. For more information, call 245-6536.

MON., JUNE 19
JCC golf tournament

Ledgemont Country Club, 131 Brown Ave., Seekonk, 21st annual charity golf tournament to support JCC scholarship fund. For more information, contact Lisa Mongeau 861-8800, or jccri.org/golf.

FRI., JUNE 23
Nosh & Shmooz

10 a.m. JCC. The final meeting of the Yiddish Shmooz club. All paid up members are invited to a bagel nosh-shmooz. For more information, call Sue Robbio at 861-8800.

SAT., JUNE 24
Blood drive

10 a.m.-2 p.m. United Way building, Jewish Family Service, 229 Waterman St., Providence. Co-sponsored by JFS and the United Way. For more information,

contact Sara Masri at 331-1244.

60th Classical High reunion

4:30 p.m. University Club, 219 Benefit St., Providence. Reunion of Classical High School Class of 1946. For more information, call Mel Zurier at 272-9571 or Pauline Denning at 781-479.

SUN., JUNE 25
Perspectives tennis

1 p.m. at Hope High School, off Hope St. in Providence. For beginners or advanced players. Watchers also invited. Snacks and soft drinks provided. \$5. Sign up by Fri., June 23 at noon to tavlin@jccri.org or call 861-8800, ext. 205.

Chabad Chai phonathon

9 a.m. Archer Research, 1800 Post Road, Warwick. Phonathon to build scholarship fund and community art calendar fund. To volunteer, call Rabbi Yossi Laufer at 884-7888 or Rabbi@RabbWarwick.org.

SUN., JULY 9
Rabbi Kaplan dedication

2 p.m. Congregation Ohave Shalom, 671 East Ave., Pawtucket. Torah Mantle and Bein Gavra dedication in memory of the late Rabbi Kaplan. Dessert reception follows. RSVP to Nita Pliskin at 725-3886 or ntpliskin@aol.com.

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CANDLE LIGHTING
For greater Rhode Island

June 9 7:59
June 16 8:02
June 23 8:04
June 30 8:04



'Cantors Five' hits high note at Am David



Photos by Jonathan Rubin

CANTORS FIVE ALL — From left, Cantor Emanuel C. Perlman, Cantor Richard E. Perlman, Dr. Cantor Ivan E. Perlman, Cantor Josh C. Perlman, and Cantor Eli B. Perlman perform at Temple Am David in Warwick recently.

All in the family

By Jonathan Rubin
jrubin@jfri.org

WARWICK — Sure bets are hard to come by in the Jewish entertainment industry. The Cantors Five concert is one of them. Patriarch Dr. Cantor Ivan E. Perlman joined his four sons, all cantors in their own right, at Temple Am David in Warwick for a final "farewell" concert May 21. Nearly 300 crowded in for the event.

The five together have a medley of powerful yet tender voices, creating a spellbinding harmony in unison. The group performed synagogue traditionals, Yiddish folk songs and vocal standards, in addition to songs of their own composition. The group also had enough vaudeville bantering and back-and-forth to keep the energy high in between numbers.

"We had no choice but to retire," said Cantor Eli Perlman. "None of us can fit into our tuxedos anymore."

Cantor Richard E. Perlman, spiritual leader at Am David since 2000, showed off his Red Sox hat, which he took to Jerusalem in 2005 and which touched the Western Wall. Months later, the Red Sox won the World Series. Coincidence? "I'm going back to Israel, and the bat is coming with me!" he said to great applause.

The Cantors Five evolved from an innovative concert to a semi-annual event. Rhode Island Gov. Donald Carcieri and Providence Mayor David Cicilline signed proclamations in honor of the group.

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Opinion

Have you noticed? We liberals — honest, hardworking, socially responsible, environmental tree-huggers that we are — are being woefully betrayed by some of our fellow good guys.

Item: The president of the Union for Reform Judaism, Rabbi Eric H. Yoffie, gives a lecture



Yehuda Lev

at Liberty University, the bastion of Rev. Jerry Falwell, who, in moments of greater lucidity, has denounced as hostile everything Reform Judaism stands for.

Item: Sen. Hillary Clinton, evidently seeking the Democratic presidential nomination, makes nice-nice with Rupert Murdoch, owner of *Fox News* and the *New York Post*. The *Post* has spent the past decade slandering each Clinton on alternate days and now Murdoch is going to raise money for her campaign.

Item: History professor Joshua Stein, writing in the most recent issue of this very publication, states his qualifications as a liberal but opposes abortion. At least I think he does. His words are so confusing that I may be misreading them. And since neither Rabbi Yoffie nor Sen. Clinton are close at hand and Josh is as

A MAJORITY OF ONE 'Right-eous' liberals

By the standards of any other western nation we are deficient in providing affordable housing, child care, health insurance, paid maternal leave, food stamps and funds where needed...

near as Roger Williams University, let us examine his liberally heretical position on the abortion issue and a woman's right to choose.

Parse the following: "In fact, I do believe in choice. I believe that women can choose to have protected or unprotected sex or abstain from sex. I believe that men should choose to take responsibility for their sexual acts. I believe that a woman whose baby is, to a medical certainty, going to live a short, painful life may legitimately choose to terminate her pregnancy to spare the child inevitable suffering and early death. I believe that a woman raped may legitimately choose to abort. I believe that no one, even she, has the right to choose to deny her child the right to smell the scent of fresh cut grass, to hit a home run, to meet and marry someone they love.

Advocating state-sanctioned abortion announces to the world that men and women are not responsible for their actions, that our actions have no consequences, that do-overs are permitted. Sometimes they are, but never in any-

thing important, never in taking a life."

Where do we begin? How about with the boy who should take responsibility for his actions? What if he is 14, the girl is 13 and neither has the maturity, the education, the resources, the ability or even the desire to nurture and raise a child?

And what to make of this? "I believe that a woman raped may legitimately choose to abort." How does that square with "Not even she has the right to deny her child the smell of fresh cut grass..." Either/or, Josh, but not both. The two are mutually exclusive.

Josh writes that he is a liberal because "I believe that government must act to defend the defenseless" and he lists specifically southern blacks under segregation and Jews under the Nazis and in communist Russia. Then he asks: "Is there a more defenseless group of human beings than those developing in the wombs of their mothers?"

Yes Josh, there is. There are those same embryos and fetuses who emerge into a world that doesn't want them, that

doesn't provide them with a loving family and safe surroundings, that refuses to give them adequate medical care and a decent education, that spends its money instead on unnecessary wars and serving the desires of the wealthy instead of the requirements of the needy, that, in short, reserves its passion for life for those who are not yet with us and, as soon as they do join us, leaves them to fend for their defenseless selves.

Josh refers to the creation of a local organization titled "Clergy for Choice" and suggests that what he would like to see is "Clergy for Conscience," the assumption being that clergymen, including rabbis (no reference to imams) who consider themselves to be pro-choice do so with a guilty conscience. On the contrary, those clergy whose consciences are in need of cleansing are those who support governments that are anti-child, anti-poor and anti-women. By the standards of any other western nation we are deficient in providing affordable housing, child care, health insurance, paid maternal leave, food stamps and funds where needed, safe and skilled schooling and equal opportunity for more fortunate newcomers.

Want evidence? Just look around you.

Yehuda Lev is a retired journalist. He writes a regular opinion column for the Jewish Voice & Herald and can be reached at yehuda@cox.net.

Letters to the Editor



Beth Sholom recollections

A friend sent me the article concerning the centenary of Congregation Beth Sholom. There are a couple of inaccuracies that I'd like to clear up. First it was my late father Rabbi Morris G. Silk (who was Rabbi from 1949 until his untimely death in 1952) who spearheaded moving the congregation to its present location. But not because they needed more room. The old building was enormous, awe-inspiring and beautiful. It was demolished in the urban renewal of the 1950s. But the neighborhood had changed. Younger families had moved away and many people were reluctant to have their children go to Hebrew School at some distance and into what I remember as an increasingly unpleasant (and perhaps somewhat dangerous) area.

I enjoyed seeing your old pictures and recognizing familiar faces. I think the sisterhood picture was later in the 1940s, judging from my mother's hat. I am attaching a picture of the acceptance of the keys of the new building by President Archie Sil-

berman, handed over by (I think) Sam Olshansky, as my father looked on. The other picture gives a sense of the excitement when the Torahs were transferred.

Suzanne Silk Klein
Toronto, Canada

Submission Guidelines

Submissions must be signed and include city of residence and telephone number. Letters should be limited to 250 words, and viewpoint pieces to 700 words. Submissions may be edited for length. Send submissions to: Jewish Voice & Herald, 130 Sessions St., Providence, RI 02906, or E-mail to: voiceherald@jvfi.org.

VIEWPOINT

Clergy responds

By Rabbi Peter Stein

Josh Stein's column of May 26 presents criticism of the Rhode Island Religious Coalition for Reproductive Choice and all those who seek to preserve a woman's right to make decisions for her own reproductive health care.

He objects to my characterization of both biblical and rabbinic teachings. The Torah sets forth a clear precedent: that the life of a fetus is not the same as the life of a woman. This comes from Exodus 21, which talks about a monetary fine (as opposed to execution) for one who injures a pregnant woman and causes a miscarriage. This follows on other verses which establish execution as the response to the taking of a life. This is well understood in rabbinic literature, from the Talmud forward, to say that a fetus is not equivalent to a life and pregnancy can be ended in appropriate circumstances. In religious terms, this means that abortion can be an acceptable choice for Jewish women. It is a decision that can be made by faithful and observant Jews, considering the teachings of our tradition and pursuing the counsel of their rabbis. Therefore, the fight to protect choice is also about protecting religious freedom...while some religions prohibit abortion and while some oppose abortion for non-religious reasons, our country guarantees us the right to practice our religion and our religion allows for abortion.

The columnist writes that a raped woman does not have "the right to choose to deny her child the right to smell the scent of freshly cut grass, to hit a home run, to meet and marry someone they love." I assume that these images are meant to say that no woman should deny her child a healthy, normal childhood. I agree. However, first of all, when we are discussing a fetus, we are not talking about a child — only a potential life. The potential life is not unimportant and decisions about the fate of the fetus need to be made with great care. But women have the right to imagine that potential life and end a pregnancy when they aren't ready or able to ensure that healthy, normal life. It is a sacred choice for a woman to choose abortion if the future she sees isn't filled with freshly cut grass and sunshine but rather is filled with suffering or a lack of security.

Josh Stein accuses us of choosing expediency over morality, and even mentions choosing abortion out of convenience. I resent this characterization. Our coalition doesn't advocate expediency or convenience. Rather, we hope to preserve the ability for those in need to carefully make thoughtful decisions. We are not simply "pro-abortion." We urge access to contraception, sex education, high quality health care for pregnant women, and safe, affordable services for both abortion and for childbirth. The protocols used by the counselors at Planned Parenthood of R.I., at other abortion providers in our community, and by our Clergy for Choice group is "all-options counseling." We don't urge women to have abortions nor do we characterize abortion as an easy and casual choice to be made any time one faces a pregnancy that is less than perfect. It is about protecting freedom, especially for those who are in need.

I have no doubt that the debate over abortion will continue on, in these pages and in our community. This is a debate that is important to us as Jews. It is about protecting our freedom of religion, since our religious tradition allows abortion as a legitimate and moral choice. It is about protecting the rights of women, recognizing that they are moral agents who must be allowed to make choices for their own health and well-being. And, it is about fighting for our democratic and diverse society, in which we cannot allow one ethical standard to be put in place for everyone.

Rabbi Peter W. Stein, of the R.I. Religious Coalition for Reproductive Choice, is a member of the Jewish Voice & Herald's editorial board. He can be reached at stein@templestair.org.

Letter to the Editor
Whose choice?

undermines the basic values of liberalism and of Judaism.

Stein wants to protect the rights of the fetus while completely denying the most basic civil rights of women—the right to control our bodies, our lives, and our destiny. We totally reject the notion that women seeking an abortion do so out of convenience. Stein's rigid stance imperils the health, safety and well-being of all women and their families. We resent the idea that pro-choice women... "choose expediency over morality, death over life."

While we respect the right of Josh Stein and others to express their views on choice, women's rights, Judaic teachings or any other issue, we strongly reject the notion that the government or anyone else has the right to legislate women's reproductive rights.

Sandra J. Gandsman, Pawtucket
Linda Nightingale Greenwood,
E. Greenwich
Susan S. Sassen, Providence

THE OLD OLIVETTI

Abortion imbroglia

Have you read Yehuda Lev's piece? Not yet? It's just opposite this column, there, on page 4. Go read it now. I'll wait for you. Tum, de, dum dum, pooh, pooh, tra la la la. OK? Finished so soon? Nice of him to give those who missed my column last issue the opportunity to read selections from it this time. Thanks Yehuda.

Where to begin? he asks. What if the boy is 14 and the girl 13? Is there an epidemic of 13-year-old girls out there getting pregnant? Should we establish social policy for all America based on this? Is it not possible that 13-year-old girls would get pregnant less often if they knew that abortion was not an option? I don't know, and I imagine Yehuda doesn't either.



Josh Stein

I am inconsistent on the morality of women raped having an abortion. I knew it when I wrote that, and I acknowledge it still. It's a tough call. On the one hand, the baby is not guilty of any crime and deserves to live. On the other, the mother has been traumatized and could feel that her body is being violated yet again. Do I have to be consistent? Is life black and white,

Yehuda? OK, if you insist. Here's a solution. Castrate the rapist and offer psychological counseling to the mother. When the baby is born, she can choose to keep her child or she can choose to give it up for adoption.

Yehuda claims to find a group more defenseless than human beings developing in the wombs of their mothers. While it is hard to penetrate his impassioned prose, I think he means babies not provided with loving families, brought into this world by uncaring pro-life fanatics who (here Yehuda starts rambling a bit, or maybe this part will be edited out before you read it) choose war over feeding and educating its population, catering to the wealthy. Hub? I know there are problems in the world Yehuda, and I know there is poverty, and I know that Bush is still president. But it's not the fault of a child conceived in the womb of a recent MBA who doesn't want to go onto the mommy-track.

Yes, I have a problem with "Clergy for Choice" but I don't think the group has a guilty conscience. I wish they did.

Finally Yehuda gets to the core of my argument. And then misses the mark completely. Yes, I have a problem with "Clergy for Choice" but I don't think the group has a guilty conscience. I wish they did. The ones who, he argues, should have a guilty conscience are those who support governments that are anti-child, anti-poor and anti-women. If there are such clergymen in America I think they should be defrocked immediately!

My argument was with clergy who assert that the Hebrew bible supports individual choice according to one's own conscience and religious beliefs. This argument is comparable to that of ante-bellum southerners who thumped their bibles and quoted its passages in favor of the abomination that was slavery. Was slavery immoral? They argued it was not, that it was at least morally neutral or, some had it, a moral good, a moral necessity. I know what passages they quoted; I can't think what the Clergy for Choice found in Hebrew scriptures to leave it up to the woman to decide on her own conscience whether to have an abortion or not. I believe that the clerical spokesperson for this organization will have his say in this issue as well, so I will look for the citations with bated breath.

To me "Clergy for Choice" is in the same category as "Compassionate Conservative." Both are disingenuous oxymorons in full gallop. Arguing the morality of abortion on demand is an example of the banality of expediency. Slave owners were moral and doing what they thought best; World War II Germans were moral and doing what they thought best; suicide bombers think themselves moral and do what they think best. But saying it doesn't make it so. Not in the ante-bellum South, not in 1940's Europe, not now.

Should we criminalize abortion again? That genie is long ago out of the bottle and the bottle is broken. It's a promise made by conservative politicians intent on duping the gullible while raking in the profits. Abortion is a moral issue now, no longer a legal one. Let's look around us at Yehuda suggests and see the moral abyss we are in when we pretend that the willful destruction of the innocent is avoidable.

Josh Stein is a professor of history at Roger Williams University and a member of the Jewish Voice & Herald editorial board. He can be reached at jstein@rwu.edu.

I feel that I must revisit the family celebration I attended two weeks ago — not revisit in the physical sense, thank God, but revisit in the “op-ed article” sense — mostly because my mind is still reeling from what I experienced there. This was, if you remember, the bar mitzvah party of a cousin of my boyfriend, Mikhael, and so a colorful variety of relatives from his mother’s side were in attendance... and then some. This was, in fact, my first opportunity to meet his grandparents, as well as one more of his parents. Because both of his parents have over five siblings each, the fact that I have already met three of Mikhael’s aunts and uncles, in addition to his parents and brother and sister, clearly doesn’t even represent a dent. It feels positively overwhelming on its end, however. This is in part because I have a total of one maternal aunt and a paternal side of the family that I haven’t seen for more than a day in almost ten years. And Mikhael has yet to meet any of them. Needless to say, large family gatherings aren’t really my bag.



Alison Golub

Mikhael, on the other hand, was in heaven. Throughout the evening, grinning widely and eyes shining, he would lean over to me and assure me that “this is exactly what it will be like when we...” Nearly paralyzed by culture shock and what I have come to recognize as a semi-serious case of commitment phobia, I always attempted to cut him off before he could offer the terrifying rest of the sentence. Granted, a wedding may indeed be in the cards in the near future, and on a good day I can even discuss this possibility with

restaurant, we were greeted by hours of delight and hordes of relatives rushing up to hug and kiss us. Now, the hugging doesn’t bother me much, as this is a traditional greeting method even in my own non-“touchy-feely” culture. The kissing, however, is a different story. Mikhael’s family is of the double-check variety, which means that on that night alone, I received about a zillion kisses from about half a zillion complete

ALISON ON ALIYAH Kiss this!



from said room, and pretty much anytime in between when something apparently kiss-worthy takes place (which is way too often for my taste). I’m not sure what it is about this tradition that makes me so uncomfortable, but I have a feeling it has something to do with that infamous American “personal space” issue and the fact that Moroccans DON’T SEEM TO HAVE ANY.

I have to admit, however, that as the night wore on, I began to relax and become ever so slightly acclimated. Perhaps it was the sheer volume of food I had consumed, or perhaps it was the sheer rawness of my cheeks, but I felt myself warming up to Mikhael’s family. Come to think of it, it quite possibly could have been the fact that they were all so unbelievably warm to me. Indeed, the kissing wasn’t always just a superficial gesture; sometimes I really felt something accompanying it. Mikhael’s aunt, who had never met me before, beseeched me repeatedly to feel at home, to eat with abandon, and to dance equally so. His grandfather, after one hour of sitting at the same table but barely exchanging a word with me (don’t forget that not a single person besides Mikhael at this gather-

ing spoke a word of English or Hebrew) nonetheless declared that I was beautiful.

And at the end of the night, Mikhael’s grandmother, with tears brimming up in her eyes, kissed me (again!), hugged me tightly, and whispered to me that I now have another grandmother in Spain.

So with all of the culture shock — and there was a lot of it — I found myself incredibly touched by that night with Mikhael’s family. I found myself wondering how my family will react when they meet him, and questioning whether my mother or aunt would accept anyone into our family so quickly, so completely, and with such utter genuineness. As truly wonderful as my grandmother was, it is hard for me to imagine a similar statement coming out of her mouth — and certainly not after two hours of acquaintance with anyone. I’m not sure if my family, or any family I know in America, is built this way. I’m not really sure if I am, either. But sometimes I feel like my time in Israel is slowly tearing down that prior construction... and building someone new.

Alison Stern Golub is a graduate of Brown University. You can e-mail her at Alison_Golub@hotmail.com, and read more of her adventures on her website at www.alisonsterngolub.com.

I have been instructed that I must kiss all cheeks in the nearby vicinity upon arrival into any room, upon departure from said room, and pretty much anytime in between when something apparently kiss-worthy takes place

him. But that night, faced — no, broadsided — with the Moroccan swarms that would most likely be doing their “Ay-yi-yi-yi-yi-yi!”ing while I would be making my yow, I quickly became less than open-minded. (AUTHOR’S NOTE: Thanks go out to Marilyn Kagan of Providence for informing me that this type of shrieking is officially called “ululating.”)

Besides the wild and generally bizarre behavior, my principle objection so far is to the incessant and merciless kissing. When Mikhael and I first entered the

strangers.

That is not counting the extra million and a half that I have tallied up from the other Moroccan family gatherings to which I have been subjected over the past eight months.

My protestations to Mikhael that I’m not used to this informal kissing procedure, and that my cultural background does not support such erratic behavior, have fallen on deaf ears. I have been instructed that I must kiss all cheeks in the nearby vicinity upon arrival into any room, upon depart-

LETTER TO THE EDITOR

Jewish stores — where have they gone?

Where have the ethnic stores gone? Does this mean assimilation? The recent loss of two bakeries and one deli on the East Side causes one to reflect on the future. A personal historical review may be helpful.

I grew up in a suburb of New Haven 83 years ago. At that time there were two streets, Oak St. and Legion Ave., which had a variety of Jewish stores. The former had a fish market, a bakery and a deli among others. My father had a small furniture store in the ‘30s. Across the street was a small butcher shop run by Mr. Max Wax. A treat was to be given a few coins to buy a little homemade salami. Mr. Wax would go to the bakery to get fresh rolls to make the sandwiches. My mouth still waters when I remember those sandwiches.

Years later I was in medical school in the city. Several of my classmates said the food was terrible. Since I was a townie, I immediately suggested we do down to Oak St. to White’s deli. When we arrived, the store was dark and in the doorway stood

an African-American man who said in perfect idiomatic Yiddish, “You fine Jewish boys don’t even know it’s the Sabbath.” Some years later both Oak St. and Legion Ave. were taken over by eminent domain to develop the Oak St. connector to Route 95. The various stores disappeared or were scattered to the suburbs.

After graduation from medical school I spent two years at Bellevue Hospital in New York City. On late evenings whoever had a car would take a trip to South Houston St. to Katz’s Delicatessen for something to nosh on. Katz’s was kosher-style. It’s still present in New York.

After Bellevue, we were in Boston for eight years and were not impressed by the bakeries or the delis. Certainly we had been spoiled by the New York variety bags. We lived in five different communities and were not impressed from a culinary perspective.

We then spent 16 years in Cleveland. At first there was a deli at 105th and Euclid, but it

soon moved. There was an excellent bakery known as Lax and Mandel’s on Taylor Rd. near Cedar. Later several stores developed on the far East Side.

In 1974 we were introduced to the Second Avenue Deli. My friend Bud Sweet and I would explore delis throughout the five boroughs. We visited Ratner’s Dairy Restaurant. Both Ratner’s and the Second Avenue Deli had disappeared in the past two years for a variety of reasons. Once we were looking for a meat market on Delancey St. but couldn’t find it. There was a Jewish store-keeper sweeping the street. We asked about the market. He said they had closed months before. “Where were you when they needed you?”

What is the significance of the loss or relocation of the ethnic Jewish stores? Is it associated with assimilation? The changes on the Lower East Side of New York and New Haven may shed light on this problem.

Robert Schwartz
Providence

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Israel

Palestinian showdown looms

By Leslie Susser

JERUSALEM, June 6 (JTA) — Three and a half months after fundamentalists swept to power in the Palestinian elections, the Islamicist Hamas and the secular Fatah are on the brink of a major showdown that could have far-reaching implications for Israel and the government's plans for a unilateral withdrawal from Palestinian territory.

Palestinian Authority President Mahmoud Abbas of Fatah seized the initiative in mid-May, by backing a call by Palestinian prisoners for a Palestinian state along the pre-1967 borders with Israel. In doing so, he forced Hamas to face up to the challenge of recognizing Israel or losing power. Abbas' move also opened up the possibility of international pressure on Israel to negotiate on the basis of those borders.

Abbas' move could also clear the way for ending the Palestinians' diplomatic isolation and freeing the flow of much-needed international funds. Those funds were blocked in the wake of the Hamas government's refusal to recognize Israel, except previous Israeli-Palestinian agreements

and renounce terror. But while the Fatah leader's initiative could break the diplomatic logjam, it is fraught with danger.

Fighting between small groups of Hamas and Fatah militants on the streets of Gaza shows signs of intensifying. Both sides have mobilized large forces in Gaza and the West Bank, and some Palestinian observers are predicting civil war.

Abbas' call in late May for a national referendum on the prisoners' document pushed the sides closer to the brink. Yet despite the mounting tension, the Fatah-Hamas confrontation could still play itself out politically. On Tuesday, Abbas was supposed to set a date for the referendum, but the Fatah executive deferred the deadline for agreement on the prisoners' document for a "few days," ostensibly to give the sides more time to negotiate. But the move was seen as an effort to step back from confrontation.

Even if Abbas eventually does set a date for a referendum, the outcome could still be a non-violent political solution.

In one scenario, victory for Abbas in the referendum could

bring Fatah back to power. A loss on the other hand, could see Hamas winning the presidency as well as maintaining control of Parliament and the government.

Abbas' determination to go through with his initiative and the way he has gone about winning support for it has gained him considerable prestige on the Palestinian street.

Often seen in the past as a weak, vacillating leader, afraid of confrontation, Abbas is now perceived by Palestinians as someone who could make a difference.

The freezing of international aid is starting to bite, and many Palestinians blame the Hamas government for the non-payment of salaries and the lack of food and medicine. A clear-cut Hamas victory could accentuate questions about whom Israel would be handing back territory to after a unilateral withdrawal. An unequivocal Fatah victory could lead to pressure for a negotiated settlement. In the face of Palestinian developments, Prime Minister Ehud Olmert may have to draw on all his diplomatic skills to keep his unilateral withdrawal plan on the table.

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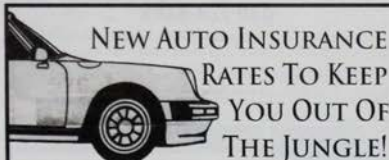
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JOURNEY HOME

From page 1

in support of housing assistance programs, deferred loans, and municipal infrastructure.

"We're not asking for much," said Providence College sociologist Eric Hirsch, one of the organizers, at the culminating rally at the State House on May 25. "All we are asking is to put the housing bond on the ballot and let the people decide. It's the least you can do. To the people of this building, if you don't do this, we'll be back."

"We'll be back, we'll be back," chanted the crowd, from Gray Panthers to toddlers.

Deborah Siegel rested on a cool marble step below the State House Rotunda where Hirsch spoke.

"If we do not fight homelessness with our voices, we are our own worst enemy," she said. She is a member of an advocacy group for the homeless at Temple Emanu-El.

She said the Emanu-El shelter opened volunteers' eyes to the longer-term needs of the homeless. "One morning a young girl was crying. She wanted to go to her school in Warwick, but there was no way for her to get there."

Temporary housing, night by night, is not the solution, Siegel said. Transitional apartments for families, such as the ones created by Amos House, work better. Above her, a poster hung from a balcony: "R.I. Jews Say End Homelessness."

In 2005, there was an all-time high of 6,408 people, including 1,717 children, in homeless shelters in the state.

The Jewish "Journey Home" contingent was led by the R.I. Board of Rabbis and the Com-

munity Relations Council (CRC) of the Jewish Federation.

Rabbi Alan Flam, president of the rabbinical board, spoke to the marchers in a church in Wickford along the route.

"Even as we give of ourselves, busily shedding light on small dark corners, impacting dozens or even hundreds, our passivity and silence in the public square allows the passage of laws, the appointment of judges, the enactment of policies that are having an adverse impact on every one of us — at home and abroad..."

"The Journey Home is taking to the streets to express our moral outrage over a system that reduces our low-income neighbors to homelessness, excludes them from our community, and leaves them out of our democracy. It is not right, and our actions and words this week express our feelings that we won't stand for it anymore," Rabbi Flam said.

"When I was walking in South County or along Post Road in Warwick, it was moving to hear the many car horns honking their support...and to have them know that the Jewish community cares about these issues," said Kevin Oleson, director of the CRC at Federation.

Maxine Richman noted the irony at the Darfur rally in Washington, D.C. in April. "We were at a historical synagogue eating a beautiful lunch. As we walked from the synagogue, with leftovers to give out at the rally site, there were so many homeless on the streets, asking us for food."

Brown student Geoff Gusoff, who just returned from a spring semester working with the poor in El Salvador, is a member of

HOPE: Housing Opportunities for People Everywhere. In the fall, he and several other students slept in tents on the university's main green to draw attention to homelessness in the state and show students how they can get involved.

"I feel the impact of the walk was tremendous," said Ben Gowork at the Statewide Housing Action Coalition. "Beyond that, there is an urgent need for increased federal involvement in the housing issue, particularly through the creation of an affordable housing trust fund," he said.

It's not just an issue for the homeless. Lack of workforce housing stunts the state's economic growth, said Hirsch.

Companies won't relocate here and existing businesses will have increasing trouble finding employees. There is also a dearth of apartments for families, seniors and people with disabilities.

A co-sponsor of the housing bill, State Rep. Tom Slater (Dem.-Providence) said, "Rhode Island's median family income of \$48,129 will not buy a median-priced house in any of the state's 39 cities and towns."

According to the U.S. Census, R.I. has the lowest home ownership rate in New England and the fifth lowest in the nation.

The Senate and House bills are still in committee.

"We are not going to accept failure," Hirsch said later. "We'll be trying to pressure them to do the right thing."

When asked if there were Jewish homeless, Hirsch said there were, but no statistics are available.



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Israel

Olmert promotes pullback

By Dan Baron

JERUSALEM (JTA) — With Israel's coalition government already shaky, Prime Minister Ehud Olmert has been busy enlisting foreign support for his West Bank withdrawal plan.

Ehud Olmert was expected to visit Jordan on Thursday after talks with King Abdullah II.

Sources in Jerusalem said the Israeli prime minister would use the meeting to enlist Jordanian support for his plan to withdraw from parts of the West Bank and annex others in the absence of peace talks with the Palestinians.

Abdullah is believed to be jittery about unilateral Israeli moves in the West Bank, given their impact on the Palestinian majority in Jordan.

The talks with Mubarak and Abdullah are expected to pave the way for a first summit between Olmert and Palestinian Author-

ity President Mahmoud Abbas at the end of the month.

Fresh from last month's White House visit, Olmert set off last Sunday for talks with Egyptian President Hosni Mubarak.

He is believed to have won only partial endorsement of his policies from Mubarak when they met last week.

He is also due to meet with the leaders of Britain, Germany and France, culminating in a summit with Abbas.

Being well-received in foreign capitals could also help Olmert offset the deepening rifts in his own administration. His centrist Kadima Party, created by former Prime Minister Ariel Sharon, is untested and commands only a slim lead in terms of parliamentary seats.

Kadima's biggest partner in government, the Labor Party, is increasingly a loose cannon as its chief, Defense Minister Amir

Peretz, struggles to ward off challenges to his authority from ex-military party colleagues. On Sunday, Kadima's Internal Security Minister Avi Dichter complained in the Cabinet about Peretz's handling of Palestinian rocket fire from the Gaza Strip. Olmert backed Peretz. But few forget that, just last week, the prime minister unceremoniously cut defense funding without a consultation with the Labor chief, prompting the party to abstain from a crucial Cabinet vote on the 2006 national budget.

A senior Labor official, speaking to JTA on condition of anonymity, predicted that with the party scheduled to hold internal elections in a year, the Olmert government's days are numbered.

Olmert has been cagey about the timetable for the West Bank withdrawal, saying only that he wants it under way during his four-year term.

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Abbas calls for referendum

Mahmoud Abbas postponed a deadline for Hamas to accept a two-state solution to the Israeli-Palestinian conflict or face a Palestinian referendum. Abbas originally gave the radical Islamic group until next Tuesday to accept the proposal composed by Palestinians held in Israeli jails. But with debate still raging between Hamas, which runs the Palestinian Authority government, and Abbas' more moderate Fatah faction, the president put off the deadline until Thursday. If Hamas does not accept the plan, which calls for a Palestinian state in the West Bank, Gaza Strip and eastern Jerusalem, Abbas says he will put it to a Palestinian vote. Polls suggest the proposal would pass.

Pro-Palestinian support wanes

NEW YORK: Pro-Palestinian support in Europe is waning, according to a top pollster, Stan Greenberg, a former pollster for President Clinton, who recently conducted an opinion poll in Europe on behalf of the Israel Project. He told the Jerusalem Post last week that the results show a "dramatic" shift away from previously widespread pro-Palestinian sympathy, especially in France. Greenberg said many Europeans used to see the Palestinians struggling against a "colo-

News Briefs



Photo: David Katz

Birthright Israel

Stephanie Lowenthal, 26, is the 100,000th Birthright Israel participant. The group offers free, 10-day, identity-building trips to Israel.

nial" Israel, but that has changed. "Suddenly it is the Palestinians who may be the extremists or who are allied with extremists who threaten Europe's own society," JTA

Brangelina baby Shiloh

SHILOH, ISRAEL: Residents of the West Bank settlement of Shiloh have voiced their pleasure at having a new namesake in the daughter of Brad Pitt and Angelina Jolie. "Residents of ancient and renewed Shiloh wish the new Shiloh good health and a productive life" said Israel Medad, a spokesman for the settler movement who makes his home in Shiloh which was the

biblical site where Joshua first divided up the newly conquered Land of Israel among the 12 Hebrew tribes. JTA

Crackdown on non-observant

JERUSALEM: Young women who are eligible for military service in Israel, are excused if they are religiously observant but not if they then pose for advertisements dressed in a bikini. That's the word from Israel's Justice Minister Haim Ramon who has ordered a crackdown on such evasions. About one third of women who are called up to the military claim exemption on those grounds. Many of them, including pop singers and actresses, have been lying to the authorities and last week a ministerial committee approved an amendment to Israel's National Service Law under which exemptions can be canceled when women falsely claim to be religious. JTA

Marlins strike out

MIAMI: The Miami-Marlins recently honored their first baseman, Mike Jacobs, as part of a Jewish Heritage Day promotion. The event included giving away Mike Jacobs T-shirts to all who attended the game. It was a great idea with only one problem — Mike Jacobs is not Jewish. They might have made the same mistake with Walt Weiss or David Eckstein, neither of whom are Jews.

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Arts

Photo: The Wall Street Journal
Slain Wall Street Journal reporter Daniel Pearl.

Films portray Pearl's life

LOS ANGELES (JTA) — Filmmakers are wrestling with four different projects to document or dramatize the story of Daniel Pearl, the Wall Street Journal reporter beheaded by Islamic extremists in Pakistan in early 2002, leaving behind a pregnant wife.

Pearl's life and tragic death would seem a natural for the Hollywood treatment, but the delays and uncertainties of most of the projects are raising concerns about when they will be finished and whether they'll reflect the complex nature, Jewish heritage and true legacy of the slain journalist.

One completed project is a 90-minute documentary called "The Journalist and the Jihad: The Murder of Daniel Pearl," narrated by CNN correspondent Christine Amanpour. HBO will broadcast it in October.

The film was directed by Pakistani Ahmed Jamal and Ramesh Sharma, an Indian, and was briefly screened at New York's Tribeca Film Festival in April.

A fair amount of publicity has surrounded the feature film "A Mighty Heart," in part because it is based on a book by Daniel Pearl's widow, Mariane Pearl, who completed her book, "A Mighty Heart: The Brave Life and Death of My Husband Danny Pearl" in late 2003. Warner Brothers reportedly paid more than \$500,000 for the film rights.

The film is expected to follow the book's focus on the young couple's romance and marriage, followed by the wife's agonizing vigil after Pearl was kidnapped.

Another project is "Who Killed Daniel Pearl?" inspired by the book of the same title by Bernard-Henri Levy, in which the French writer described his yearlong investigation into the reporter's death.

The movie will be mainly a political thriller in which author Levy will be transformed into an American celebrity television reporter, portrayed by Josh Lucas.

Daniel Pearl himself will be fictionalized to some extent, "but the symbol and inspiration of Daniel is core" to the film, Lyons wrote.

Finally, there is a film project billed as "Infinite Justice," which deals with an American reporter named Arnold Silverman, "who is held hostage by Muslim fundamentalists in Karachi against the release of prisoners in Guantanamo Bay," according to reports.

Pearl's parents say they've been unable to learn anything

more about "Infinite Justice."

Judea Pearl, a UCLA professor and widely known authority on artificial intelligence, and Ruth Pearl, an electrical engineer, have mixed feelings about the film projects.

"I don't think they will be able to capture my feelings," Judea Pearl said. Ruth Pearl added, "they are probably doing their best, but how can they express the emotions of a mother for her son?"

The Pearls fear that Daniel's legacy might be ignored in favor of the more dramatic details of the last weeks of his life.

"We would like the films, and other media coverage, to express the deeper significance of Daniel's life and death and to concentrate on the legacy and inspiration he left behind," said Judea Pearl, who has created a foundation (www.danielpearl-foundation.org) in Daniel Pearl's memory dedicated to East-West understanding.

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Community/Providence

MR. ADLER

From page 1

The man who Emanu-El president Bob Landau called "the face of Emanu-El" has been an omnipresent fixture at the synagogue since he started there in 1970. Everything about Mr. Adler is memorable - his powerful handshake, his room-brightening smile, or his limitless supply of candy for children.

synagogue. He led services seven days a week for decades, and read Torah nearly every Shabbat, sometimes doing all seven readings. If the temple was short for a minyan, he'd be the one calling to fill up a few seats. On Shabbat, he was one of the main orchestrators, letting people know just the right time to take their part

Everything about Mr. Adler is memorable - his powerful handshake, his room-brightening smile, or his limitless supply of candy for children.

His voice is almost as much a part of the synagogue as the walls themselves; hundreds of children and adults learned to read Torah listening to him on audio cassettes, hearing his European accent taking them carefully through each line. Numerous attendees could still recite lines from Torah readings years or even decades later.

Many attendees said that Adler embodied the spirit of Judaism, and that his love for prayer and ritual observance permeated every corner of the

in the service.

"He'd say, 'Come up to the front row after the next prayer, the simple things that you didn't know but that were so important,'" said Howard Shapiro, of Cranston.

Others praised his love for people, no matter how often or how seldom they showed up for services.

"We don't come here often, but whenever we're here, we look for Mr. Adler," said Libby Peiser, of Providence.



MR. ADLER IMPOSTER - Honoree Edward O. Adler, right, singing along with his impersonator for the evening, Howard Bromberg, at his gala retirement dinner at Temple Emanu-El June 4.

The event, which was chaired by Judith Greenblatt, Bernice Kumins and Elaine Odessa, got 500 people to sing thank-you songs to Adler in the tunes of

Adon Olam and other popular hymns.

In appreciation for his efforts, the temple made him Ritual Director emeritus and gave him lifetime membership. They are also creating an endowment fund in his name that will be used to present every bar and mitzvah student with a yad, or Torah pointer.

Adler's wife, Trudy, their children, grandchildren and

great-grandchildren ringed him at the event, and he said he was looking forward to spending more time with them in his retirement.

Addressing the crowd, which gave him frequent standing ovations, Adler thanked everyone for the event.

"Services are tomorrow, 7 a.m., sharp," he said, to much applause.

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Community/Newport

Touro Synagogue rededicated

Photos by Julia McCann



Touro Synagogue, originally dedicated on Dec. 2, 1763, was rededicated on Sunday, May 28. Huppah carriers Laura F. Pedrick, Donna Pimental, Irving Kessler and James Tobak escort Torah procession into the renovated building.

At left, onlookers watch speakers from one of the newly restored balconies.

In the Washington Pew, at left are, from left, David Pedrick, Laura F. Pedrick, president of Congregation Jeshuat Israel; Elise Vanderbilt Aidinoff and M. Bernard Aidinoff, chair of the Touro Synagogue Foundation.

Above, guests head toward Patriots Park, located adjacent to the synagogue, for refreshments which followed the rededication.

Photo at bottom, left, is a copy of a print of the synagogue which appeared in *Harper's Monthly* in 1874. It was featured on the cover of the R.I. Jewish Historical Notes of October, 1959.



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Food

A Father's Day cookout — in the Greek Sephardic tradition

By Marylyn Graff
mgrafl@jfri.org

Jews began arriving in Greece, fleeing from the Iberian Peninsula, beginning in the late 14th century and continuing after the final expulsion decree from Spain in 1492.

At that time, Greece was still part of the Ottoman Empire, which looked with favor on its new Sephardic Jewish immigrants. The cuisine probably didn't differ too much from what they were accustomed to in Spain, both having the benign Mediterranean climate, depending heavily on olive oil, fruits, especially lemons, and vegetables along with herbs and thrifty-to-raise meats such as lamb and chicken.

Lamb kabobs

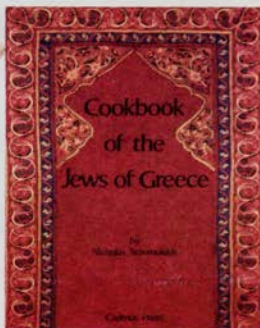
Serves 6 - 8
2 lbs. boneless lamb shoulder, well trimmed and cut into approx. 1 1/2 inch chunks

2 or 3 small zucchini in 1/2 to 1 inch chunks

A pint of cherry tomatoes
1 bag of frozen baby onions, thawed
A pint package of mushrooms, preferably brown
1 or 2 red, yellow or green peppers, cut into 1 to 2 inch squares

Marinade

2 lemons
Branch of fresh rosemary or 2 Tblsps. dried
3 or 4 cloves of garlic, chopped
1 cup extra-virgin olive oil
Squeeze lemons into a bowl, or covered jar. Add olive oil and mix or shake well, strip leaves off rosemary branch and stir in with garlic.



(Cut remaining woody branch into pieces and soak in water.)

Put lamb chunks into a roomy plastic bag with veggies and pour in marinade. If marinade does not cover, add enough dry white wine. Close top of bag. Place in refrigerator for several hours, moving around occasionally to make sure all are getting mixed.

Light gas grill and heat on medium high or let charcoal burn to hot coals. Put in the reserved rosemary branch to flavor the smoke. (More branches if you have them.)

Empty bag into a large pan and skewer meat alternating with veggies. (Any leftover veggies can be grilled alongside in a pan; they make an excellent addition to a salad the next day.)

Place skewers on grill and turn to cook evenly. Depending on how rare you like your lamb, it should take about 10-12 minutes.

(Note) If you are using wooden skewers, soak them for at least an hour so they won't burn.

Pilaf salad

Serves 6 to 8

You can use white or brown rice, bulgur, cous cous, or any

See PILAF, next page

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Food

PILAF

From page 14

grain of your choice.

Cook two cups according to package directions. Place in serving bowl. Add

- 1/2 cup chopped scallions
- 1/2 cup finely chopped flat-leaf parsley
- 1/4 cup chopped fresh basil
- 1/4 cup chopped fresh thyme
- 1 cup coarsely chopped Greek olives

1 medium cucumber, peel on—I just score the peel vertically with a fork) cut into quarters the long way and diced.

1/2 to 1 sweet-red or yellow pepper, diced

Salt and freshly ground pepper to taste

Dressing

- 3/4 cup extra-virgin olive oil
- 1/4 cup lemon juice
- 1 tsp. Dijon mustard
- 2 garlic cloves, peeled, mashed and finely chopped

Salt and pepper to taste

Put all ingredients into a jar and shake well. Pour over salad little at a time, until it tastes "right" and stir gently. Save any left for another use.

Best served at room temperature. (Take out of refrigerator 1/2 to 1 hour before serving, depending on the heat of the day.)



Pan Despanya

An almond flavored sponge cake, from the Jews of Salonika. (Judging from the name, this recipe may have come along with the Spanish Jews.)

- 3 eggs, separated
- 1 cup sugar
- 1/2 cup flour
- Juice and grated rind of 1 orange
- 1/2 tsp. almond extract
- 1/2 cup parve margarine, melted

Separate the eggs into two bowls—the larger one for the yolks. Beat yolks until light in color and creamy. Add 1/2 cup sugar and continue to beat until the mixture thickens. Add the flour and continue beating until mixture forms a ribbon when

dropped from a spoon into bowl. Add the juice, rind and extract and beat in well. Mix in melted margarine.

Beat the egg whites until frothy and beat in other 1/2 cup sugar gradually until stiff but not dry. Fold carefully into yolk mixture until no streaks remain.

Pour into well-greased 8-inch springform pan and bake at 350 for about 30 minutes until cake springs back when touched lightly on top. Cool in the pan and turn out.

Cut into wedges and serve with lightly sweetened berries or other fruits and parve whipped "cream."

(This recipe comes from "Cookbook of the Jews of Greece" by Nicholas Stavroulakis.)

Kosher Subway opens

Subway has opened its first kosher outlet. The sandwich chain opened a meat eatery in the Cleveland Jewish Community Center earlier this month. Prices at the restaurant will be 10 percent to 15 percent above the national average to accommodate the price of kosher supervision, the JCC said. The slightly modified slogan is "Eat Fresh, Eat Kosher." The franchisee is Ghazi Faddoul, a Lebanese Christian who opened the first Subway in Cleveland in 1986.

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The ancestry of Dr. Brown's magic tonic

"If you drink that stuff your teeth will rot, then they'll all fall out; your face will be covered with ugly pimples, and you'll develop sugar-diabetes."

Thus did my Aunt Lottie refuse my childhood plea for an exotic drink called Coca-Cola. The time was 1933, the nation, and my family, were in the depths of an economic



Stanley Aronson M.D.

and emotional depression, Pepsi-Cola had not yet been invented, and my faculty for debating was still rudimentary. Coca-Cola remained the dominant carbonated drink, although there were others, such as Moxie and an ethnically oriented soda called Dr. Brown's Celery Tonic.

Coca-Cola came in an 8-ounce tinted glass bottle, curved, as a 12-year-old might have envisioned it, like an adult woman's torso. A bottle of Coke cost five cents with a penny given back when the empty bottle was returned. In those days, though, a nickel represented a substantial sum of money. It provided a subway ride that might last an entire day; it bought a cup of coffee with two accompanying donuts (then spelled doughnuts); a cheese sandwich; a copy of Liberty magazine; two bagels, or two morning newspapers (the

DR. BROWN'S CEL-RAY

Daily News for two cents and the New York Times for three cents.)

When did this craving for bubbly water begin? Certainly well before my Aunt Lottie determined its many medical morbidities. For thousands of years, Europeans had been attracted to natural springs, which yielded curiously bitter, often effervescent mineral waters. It didn't take long before claims were made that these bubbly waters were medicinal as well as divine. Shrines were established and miraculous cures were recorded. Thus some springs were said to cure dropsy, epilepsy and leprosy.

There was a site in eastern Belgium called Spa that attracted many supplicants and became so famous that "spa" became a generic word describing places of rest and recuperation. Yet another famous watering place was in a village near Wiesbaden, Germany, called Niederselters. Those sparkling waters, high in mineral content, were called selterswater, or seltzer water. Pilgrims came from great distances to drink the health-giving waters.

The notion that carbonated

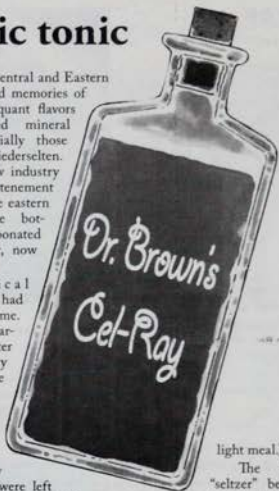
waters might be enjoyed solely for their taste, however, can be ascribed to the investigations of the great English chemist, Joseph Priestly. Priestly is best known as the discoverer of oxygen, but also for his libertarian views on religion. His theological opinions were so radical that mobs had burned down his home near Birmingham. He eventually sought sanctuary in the recently established United States, in the Philadelphia area, influenced, no doubt, by his friend and fellow scientist, Benjamin Franklin. He died there at age 71.

But about a decade before his death he reflected upon the alleged healing attributes of mineral waters, especially the bubbly kind. He speculated that if the bitterness of these remedial waters might be neutralized, and if their flavor could be enhanced, more people might then consume them. So he added sugared syrups to mineral-enriched water, which he had intentionally aerated with carbon dioxide gas. Thus was born the modern soda (the name was derived from sodium carbonate).

Many 19th-century immi-

grants from Central and Eastern Europe carried memories of the tangy, piquant flavors of carbonated mineral waters, especially those bottled in Niederselten. And so a new industry arose in the tenement districts of the eastern seaboard: the bottling of carbonated mineral water, now called seltzer.

Technical problems first had to be overcome. Selling carbonated water with ordinary caps would be unsatisfactory, since its carbonate would soon dissipate, particularly if the bottle were left at room temperature (refrigerators had not yet been invented and few families even had ice-boxes). Some anonymous engineer then designed a bottle with a self-sealing closure-handle, called a siphon. Trapped carbon dioxide gas was sufficient in pressure to expel the bubbly contents whenever the siphon lever was depressed. Seltzer bottlers delivered the filled bottles and took back the empties; and a generation of Jewish grandparents, now living in the United States, had the luxury of a "spritz" of seltzer after each heavy meal. (There was, in those days, no such thing as a



light meal.)

The word "seltzer" became so widely known

that it was exploited in a number of pharmaceutical products as the treatment of headache and stomach upset. One was called Bromo-Seltzer, manufactured by Emerson Drug Co. Another, a tablet compound of aspirin, citric acid and sodium bicarbonate, was called Alka-Seltzer.

By the 1860s, flavored carbonated drinks were commercially available, many flavored by excessive sugar and a compound of dried coca leaves and extract of kola nuts. Each company, of course, closely guarded its flavoring formula, and each suggested ill-defined rejuvenating and medicinal attributes for its product.

In 1869, a small beverage company was assembled in Bronx, New York, manufacturing an amber-colored drink distinguishable from the heavily sweetened cola. Its chief seasoning agent was celery-seed extract with only a modicum of sugar. The result was Celery Tonic invented by a Dr. Brown (whose medical credentials have never been disclosed).

Celery Tonic spread to the Jewish delicatessens of New York, perhaps encouraged by its understated flavor and its seltzer-water heritage. It became the leading fluid accompaniment of the hot pastrami sandwich of the early 20th century. Dr. Brown's Cel-Ray, still kosher but no longer called a tonic, is now a subsidiary of Canada Dry. And it remains the principal accompaniment of Jewish LSD (Lox, Salami and Danish).

Stanley Aronson, M.D., is dean emeritus of Brown Medical School.



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Community/Providence

Izzy's Kosher Café opens

By Laura Berlinsky-Schine

PROVIDENCE—On June 4, Izzy's, a kosher catering company, opened a market café/take-out store on the East Side of Providence.

Nathan Yamuder, the owner of Izzy's, hopes to respond to a need for kosher take-out in a community with such a strong Jewish presence. "There's really not much in Providence as far as kosher food," said Yamuder. "I

want there to be a kosher place where people can go to hang out." He noted that students in the Jewish high schools and at the rabbinical school in Providence have few kosher meal options, and that the take-out store is "more convenient than cooking at home, and less expensive than eating out at a restaurant."

Yamuder's father, Izzy, opened Izzy's Catering 28 years ago. It began as a small, off-site

catering company, and eventually grew to accommodate catering for weddings and Bar and Bat Mitzvahs, as well as offering menus for holidays and smaller events, and dinner packages. Yamuder took over the company when his father retired in 2005.

With the new store, Yamuder hopes to reach a new Jewish population. "We always lost out by not having a presence on the East Side," he said. "We're really excited to be here as part of the Jewish community."

JCC showcases renovations



KIDS IN THE ART ROOM participating in jewelry making.

PROVIDENCE — On Sunday, May 21st, the Jewish Community Center (JCC) was alive with activity. Its open house welcomed approximately 500 people to the center at 401 Elm Grove Ave.

Young and old enjoyed a free day in the brand new J-fitness center, crafts in the art room, entertainment and play in the early childhood center, sports

for kids and adults in the gymnasium and fields out back, open pool, and a moonbounce. JCC staff and board members were on constant call, taking newcomers for tours of the facility. The JCC recently finished a \$1.6 million renovation of the fitness center, creating a state-of-the-art facility with new equipment, expanded classes, massage room, and well-appointed locker rooms and lobby.

Izzy's is neither a deli nor a bakery, Yamuder defines it as a "market café." The other options, he explained, are too limiting; he wants to offer a wide variety of foods. The store sells prepared foods, such as potato latkes and boneless chicken wings, salads, soups, and a small selection of baked goods, including fresh challah on Fridays. As the store grows, Yamuder also plans to sell hard-to-find gourmet items.

Because the store will sell both dairy and meat, the food is prepared at Izzy's main location, in separate kitchens, and brought over to the East Side site. The Providence store itself has no kitchen or preparation area.

Yamuder conceptualizes Izzy's as both a sit-down and take-out café. In addition to selling food, the store will have wireless Internet access. Yamuder also explained his plan for a customer rewards program, in which two percent of a customer's money spent will go to a charity of his or her choosing. "I think the philanthropic aspect is very important," Yamuder said.

Izzy's is located at 149 Elm Grove Ave. in Providence. It is open Sundays through Thursdays, 7:30 a.m. - 8 p.m., and on Fridays, 7:30 a.m. - 4 p.m.

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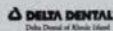
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HURRICANE

From page 1

community afloat.

On May 25, local leaders gathered at the Goldring-Woldenberg Jewish Community Campus to receive \$2.4 million in UJC funds. Federation officials immediately distributed this money to cover shortfalls in operating budgets.

"We're losing really important members of our Jewish community," said Saundra Levy, executive director of the Jewish Endowment Foundation. "I have

a board member whose practice was at Mercy Hospital, which was flooded. He's moving to Waycross, Ga. Another was a professor at Tulane for 30 years. He was let go."

Dina Gerber, director of Jewish Family Services of New Orleans, said that before Katrina, "we gave out \$24,000 a year in financial assistance. Since Katrina, we have overseen the distribution of more than \$1 million to individuals in the Jewish community."

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Obituaries

Ida Castleman

DELRAY BEACH, Fla.—Ida Castleman, formerly of Woonsocket, died May 20. She was the wife of the late Benjamin Castleman.

She leaves two daughters, Muriel C. Nirenberg and Sandra C. Brown of Broynton Beach, Fla.; a brother, Meyer Baskin; a sister, Betty Marcus; and four grandchildren. Gayle Cohen and her husband, Bruce; Glenna Di Picro and her husband, Anthony; Linda Ritauz; and Jeffrey Brown and four great-grandchildren.

Burial was in Congregation B'nai Israel Cemetery in Woonsocket.

Contributions may be made to Generation Fund c/o Congregation B'nai Israel, or to Hospice of Palm Beach County.

Sidney Charles Derman

PROVIDENCE — Sidney Charles Derman died May 24. He was the husband of Sheila Derman.

He was the father and father-in-law of Susan and Duncan Yaggy, Donald and Kaye Derman, Lisa Derman and David Lambert, and Ruth and Jonathan Fain; he leaves seven grandchildren; Dale and Jake Epstein, Brooke and Dana Lambert, and Daniel and Gregory Fain; and a sister, Elaine Spanier.

Burial was in Swan Point Cemetery, Providence.

Contributions may be made to the Miriam Hospital Foundation Oncology Research Fund, 164 Summit Ave., Providence, RI, 02906.

Mildred Fabricant, 91

PAWTUCKET—Mildred "Mickey" Fabricant, 91, died

May 24. She was the wife of Horace Fabricant. Born in Attleboro, Mass., a daughter of the late Abraham and Josephine (Cohen) Sherman, she had lived in Providence before moving to Pawtucket 19 years ago.

She was a Superintendent of nurses at Miriam Hospital for 18 years, until her retirement in 1977. Previously, she was a surgical nurse at Mt. Sinai Hospital in New York City.

Mrs. Fabricant was a member of Temple Emanu-El.

She leaves two sons, Fred Fabricant and his wife Sheryl, of Rye, N.Y., and Dr. James E. Fabricant and his wife, Cridi of Tucson, Ariz.; and three grandchildren, Julie, Alexis and Samantha. She was also the sister of the late Doris Greenstein.

Contributions may be made to a favorite charity.

Philip Judd, 94

LONGBOAT KEY, Fla.—Philip Judd, 94, died April 10. He was the husband of Muriel (Goldblatt) Judd. They were married for 62 years. He was born in Scranton, Pa.

He served 3 1/2 years in the U. S. Army Signal Corps during World War II.

Mr. Judd was president of Consolidated Ticket Register Co. and Hurley Screen Co.

He was past president of Brooklyn Unity B'nai B'rith, former treasurer of the National Association of Theater Owners, and a member of Motion Picture Pioneers.

Besides his wife, he leaves a son, Alan; a daughter, Susan Frankel; and five grandchildren.

Burial was in New Jersey.

Contributions may be made

to Temple Beth Israel, 567 Bay Isles Rd., Longboat Key, FL 34228.

Ruth M. Kelman, 69

CRANSTON—Ruth M. Kelman, 69, died May 18. She was the wife of the late Burton Kelman.

Born in Boston, she was the daughter of the late Barnard and (Shore) Chalfin. She lived in Pawtucket for 39 years before moving to Cranston.

Mrs. Kelman received an associate's degree in special education from CCRI.

She was a volunteer and board member of the Blackstone Valley American Red Cross.

She was a former member of Temple Beth-El.

She leaves two sons, Jeffrey Kelman and his wife, Tina, of Aurora, Colo.; and Michael Kelman of Pawtucket; two sisters, Beverly Bertsch of Amelia Island, Fla., and Arlene Jallette of Woonsocket; two grandchildren, Brandon and Braydon; and her companion, William Doran. She was the grandmother of the late Brittany Kelman.

Burial was in Lincoln Park Cemetery, Warwick.

Contributions may be made to St. Jude Children's Research Hospital, 501 St. Jude Place, Memphis, TN 38105.

Deborah Marcu, 81

GREENE — Deborah (Bogin) Marcu, 81, died May 20. She was the wife of the late Nathan Marcu. Born in Pennsylvania, she was the daughter of the late Nathan and Ida Bogin.

Mrs. Marcu leaves a daughter, Linda Postma and her husband, Ken, of Oxford, Mass.; and a brother, Louis Bogin and his wife, Adele, of Cinnaminson, N.J.

Burial was in Swan Point

Cemetery.

Contributions may be made to the American Diabetes Association, 222 Richmond St., Providence, RI, 02903.

Allan Maurer, 88

PROVIDENCE—Allan Maurer, 88, died May 17. He was the husband of the late Rhoda (Gazen) Maurer.

Mr. Maurer received his law degree from NYU Law School and practiced as an attorney for many years in Bay Shore, N.Y.

His interests included golf, music, bridge, traveling and reading. He also played the violin.

He leaves a son, Howard, of New York City; a daughter, Amy Goldstein and her husband, Bruce, of Providence; and a grandson, Evan.

Gertrude Newman, 96

PROVIDENCE—Gertrude (Sonion) Newman, 96, died May 20. She was the wife of the late Percy Newman for 62 years.

Born in Providence, a daughter of the late Robert and Annie (Shatkin) Sonion, she was a lifelong resident of Providence.

Mrs. Newman was the co-owner of the former Ace Spa.

She was a member of Temple Emanu-El, and a past grand matron of the Order of the Golden Chain, as well as past matron of Hope Link, past president of Demolay Mothers and the American Medical Center at Denver, and a past member of Haddassah, Jewish Home for the Aged, Cranston Senior Guild, Temple Emanu-El Leisure Club and Providence Chapter of the Order of the Eastern Star.

She leaves three sons, Charles and his wife, Andrea, of Saratoga Springs, N.Y.; Louis and his wife, Barbara, of Poughkeepsie, N.Y.; and Jay and his wife, Elaine, of Rumford; two daughters, Carla

Silverman and her husband, Ira, of Harrisburg, Penn.; and Shandelle (and the late Richard) Kenler of Pawtucket; 11 grandchildren, and eight great-grandchildren. She was also the sister of the late Saul Sonion, Charlotte Fishbein and Esther Weissman.

The burial took place at Lincoln Park Cemetery, Warwick.

Contributions may be made to the VNS of Greater Rhode Island, 6 Blackstone Valley Place, Suite 515, Lincoln, RI, 02865.

Meyer Packer, 93

TIVERTON — Meyer Packer, 93, died May 22. He was the husband of the late Dorothy Packer.

Mr. Packer was self-employed all his life.

He leaves a close family friend, Valentina Mota; two grandchildren, Crystal Pilon and Mike Packer; and two great-grandchildren. He was the brother of Ruth Wolfe and Dena Green.

Burial was in Lincoln Park Cemetery, Warwick.

Sylvia Rosenthal

PROVIDENCE—Sylvia (Nadien) Rosenthal died May 26. Born in Fall River, she was the daughter of the late Max and Harriet (Shoob) Nadien.

After graduating from Durfee High School, she joined the USO and toured Allied bases in Korea, Japan and throughout the Pacific Theater. She later attended the Julliard School in New York.

Mrs. Rosenthal was assistant principal cellist for the Rhode Island Philharmonic, retiring in 1998, after which she continued to play at celebrations. She also taught cello.

She leaves a son, Robert G. Rosenthal, of New York City; four grandchildren, Ethan, Joshua,

See ROSENTHAL, next page

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My Voice

Transitioning from Midrasha to the Jewish world

Part I

(Ari Alexander delivered the commencement speech at the Harry Elkin Midrasha graduation held on Memorial Day.)

By Ari Alexander

It's a true pleasure being with you this evening.

I have to say that it's pretty strange being on this side of things. Nine years ago I sat where you are today. A lot was racing through my head. I was thinking about some of my classes and teachers at Midrasha. I was thinking about my grandparents — none of whom lived to see me graduate. I couldn't believe my years at Schechter and Midrasha had come to an end. And of course, I couldn't help but think: Could it be? Can I really sleep in now on Sunday mornings? Some of you, like me, probably had your friends from high school and your friends from Jew school — a.k.a. Midrasha. And some of you probably feel that saying goodbye to this crew is more of a big deal than saying goodbye to your other friends. You might feel more like you grew up with the people sitting right here than you did with your high school friends.

I can tell you that when I look back, it's the people who were sitting at my Midrasha graduation that I associate with life in Rhode Island. And after all of the incredible opportunities I have had to study and live in many different places, I can tell you that nothing will ever replace what you have right now — your teenage years in Rhode Island. No matter where you all go in your respective lives, this is the foundation upon which all else will be built. And trust me, wherever you go in the future, saying you're

Brief Bio



Oxford, where his research focused on Iraqi Jews living in the period between World War I and World War II.

During his graduate studies, he lived in Beirut, Damascus, and Jerusalem. He has also served as a counselor and facilitator at two conflict resolution camps, Seeds of Peace International Camp and Face to Face/Faith to Faith, in addition to working with Jewish teenagers in United Synagogue Youth and at Lauder Camp in Szarvas, Hungary.

He is a Providence native and the son of Paul and Shiela Alexander.

your families the opportunity to enjoy a little *nakbat*. Instead of finishing this stage of your life by simply leaving your last class or turning in your final paper, we have this beautiful ceremony for the entire community to celebrate with you. This gives you a set time to reflect on where you've been and to imagine where you

might be going.

Most of you can probably think very clearly about the last few years in your Jewish identity development. But the person in my shoes also has the opportunity to give you a sneak peek into what may lie ahead.

(To be continued in the June 23 edition.)



MIDRASHA GRADUATES — Top row, from the left: Alexander Connor, Noah Hershey, David Homonoff, Abraham Aron, and Eric Abbott.

Next row down from the left: Amy DeBlasio, Lior Goodman, Nathaniel Levine, Ari Winkleman, and Jessica Louise.

Next row: Jordan Sack, Daniel Jacobson, Ashley Fernald, Rachael Peloquin, Boris Shporokin, Olivia Licha, and Abby Rogol.

Front row: Spencer Rittner, Emily Estes, Alexandra Horowitz, Susana Landau, Dena White, Rebecca Mer, Jamie Kaye-Phillips, and Joshua Gruder.

“...I had no idea what being Jewish meant to me as I listened to Israeli warplanes break the sound barrier...”

from Rhode Island is an amazing conversation starter!

But we're not primarily here today to reflect on saying goodbye to Rhode Island or to high school. We're here to reflect together on this transition in your lives as Jews. You are completing a period of Jewish education that sets you apart from most of your peers. You have chosen to continue your study of Jewish text, history, culture and ethics

for many years after you became Bnei Mitzvah. This is no small accomplishment. You have been dedicating yourselves to furthering your knowledge and understanding of our traditions after school and on weekends when most of your Jewish peers did not make it a priority.

So a serious Mazal Tov on your graduation. More than anything, we're here to celebrate your achievements, and to give

the R.I. chapter of the Associated General Contractors.

He was a former member of Temple Beth-El.

He leaves a son, Richard Rubien of Providence; two daughters, Susan Perry of Wrentham, MAEL, and Victoria DiFolco of Barrington; a brother, David Rubien of Saunderson; eight grandchildren and seven great-grandchildren.

Burial was in Temple Beth-El Cemetery.

Contributions may be made to Philip Hulitar Hospice Center, 50 Maude St., Providence, RI, 02908.

He served as a captain in the Army during World War II.

Mr. Rubien was a member of the American Arbitration Association, and a past president of

Obituaries

ROSENTHAL

From previous page

Rebecca and Sydney Alice; and several nieces and nephews. She was also the mother of the late Scott H. Prescott and the sister of the late David Nadien and Florence (Nadien) Weintraub.

Burial took place at Swan Point Cemetery.

Contributions may be made to Home & Hospice Care of Rhode Island, 50 Maude St., Providence, RI, 02908.

Joseph T. Rubien, 86

PROVIDENCE—Joseph T. Rubien, 86, died May 17. Born in Providence, he was the son of the late Charles and Matilda (Goldstein) Rubien.

25 graduate from Midrasha

WARWICK — Twenty-five students received degrees from the Harry Elkin Midrasha Community High School of the Bureau of Jewish Education of Rhode Island on Monday, May 29, at Temple Am David in Warwick. Ari Alexander, a Rhode Island native and H.E. Midrasha graduate, delivered the commencement address.

For information about the Harry Elkin Midrasha Community High School, contact Shira Garber at 401-331-0956, ext. 181 or at sgarber@bjeri.org.

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Ohawe Sholam to honor Rabbi Kaplan

By Laura Berlinsky-Schine

PAWTUCKET—On July 9, Congregation Ohawe Sholam will honor the late Rabbi Philip Kaplan, who died on Jan. 2. The synagogue will be dedicating a Torah mantle and cover in his memory.

Rabbi Kaplan is remembered for his work as a spiritual leader and his philanthropy, as well as for his caring personality. According to his wife, Esther (Koffler) Kaplan, the rabbi was known not only for his achievements, but also for "his kindness, humility, generosity and humor...you would meet him, and in a second, you'd be laughing."

Philip Kaplan, the son of Anna and Abraham Kaplan, grew up in Brooklyn, N.Y. and graduated from Yeshiva University. He also attended Ferkauf Graduate School, from which he received a master of science degree in education. In 1942, he was ordained by Rabbi Joseph Soloveitchik of the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University.

His first pulpit was in Fall River, Mass., and he went on to serve as the spiritual leader of several congregations, including synagogues in Attleboro, Philadelphia and Ontario, Canada.

In addition to serving as a congregational rabbi, he was a

member of the Rabbinical Council of New England, serving as a dayan (judge) on the Rabbinical Court for 40 years, and as the president of the council for eight years. He also served as chaplain in Walpole State Prison in Massachusetts and at the Veterans Administration Hospital in Providence. He was on the board of the Jewish Federation of Rhode Island and was a founder of the Attleboro Clergy Association.

Rabbi Kaplan was honored by the Rabbinical Alumni of Yeshiva University in 1992. His work was also recognized by the Israel Bonds Association.

Rabbi Kaplan's work included serving as president for the Attleboro Mental Health Association and of the Big Brothers of Attleboro.

Retiring from the pulpit

in 1978, he and Mrs. Kaplan, a native of Providence, joined Congregation Ohawe Sholam in Pawtucket. While he was not the congregation's rabbi, he served as a source of guidance and support for the other congregants.

"He was always there to help when people needed him," said Mrs. Kaplan. "He was beloved by everyone who knew him."

The dedication will take place at 2 p.m. at the synagogue, located at 671 East Ave., Pawtucket. A dessert reception will follow.

R.S.V.P. by July 1 to Nita Pliskin at 725-3886, or to Leslie Mark-Hershey at 729-6671.

Laura Berlinsky-Schine is an intern at the Jewish Voice & Herald. A graduate of the Lincoln School, she will attend Johns Hopkins University in the fall.

Simchas

Birth

WARWICK — Benjamin Nankin and Robin Halpern announce the birth of their son, Scott Jeremy, on May 14. The baby weighed 6 lbs., 2 oz. and was 20 inches long.

His paternal grandparents are Dr. Gary and Michelle Nankin of Stoughton, Mass., and maternal grandparents are David and Cindy Halpern of Warwick.



Scott Jeremy Nankin

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Jewish Family Service reaccrédited

PROVIDENCE — Jewish Family Service of Rhode Island has received notification from the Council on Accreditation (COA) that it has been reaccrédited. COA made the announcement to Erin Minior, interim director/director of professional service of JFS.

COA is an international, independent, not-for-profit body that examines social and behavioral healthcare organizations in depth. Its accreditation attests that an organization meets the highest national standards and is delivering the best quality services to its community.

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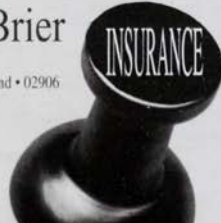
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Super Sidewalk Sale!!!

(Warwick Store Only)

June 17 9:00 to 5:00

Come early so you don't miss out!

Up to 50% off yarns, notions, bags,
Patterns and store samples will be on sale.
Help to make room for new yarns coming in the fall!

Did you get a copy of our Spring/Summer Newsletter?

If not, we will send you one so you can sign up for one of our many classes. We have something for everyone!

Carol Schneider

Member of the
#1 Gammons Team

- Realtor since 1983
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- Serving all of Rhode Island



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