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# RHODE ISLAND HERALD

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## Black-Jewish Coalition Renewed After Outbreaks In Georgia

NEW YORK (JTA) — Blacks and whites, Christians and Jews, 15,000-strong, joined the largest civil rights march recently in Cumming, Georgia, since Martin Luther King, Jr. led the 1965 march in Selma, Alabama.

The march marked a reaffirmation of the Black-Jewish coalition for civil rights which blossomed in the 1960's, according to Rabbi A. James Rudin, American Jewish Committee director of interreligious affairs, who was a featured speaker at the march.

Rudin called the march an awesome display by Americans asserting their right to march and demonstrate peacefully anywhere in this country.

The march held Saturday, January 24, came exactly one week after the little town of Cumming, population 2,000, was the scene of a smaller but more violent march, brought to an abrupt and premature halt when Ku Klux Klansmen hurled bottles and rocks at an interracial brotherhood march.

Within a week, civil rights leaders, Jewish community leaders and Christian clergy organized a massive response to the violence. But the outpouring of support overwhelmed the organizers who did not expect the huge turnout, Rudin told the JTA after returning to New York.

A convoy of some 200 buses

carried the marchers from their meeting point in Atlanta to the outskirts of Cumming in Forsyth County, north of Atlanta. But they were not the only ones demonstrating. Several hundred counter-demonstrators, a handful of them Klansmen donning white sheets, awaited the demonstrators in Cumming behind a human wall of security forces.

**Rabbi Describes The Scene**  
Rudin described the scene as the buses neared Cumming.

"It was one of the only times in my life I feared for my physical survival. We saw the security forces on the roof with automatic weapons," Rudin said. "Then I saw about 15 men in white sheets, some of them extending their right arms in a Nazi salute. The bus got very quiet, very tense. I had seen pictures of them. But it was the first time in my life I had ever seen the KKK in their white sheets, in broad daylight with the Confederate flags in the Nazi salutes."

Rudin in a leadership bus, the second in the convoy, which also carried slain civil rights leader Martin Luther King, Jr.'s widow, Coretta Scott King. "We had been warned about snipers who might want to hit the leaders, especially Ms. King," Rudin said.

After reaching the starting point of the march, Rudin and other leaders addressed the march (continued on page 15)

## Sen. Pell To United Jewish Appeal: The Dilemma Of International Terrorism

by Sen. Claiborne Pell

There is an old Jewish proverb that says, "On three things does the world stand: righteousness, service and the doing of good deeds." It is a privilege to stand here today with an organization that embodies all three of these values. The tradition of UJA is one all of you can be proud of and which must be preserved for future generations of Americans.

Time was when terrorist incidents were just that, incidents — unusual happenings which intruded violently, but relatively infrequently upon the world order.

Modern day terrorism is an entirely different matter. The involvement of sovereign states and collaboration among terrorist groups have created a formidable international network of support for terrorism. Terrorism has become almost a way of life. International terrorism has risen from the yearly average of about 500 incidents for the 1978 to 1983 period to 760 incidents per year in the 1984 to 1986 period. Last year there were more than 800 international terrorist acts committed in 84 countries and, according to the State Department, nearly 25 percent of that total was directed against American individuals or facilities.

As troubling as the acts of terrorism themselves are, their routineness has brought about an even more troubling phenomenon — a sense of public complacency. Brian Jenkins, the Rand Corporation's chief analyst for terrorism studies, put it this way, "Terrorism is becoming commonplace — ordinary, banal and therefore somehow tolerable. ... Extraordinary security measures no longer attract any comment. We expect diplomats to be assassinated and states to be invaded."

Just as troubling to me as the complacency that can set in is a certain overreaction that occurs, largely through media coverage of each grisly event. Each year Americans make tens of millions of trips abroad. The chances of an individual or group of individuals becoming involved in a terrorist incident are remote indeed. Last year, for example, 11 Americans were killed and 107 were injured in terrorist-related violence abroad. The number of Americans killed on our highways in 1985 was 43, 795. I do not make the comparison to trivialize terrorist incidents. They are absolutely abhorrent to our every sensibility, and a wanton violence to be condemned unequivocally by all civilized societies. However, such incidents have always been a risk of being somewhere at the wrong time, as an American abroad. To greet such phenomena with hysteria is not an answer either. To the extent we permit the terrorists to set the agenda for our study, travel and business abroad — we help them, however unwittingly, in achieving their objectives.

In the case of countries such as Libya or Lebanon, it is my firm conviction that the Government



Sen. Claiborne Pell (D., R.I.) spoke on "The Dilemma of International Terrorism" to the UJA last month. Sen. Pell is chairman of the Committee on Foreign Relations.

and people of the United States must not also be held hostage — even when one or more of our fellow citizens are. Once warned, often repeatedly, of the dangers of staying in such trouble spots, and once they have made their personal choices to stay, the United States cannot take responsibility for the fate of each such individual. Our national interests — and our international commitments — cannot be deferred, or substantially altered, to accommodate personal choice of environment. It simply is not practical, nor even desirable, to guarantee the individual security and safety of each and every citizen who chooses to stay even in the face of substantial evidence suggesting that he or she not do so. The folly of recent events ought to remind us of that.

For me the single most troubling development has been the emergence of state-sponsored terrorism — the use of terror as a tool of statecraft. State-sponsored terrorism has become a significant factor in Middle East politics today. Libya, under Colonel Qadhafi, is the most often cited, and arguably the most egregious, example of a state that employs terrorism as a major tool in promoting its policy objectives. However, it is not alone — as everyone in this room is acutely aware.

Just last October Prime Minister Margaret Thatcher expelled the Syrian Ambassador from Great Britain because there was direct evidence linking the Syrian Embassy in London to an attempted bombing of an El Al airliner at Heathrow airport. Mrs. Thatcher had the courage to call Syrian-sponsored terrorism what it is: unacceptable behavior by a modern state.

### Dilemma In Iran

Finally, there is Iran. Its links, however shadowy, to terrorist groups such as Hezbollah and the Islamic Jihad in Lebanon ought to be soundly, unequivocally condemned by all responsible parties in the international community.

We cannot employ a double standard when it comes to state-sponsored terrorism. If it is unacceptable for Libya it must be the same for Syria and Iran as well. Anything less, by way of a standard of behavior to be tolerated by us, or our allies, only invites the continuation and indeed expansion of terrorism in all its moods. In this context, I believe that the Nicaraguan contras have constituted what I have called "our terrorists." Their tactics — indiscriminate bombing and killing and the destruction of economic targets — are indistinguishable from those of other contemporary terrorist organizations.

Among the democratic societies, Israel has been, for the most part, the iron fist. Who can forget Israel's relentless and systematic pursuit of the Black September organization? Who can forget the daring Israeli commandos storming the airfield at Entebbe, liberating the hostages being held by Idi Amin?

Some have suggested that President Reagan took his cue from the Israelis when he set the tone for U.S. anti-terrorist policy seven days after taking office as he welcomed home American hostages from Iran on January 28, 1981, saying, "Let terrorists be aware that when the rules of international behavior are violated, our policy will be one of swift and effective retribution."

(continued on page 15)

## ADL Warns Against Terrorist Weapons



Soviet-made AK 47 assault rifles



WZ-63 Polish-made submachine guns



Soviet-made F1 grenades



Soviet-made RPG bazookas

At first glance it looks like a greeting card — but the message is far from being a happy one.

The cover has cutouts of weapons and lists the dead and wounded in terrorist attacks around the world.

Inside are these words in large black type: "MADE BEHIND THE IRON CURTAIN — The Common Denominator of International Terrorism." Inside, too, is a description of the weapons: "Soviet-made AK-47 assault rifles," "WZ-63 Polish-made submachine guns," "Soviet-made F-1 grenades," "Soviet-made RPG bazookas."

The card is being distributed by the Anti-Defamation League of

B'nai B'rith to state and federal government officials, civic and community groups with a letter from the agency's National Chairman Burton S. Levinson.

Mr. Levinson says: "Public awareness of government sponsorship of terrorism has been growing. Countries such as Syria, Libya and Iran have been exposed as being most responsible for imposing this evil upon the world.

"Less known is the role played by the Soviet Union and some of its allies. The enclosed piece (Made Behind the Iron Curtain), short but telling, graphically illustrates the point."

# Local News

## Prof. Reamer To Speak

This Sunday morning, February 8, 1987, is the first of a series of speakers being co-sponsored by B'nai B'rith Roger Williams Lodge No. 1184 and Brown/RISD Hillel. The theme of the series is "Service — For the Greater Good," and the first speaker, Professor Frederic G. Reamer of the Department of Social Work, Rhode Island College, will address the question "Why Care for Others?"

Subsequent speakers will be Paul Lipson, an undergraduate at Brown University, who will describe his "Volunteer Work in the South Bronx" on Sunday, March 1, 1987, and Dr. Milton W. Homolky, Chief of the Department of Medicine, Rhode Island Hospital and Professor of Medical Science, Brown University, who will discuss "Health Care Perspectives" on Sunday, March 29, 1987.

The public is welcome to these programs which are being held at the Rapaport Hillel House, 80 Brown St., Providence, and begin with refreshments at 10:30 a.m.

## Beth-El Brotherhood

The Temple Beth-El Brotherhood will present Sociologist Gerald Showstack at its next breakfast Sunday morning, February 22, 1987 at 9:30 a.m. in the Temple's Meeting Hall. Assistant Professor in the Hornsten Program in Jewish Communal Service at Brandeis, Showstack will discuss the question whether brotherhood exists among all Jews in America and Israel. Showstack is currently researching the attitudes of Reform Jews towards Israel and the Jewishness of American Reform Jews in suburban communities.

The program is open to both Temple and Brotherhood members and their guests. For more information, call 331-6070.

## Brown/RISD Hillel

A discussion on "Interdating and Inter-marriage" by Rabbi Alan Flam and Father Howard O'Shea, O.F.M., university chaplains, Tuesday, February 10 at 8 p.m. in the A D Phi lounge. "Cabaret Night," featuring acappella singers, Saturday, February 28.

## Herald Editor To Speak

Robert Israel, editor of *The Rhode Island Herald*, will be speaking to the South County chapter of Hadassah on Tuesday, February 10 on the role of the Jewish press today. The event, which will begin at 7:30 p.m., will take place at the home of Mrs. Evie Cohen in Kingston, R.I. Interested community members are welcome to attend by calling 863-3673.

## Shabbat Dinner At Beth-El

The Temple Beth-El Young Family Committee will hold its second annual Shabbat Dinner this Friday evening, February 6 in the Temple's Meeting Hall. A complete Shabbat Dinner will be provided to a group of 25 families. Sandy Bass, a popular Rhode Island children's entertainer, will perform following dinner and members of the Temple's senior youth group will join the Rabbis Guterman and Silverman and Cantorial Soloist Alice Solowor in leading Shabbat prayers and songs, announced chairwoman Abby Leavitt.

The Young Families Committee is celebrating its third year of planning programs for Beth-El families and their children. For more information, call 331-6070.

## Exotic Jewry Series At JCC

A series of three films and discussions exploring Jewish culture throughout the world will be held in late January and February. The "Exotic Jewry" series is sponsored by the Adult Services Department of the Jewish Community Center.

On Sunday, February 8 at 2 p.m. the film will be "Jews of Morocco." The fascinating documentary made by Haim Shiran, an Israeli TV director, about his homeland takes the viewer to the home where he grew up as well as the Jewish communities of Casablanca, Fez and Marouahesh. The discussion leader is Rita Zemach Braude, a native of Baghedad and a student of ethnicity and social policy. She has served as the associate curator and research fellow at Harvard's Semitic Museum of Jewish Life.

The final film is the series, "The Samaritans" will be shown on Wednesday, February 18 at 7:30 p.m. The film by Johanna Spector views the Samaritans, a group who has separated themselves from the Jewish people over 2500 years ago and consider themselves Hebrews, not Jews. Their observances provide a fascinating contrast to present day ritual. The discussion leader will be Barbara Resnicoff, currently a tax lawyer in Providence, who has lived all over the world.

The fee for each film is \$1.50; \$3.50 for the series. The films will be shown at the Center, 401 Elmgrove Ave. in Providence. For further information call Ann Miller at 861-8800.

## At Temple Sinai

On Sunday, February 8, 1987, there will be a presentation by the Anti-Defamation League at Temple Sinai, 30 Hagan Avenue, Cranston on extremism in the 1980's. Sally Greenberg, Director of Civil Rights at the Boston office of the ADL and Sam Shlevin, Chairman of the Rhode Island ADL will show a video presentation on extremist groups in the United States, and will speak about fascism and individuals like Lyndon LaRouche — Are they really a threat to our freedom?

The program is open to everyone and refreshments will be served. Reserve the date, February 8, 1987 at 11:15 a.m. This is one program you should not miss.

## At Emanu-El

During Friday evening services in the month of February, Temple Emanu-El will be running a four-part series on Jewish Nobel Laureates.

On Friday, February 6, Rabbi Wayne M. Franklin will be discussing Nelly Sachs, the German poet. Her poetry is ecstatic, mystical and visionary. She shared the 1966 Nobel Prize for Literature with S.Y. Agnon. It is said that she represented the tragedy of the Jewish people.

On Friday, February 13, Rabbi Daniel H. Liben will be speaking about Elie Wiesel the 1986 Nobel Prize winner in Literature. He is a novelist and journalist whose books constitute a song of mourning mingling tales and legends with testimony, recollection and lament. Almost all of his works are concerned with the Holocaust.

On Friday, February 20, Rabbi Wayne M. Franklin will have S.Y. Agnon, the Hebrew writer and Nobel Laureate in Literature as his topic. Agnon is one of the central figures in modern Hebrew fiction. He is known for his novels, folktales and "existentialist" stories. His works deal with the disintegration of traditional ways of life.

On Friday, February 27, Temple Emanu-El will have as its guest, Dr. Blossom Kirschenbaum, Research Assistant, Comparative Literature, Brown University; Visiting Lecturer in English, Clark University. Her subject will be Isaac Bashevis Singer, Nobel Laureate, Yiddish novelist, critic and journalist. He is the leading exponent of Yiddish imaginative prose and he is also an important figure in contemporary world literature.

Friday evening services are at 8:10 p.m.

## Holocaust Lectures

"Other Victims: The Holocaust and the Gypsies" is the title of the second lecture in a series on the Holocaust, sponsored by the University of Hartford's Maurice Greenberg Center for Judaic Studies.

Dr. Marlene Sway, assistant professor of sociology at the University of Alabama, will speak Monday, February 9, at 8 p.m. in the faculty dining room, Gengras Campus Center. The lecture is free and open to the public.

## JFS Workshop On Stress Mgmt.

Jewish Family Service Family Life Education is offering Stress Management: Part II on Thursday, February 5 from 7:30-9:30 p.m. at Jewish Family Service, 229 Waterman Avenue in Providence. This follow-up workshop offers a more in-depth understanding of stress with emphasis on stress management techniques.

Katherine Haspel, Ph.D., Clinical Psychologist and Ivy Marwil, ACSW, Jewish Family Service will lead the session.

The fee is \$10. To register call Jewish Family Service at 331-1244.

## Adoption Issues At JFS

The Adoption Support Center at Jewish Family Service will meet on Wednesday, February 25, 7:30 p.m. at 221 Waterman Street, Providence. Dr. S. Norman Sherry, Assistant Clinical Professor of Pediatrics at Harvard Medical School will speak on "New Issues in Adoption: Emphasis on Openness." Dr. Sherry is a member of the Child Welfare League of America and the former chair of the Adoption Committee of the American Academy of Pediatrics.

The talk is open to the public. Anyone interested in the adoption process is welcome to attend.

The fee is \$5 per person and preregistration is necessary. To register call Ellen Steingold at 331-1244.

## Israel Info At BJE

Calling all high school students! There is still time to plan your Summer Israel study/travel program and to apply for scholarship aid for those trips. Grants from the Leonard I. Salmanson fund of Jewish Federation of Rhode Island are available through the Bureau of Jewish Education.

Call Ruth Page, BJE Israel Desk, at 331-0956 for applications and information about the Israel Test on February 5. This test must be taken by all students in order to receive money. In addition, students who receive money participate in an Israel orientation program before they leave, and a community service program when they return. The pre and post programs, coordinated by the BJE, help to enhance the actual Israel experience.

Don't delay! To assure yourself the opportunity of receiving grants for your summer programs, call the BJE before February 5. L'hitra'ot...

## Blood Test For Tay-Sachs

A Tay-Sachs child can only be born when both parents carry the gene for Tay-Sachs. In cases such as these there is a one in four chance with each pregnancy that the child will be afflicted with Tay-Sachs.

For more information on Tay-Sachs, call Jewish Family Service at (401) 331-6962.

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**Beth-El**

**Temple Torat Yisrael**



**Rabbi Frank Waldorf**

"What Do We Believe?" will be the subject of the second seminar in the series on "What Is a Reform Jew?", to be presented by Temple Beth-El on Friday evening, February 13, at 8:15 p.m. at the Temple.

The evening's guest speaker will be Rabbi Frank M. Waldorf, spiritual leader at Temple Sinai in Coolidge Corner, Brookline, Mass. Admission to the program will be open to all Temple members and other interested adults. His presentation will deal with the beliefs and non-beliefs of Reform Judaism and how they differ from those of other branches of Judaism.

A native of Baltimore, Rabbi Waldorf was ordained in 1964 at Hebrew Union College-Jewish Institute of Religion in Cleveland. He has been president of the Massachusetts Board of Rabbis and convener of the Brookline Clergy Association. He is also co-chairman of the Social and Economic Justice Committee for the Jewish Community Relations Council of Metropolitan Boston and a delegate to the Jewish Chaplains' Council of the National Jewish Welfare Board.

The seminar series is a part of Temple Beth-El's "Learning Encounter, 1986-1987," sponsored by the temple's Adult Activities Committee, under the chairmanship of Dr. Henry Litchman.

The final seminar of the series will be presented on Friday, May 8, on the subject, "Where Are We Going?" Guest speaker will be Rabbi Norman Koch of New Milford, Conn.

**JFS Workshop**

Jewish Family Service Family Life Education is again offering its Mothers and Infants Group. This popular parenting class for new mothers provides the opportunity for discussion and sharing about the growth and development of babies, mothers and the new family. Mothers are encouraged to bring their infants up to eight months.

The group will meet on eight consecutive Tuesdays beginning on February 17, from 1:15-2:45 p.m. at the Jewish Community Center, 401 Elm Grove Ave., Providence.

Ivy Marwil, ACSW and Ruth Berenson, MSW both with Jewish Family Service will lead the group.

The fee is \$45. To register call Jewish Family Service at 331-1244. 331-1244.

Each year the anticipation of Aleph Consecration brings renewed enthusiasm to our entire congregation. As each new class attains reading proficiency and shares its new found knowledge and skills with our Torat Yisrael Mishpaha, we all "Shep Nahas."

Please be sure to share in this years Simha as our Aleph students are called to the Bima at Kabbalat Shabbat Services, 7:30 p.m. on February 6.

This years class members are: Sophia Campbell, Julie Edelstein, Daniel Field, Jessica Falcofsky, Dennis Goldberger, Robert Green, Lori Greene, Michael Kaplan, Jamie Labell, Heather Larocque, Eric Shapiro, Bernie Teich, Michael Wier, Danielle Wolf, Ilesha Wolf.

Aleph teachers are: Amy Misbin, Martha Sholes and Susan Sugerman. Wendy Adler, Tina Fain and Ina Bochner also work with Aleph students.

**Temple Am David**

Services are conducted by Rabbi Richard Ben Leibovitz and Cantor Steven W. Dress, at Temple Am David in Warwick:

- Monday: 6:45 a.m. - 6:15 p.m.
- Tuesday: 7 a.m. - 6:15 p.m.
- Wednesday: 7 a.m. - 6:15 p.m.
- Thursday: 6:45 a.m. - 6:15 p.m.
- Friday: 7 a.m. - 8:15 p.m.
- Saturday: 9:30 a.m. - Junior Congregation 10:30 a.m.
- Sunday: 8:15 a.m.

**Temple Shalom**

The Congregation of Temple Shalom will pay tribute to their young men and women involved in the various scouting movements at a special Scout Sabbath on Friday evening, February 6 at 7 p.m. in the Main Sanctuary. Rabbi Marc S. Jagoliner will officiate and deliver a charge to the Scouts. Certificates of appreciation and honor will be distributed to the following scouts who will also participate in the service: Sarah Jagoliner, Jeffrey Schneller, Matthew Schneller, Keith Mayes, Karyn Pimental, Adam Kaminitz and Susan Hicks.

An Oneg Shabbat will follow the worship in honor of the scouts graciously sponsored by their parents.

On Sunday morning, February 8 at 10 a.m. a Parent-Student Breakfast will take place in the Temple Shalom Social Hall. A special program will be presented on the forthcoming holiday of Tu B'Shevat, Jewish Arbor Day. Those young persons planting trees in Israel will be acknowledged.

**Ohawe Sholam**

This Saturday services are at 9 a.m., followed by a sumptuous Kiddush. Rabbi Jacob's Mishnah class will be at 4 p.m. Mincha will be at 4:45 p.m. followed by Sh'losh Seudos (the Third Sabbath meal). Havdalah is 5:55 p.m.

The Young Couples next event will be bowling. It will take place Saturday, February 15 at a place to be announced.

Rabbi Jacobs will give a class on the Liturgy (origin, philosophy, and structure of our prayers) Tuesday at 7:30 p.m.

The schedule of daily services is as follows:

- Morning: Sun., 7:45 a.m.; Mon. and Thurs. 6:40 a.m.; Tues., Wed., and Fri., 6:50 a.m.
- Evening: 5 p.m.

**Beth Sholom Bus Trip**

Congregation Beth Sholom will be sponsoring a bus trip to the Kosher Foods and Jewish Life Expo in New York on Sunday, March 8, 1987. The Exposition is being held in the new Jacob K. Javits Convention Center in Manhattan, which is America's largest exhibition center. It will feature thousands of new kosher food products, a gigantic kosher food tasting bazaar, a get-acquainted section with kosher hotels and resorts, and hundreds of new products and ideas for good Jewish living. In addition there will be exhibitors displaying antique and contemporary Judaica and Jewish crafts, arts and books.

The chartered bus will leave Beth Sholom on Sunday, March 8, 1987 at 8 a.m. and return to Providence by 9 p.m. The cost will be \$30 per person. This includes both transportation and the entrance fee. A kosher lunch counter will be available at the show. The entire Jewish community is invited to avail themselves of this opportunity. Reservations with full payment are necessary. They must be received by the Beth Sholom office no later than February 28, 1987.

**At JCC**

A seminar for singles 55 and over entitled "Strategies for Successful Money Management" will be sponsored by the Jewish Community Center's 55 plus Singles Group, Sunday, February 8, 2 p.m. at the Jewish Community Center, 401 Elm Grove Ave., Providence. The speaker will be Edward D. McCarthy, CFP.

Mr. McCarthy, a Certified Financial Planner, is founder and President of McManus, Auger and McCarthy, Ltd., a privately owned financial planning firm. Prior to forming his own firm, Mr. McCarthy was employed as a stockbroker for several major New York Stock Exchange brokerage houses. He is a member of the College for Financial Planning, and is currently serving as President of the Rhode Island Society of the Institute of Certified Planners.

Admission is \$2.50 for members, \$4 for non-members. For further information call Judith Jaffe at 861-8800.

**Holocaust Lectures**

The third lecture in the series on "Perspectives on the Holocaust," sponsored by the University of Hartford's Maurice Greenberg Center for Judaic Studies, will be on Monday, February 16, at 8 p.m. in the faculty dining room, Gengras Student Union.

"Holocaust: Some Facts" will provide an opportunity for the audience to exchange ideas with the panel and clarify any misconceptions. Panel members will be Peter K. Breit, Steven T. Rosenthal and John J. Schloss.

The event is free and open to the public.

Breit, a resident of West Hartford, is a professor of politics and government and chairman of the department. A graduate of the University of Colorado, he earned

his PhD at the University of Massachusetts. A recipient of numerous awards, including a Fulbright fellowship and grants from the National Science Foundation and the National Endowment for the Humanities, Breit's particular areas of expertise are international relations, foreign and defense policies and comparative politics.

Rosenthal, of Tariffville, is associate professor of history and director of the Honors Program. He holds three degrees from Yale, including a PhD in Middle Eastern history. He teaches courses dealing with American history, modern history, early and modern Jewish history and the Arabs and Israel.

For further information, call the Greenberg Center at 243-4964.

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# From the Editor

by Robert Israel



## Stories I Haven't Told You

Driving to work each morning, passing by the construction sights along Routes 4 and 2, getting snarled in traffic on Route 95 during the snowy weather we've been having, seeing cars in the ditch and the unfortunate drivers that stand perplexed beside them waiting for a tow truck, I reflect on stories I know from other places and other times, stories I haven't told you.

Sometimes a story will take awhile to develop. I'm not even aware it's a story but it is unfolding, and then I hear one or two shreds of information and it comes together.

Riding home from the New England Press Association convention last week, a young man employed at a local restaurant where I sometimes have lunch tells me about a fellow he works with that I have known for the past six years. He's served me a sandwich and we've cracked jokes time and again. We know each other by name and chatted about this and that. He's one of the people that I've come to know peripherally. And the young man sitting beside me on the bus tells me this fellow has just been remarried. His wife died several years ago. He raised their five children himself. His present wife, the victim of domestic violence, met him at the restaurant and they've made a new life together. Suddenly this man and the woman that I have met casually and have chatted with superficially all these years have become something more. Their stories have unfolded and I see them in a different light.

Listening to the news on the radio brought me back to the time two years before when I stood with a guide on the border of Israel at Metulla and looked across the barbed wire fences and barricades to the rocky land called Lebanon. The terrain looked the same as if it were on the Israeli side. There were armored tanks in the distance and patrols with machine guns. My guide pointed to dark shapes in the distance and told me these were mine fields planted there just beyond the barbed wire.

I watched, at the Good Fence, dozens of men and women from Lebanon cross over to go to work in Israel. I asked my guide what kind of work these people did in Israel that the Israelis couldn't do themselves. He told me the Lebanese men and women I watched walk through the checkpoint were domestics, hired by Israeli families for housework.

A week after, when I had left Israel for a stop-over in Amsterdam, I read in the *International Herald Tribune* that a car, wired with explosives, had tried to crash through the fence where we stood watching the Lebanese walk freely into Israel. The car was being driven by a young man, a suicide commando, who tried to rush the gate. When the Israeli guards closed in on him, he exploded the car, killing two guards and himself.

The tension we have all been feeling in regards to the situation in Lebanon and the Middle East came back to me, remembering that story from the *Herald Tribune* and having stood on the border a week before it happened, seeing the barren landscape peopled only by soldiers and occasional tourists stopping en route to the Golan Heights.

While we may think of the *joie de vivre* that comes to mind when we remember the joyousness in Israel, the fact that a Jewish state survives and prospers in such a hostile environment, we must also think of the tension that exists there today. That tension, which was ever-present in the Golan Heights when I was visiting Israel must be increasing as every hostage is detained

in Lebanon one hour longer by his or her captors. Surely Israelis must be suffering through this crisis as much or even more than we. As the United States Navy positions its ships off the coast of Lebanon and Israel, that tension reaches an unbearable and explosive level.

And while I was thinking of Metulla and the Good Fence, the face of the young girl that visited Rhode Island two months ago came into my mind, a young girl who was traveling with the Children of War tour, a native of Lebanon, who said, "I like to go out, I like to go with my friends, but in Lebanon today we can't do this. And here I am in the United States and I cannot call home and I don't know if my family is dead or alive."

When she finished speaking to the audience of mostly young men and women her age, she broke down and

*When the young girl from Lebanon finished speaking to the audience of mostly young men and women her age, she broke down and sobbed. She was comforted by a young man from South Africa whose country has similarly been ravaged by hatred.*

sobbed. She was comforted by a young man from South Africa whose country has similarly been ravaged by hatred.

We live our lives as if in a reverie, walking about in a day-dream.

We exist as if in a trance, and then something wakes us.

I was on my way to an appointment in Bombay, India last October, walking to the train station with my guide and companion Daniel Mazgaonkar. We passed a small square plot of sandy soil surrounded by a chicken wire fence off to the side. Thousands of people — and I do not exaggerate — were passing alongside, hurrying to catch the train. Over 750 million people a year travel on the trains in Bombay, on a train system designed by the British that was built to accommodate only 150 million people a year. I looked down to the sidewalk, to find my steps, and I saw a family of five or six people living in this fenced-in parcel of dirt going about their private lives in the midst of all that humanity, all that scurrying and hurrying, thousands of people passing by, oblivious, tossing cigarette butts into what would amount to their living room, sending clouds of dust into their eyes.

I asked Daniel in an incredulous voice that was cracking and parched as I spoke, "Do those people live there?"

Daniel said, "No, Bob, they don't live there. They exist there."

There are other stories I haven't told you and I will get to them over the next few weeks, stories that have been a long time inside that come out during moments of contemplation or are rocked out, forced out by events and turmoil.

Stepping outside myself and outside the stories, I realize each and every day how little time we all have to make some sense of the impressions and stories that come our way. And in the time that we are allowed here, we need to spend more time making sense and formulating a plan of action for the humanity that we pass by.

## Questioning The Premise

by Eric Rosenmann

American foreign policy seeks Middle East stability and Israeli security. Officials believe that both objectives depend on movement toward a diplomatic settlement of the Arab-Israeli conflict. The preferred means of reaching that settlement remains the 1982 Reagan plan, which called for an exchange of land for peace: Israel would give up most of the West Bank and Gaza Strip, to be ruled by Palestinian Arabs federated with Jordan. They, in turn — and presumably most of the rest of the Arab world — would live in peace with the Jewish state.

Assistant Secretary of State Richard Murphy visited Amman, Jerusalem, Cairo and Riyadh recently partly to see if the American-mediated peace process, based on that premise, can be revived. Coincidentally, a Jan. 12 *New York Times* article by Thomas Friedman detailed the sometimes murderous hostility of West Bank and Gaza Arab under what they feel is a bitter Israeli occupation.

The attitudes expressed by some of the young, educated Palestinian Arabs quoted by Friedman suggest that the atmosphere in which a land-for-peace exchange might work does not exist. Said one young woman: "I would not go out and kill an Israeli civilian myself. But I also would not condemn someone who does."

A male engineering student observed: "For tomorrow we want the West Bank and Gaza, with the PLO in charge. For the day after tomorrow, we want a democratic, secular state in all of Palestine, so that the Palestinians from Haifa and Jaffa can go back home. I estimate 60 or 70 years before victory."

An Islamic fundamentalist student is not so patient: "I want an independent state in all of Palestine by armed struggle. Why not all tomorrow? They took it with armed struggle, so we'll get it back with armed struggle."

An Israeli official estimated that students like these represent an intensely pro-PLO core of perhaps 12,000 (out of the total West Bank and Gaza Arab population of 1.3 million). He asserted that they can never be satisfied, but doubted they could heavily influence future developments. However, his view may be short-sighted. Most political movements, let alone revolutions, have

been led by comparative handfuls.

That does not mean Israel should implement immediately — unilaterally if necessary — a land-for-peace exchange to be rid of such extremists. A paradox is that while Palestinian Arabs chafe under Israeli control, Israeli withdrawal from the territories and an end to that control might well incite demands for more, not only from among Palestinians but from the larger Arab and Islamic worlds.

Irendentism existed long before Israel took Judea and Samaria (the Jordanian-annexed West Bank) in 1967, along with Gaza and the Golan Heights. The attitudes underlying the quotes cited above confute the assertion that the Arab world, except for extremists like Syria and Libya, has grown to accept Israel and seeks only a "Palestinian homeland" on the "occupied territories."

And even though the the pan-Arab aspect of the conflict currently seems muted, the pan-Islamic one — perhaps complementary parts of the same whole — does not. Friedman notes that "these young Palestinians almost never refer to Israelis as Israelis. Instead, they call them the 'Jews.'" In their eyes, this strips the Israelis of their national identity and therefore of their rights to the land.

Hence the second problem with America's overall approach: equating of Israeli security with Palestinian national aspirations. In fact, recognizing Israeli security needs is subordinate to acknowledging Israeli legitimacy. As Churchill noted more than half a century ago, the Jews are in Palestine by right. It was repeated Arab attempts to deny that right, and to dismiss as irrelevant the existence of an Arab state in Palestine — Jordan — which not only lost them most of the "occupied territories" but also led to the creation and self-perpetuation of the Palestinian Arab refugee problem.

If Palestinian and other Arabs could bring themselves to join Egypt in acknowledging Israel's rights, accepting Jewish rights, then questions of Israeli security — bound up in military need to control the heights of the West Bank and Jordan Rift — automatically would recede. At that point it might be realistic to talk about land for peace.

Eric Rosenmann is editor of Near East Review.



## Candlelighting

February 6, 1987

4:49 p.m.

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## Letters to the Editor

### To The Editor:

I commend your recent column on Soviet Jewry ("Soviet Jewry Is Not a Single Issue," *Herald*, 1/23/87). In response to your suggestion of a B'nai B'rith correspondence to President Reagan on this issue, let me add that B'nai B'rith did indeed embark upon a grass-roots letter writing campaign to President Reagan prior to the Reykevsk summit. The letter writing campaign included a significant response from the New England Region of B'nai B'rith. B'nai B'rith urges all people, Jew and non-Jew, to participate in one of our many Soviet Jewry rallies planned for February 26, 1987. Rallies will be held at locations in Boston, Worcester, Peabody, Providence Woonsocket and New Bedford.

We will send a message to political leaders everywhere to call upon General Secretary Gorbachev to allow Jewish emigration to increase. For more information, contact the B'nai B'rith New England Office at (617) 731-5290.

Debra R. Gutter, Director  
B'nai B'rith  
New England Region

### To the Editor:

Jewish women would be a lot less uneasy about their roles as women if they learned more about Judaism and how it regards the sexes.

Ruth Michael (January 30, 1987 *Herald*) depicts the Israeli man as the macho image that women's lib did away with. If one reads deeper than Ms. Michael has ever been able to think, it is clear that she is detailing an Israeli society that is "Torahrein." Our Torah teaches us just how a man and woman properly interact with one another. Contrary to what the conservative and reform movement have done to accommodate women uptight about the Jewish woman's role, observant Judaism retains what our sages teach us that women are not to be exploited but respected for their obligation to bear children and raise them in Torah and mitzvot. There is no job more rewarding than that of raising our children in the tenets of Judaism. After Ms. Michael rightfully describes the non-observant Israeli male she conveniently misinterprets the morning prayer whereby man thanks G-d he is not a woman. This thanks is for the fact that men do not have to suffer from childbearing — something even Gloria Steinem can do nothing about.

In addition, in Judaism, the woman's role is considered so important and time consuming that she is excused from several mitzvot such as: praying three times daily and putting on tefillin, whereas for the male it is obligatory.

Also unknown to Ms. Michael and most of her readers is that if all Jews would fulfil the mitzvah of "be fruitful and multiply" then the "material" G-d worshipped by the Israelis portrayed in her article and the American Jews who identify with the same would have a much more meaningful life.

I suggest that those Jews who are bright enough to see the emptiness in the upbringing they had, devoid of real Jewish values, seek out their real Jewish ideals that completely oppose the unliberated women's movement. Learn about Jewish family life with a real rabbi and you'll be glad you did.

Karen Dub

### To the Editor:

The Asbestos Abatement Act, 23-24.5 of the General Laws of Rhode Island, mandates that by January 1, 1987, the Rhode Island Department of Health inspect and evaluate all public and parochial schools, grades pre-K through 12, for asbestos hazards.

The health department's school asbestos inspection and evaluation includes an examination of a school's records, a physical assessment of the school, samples taken for laboratory analysis, and interviews with building personnel to determine the occupancy and use of suspected areas particularly with respect to child-frequented areas.

Upon completion of the inspection and evaluation of each school, the health department sends a written report of its findings to the superintendent of schools. The report cites the specific locations in the school determined to have asbestos containing materials, the type, percentage and linear and/or square footage of asbestos present, and whether it is damaged and/or exposed or in good condition.

The report also states whether the area(s) cited is child-frequented and whether an asbestos abatement plan must be submitted to the health department within 120 days — or less if the asbestos hazard is deemed by the health department to be serious.

Finally, the report states the Asbestos Hazard Rating made by the health department regarding each location in the school where asbestos was found.

Parents and school personnel who are interested and concerned about asbestos in their respective schools should request to see a copy of the health department's school asbestos report sent to their school district's superintendent.

Given the \$20 million bond issue that voters approved in November, 1985 to establish the Rhode Island Asbestos Abatement Fund, there should be sufficient financial support available through grants and low-interest loans to assist school districts to abate asbestos hazards in their schools during the 1987 summer recess when schools are closed.

Joseph Grande



## Are Golah-Jews "Religious"?

by Jacob Neusner

Golah-Jews' patterns of religiosity do not conform to those familiar to Protestant and Catholic and Orthodox Christianity. But Golah-Jews are an intensely religious community. In fact, they practice not one Judaism alone — but two of them.

The first is the Judaism as we know as Orthodox or Reform or Conservative or Reconstructionist — the differences are less than the similarities. This received Judaism of the Dual Torah characterizes private and family life.

The second is the new Judaism of Holocaust and Redemption, which dominates public and corporate, community life.

The first Judaism involves the individual and the home, but not the corporate community. The Day of Atonement, the Passover seder, the marriage ceremony, the burial rite, these and other celebrations of the home and family mark the lives of the vast majority of Jewish Americans and Canadians, West Europeans, Brazilians and Argentinians, Australians and South Africans, who to be sure rarely attend synagogue worship, a corporate occasion.

Engagement with the political issues of Jewish corporate life, typified by work in behalf of Soviet Jewry and concern with the State of Israel, encompasses the same, vast majority. The concern engages vivid energies, deep emotions.

The one set of rites derives from the Judaism of the dual Torah, the other from the Judaism of Holocaust and Redemption. So American and other diaspora Jews not only are deeply religious, but they sustain in their lives of active piety two distinct, if in some ways intertwined, Judaic systems, or Judaisms.

Nearly all Jews attend Passover seders, either joining family, or forming family for the occasion. When one Jew marries another Jew, it is virtually unheard of for them to have a civil, not a Judaic religious marriage. That rite too derives from the Judaism of the dual Torah.

The indicator for the other Judaism, the Judaism of Holocaust and Redemption, proves equally one-sided: deep concern for the State of Israel, profound response to the tale of the destruction of European Jewry from 1933 to 1945.

The Judaism of Holocaust and Redemption presents an immediately accessible message, cast in extreme emotions of terror and triumph, its round of endless activity demanding only spare time. That Judaism realizes in a poignant way the conflicting demands of Jewish Americans to be intensely Jewish, but only once in a while, providing a means of

expressing difference in public and in politics while not exacting much of a cost in meaningful everyday difference from others.

I see two fundamental reasons for the present state of affairs, which finds the religion, Judaism, intensely affective in the private life and remarkably irrelevant to the public.

The first reason is the prevailing attitude in the Protestant West toward religion and its correct realm; the other is the Jews' reading of their experience of the twentieth century, which has defined as the paramount mode of interpreting social experience a paradigm other than that deriving from the life of that Israel that is the holy people of mind and imagination, therefore also of sanctification and salvation.

In North American society, defined as it is by Protestant conceptions, it is permissible to be different in religion, and religion is a matter of what is personal and private. Hence Judaism as a religion encompasses what is personal and familial. We have "protestantized" the Judaism of the dual Torah, depriving it of its corporate and social character as the religious system of a people, one people.

The Jews as a political entity then put forth a separate system, one that concerns not religion, which is not supposed to intervene in political action, but public policy. Judaism in public policy produces political action in favor of the State of Israel, or Soviet Jewry, or other important matters

of the corporate community. Judaism in private affects the individual and the family and is not supposed to play a role in politics at all. That pattern conforms to the Protestant model of religion, and the Jews have accomplished conformity to it by the formation of two Judaisms.

Second, the Judaism of Holocaust and Redemption provides ready access to emotional or political encounters, easily available to all — by definition. The immediately accessible experiences of politics predominate. The repertoire of human experience in the Judaism of the dual Torah, by contrast, presents as human options the opposite of the immediate. In that Judaism Jews receive and use the heritage of human experience captured, as in amber, in the words of the dual Torah. That is why, in public life, Jews focus such imaginative energies as they generate upon "the Holocaust," and they center their eschatological fantasies on the "beginning of our redemption" in the State of Israel.

Ignoring the individual and the deeply felt reality of the home leaves the Judaism of Holocaust and Redemption strangely vacant, in the end a babble of tear-producing, but unfeeling, words, a manipulation of emotions for a transient moment. But both Judaisms speak to our heart — the divided heart today. It is time for

Jacob Neusner is Professor of Judaic Studies at Brown University in Providence.

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### Jade Grossman Weds Charles Hirsch

Mrs. Marilyn Grossman and Mr. Samuel E. Grossman are happy to announce the marriage of their daughter, Jade C. Grossman, to Charles A. Hirsch, son of the late Mr. and Mrs. Joseph Hirsch. Maternal grandmother is Rose Awerman.

Jade and Charles were married at a ceremony performed in Temple Beth-El, Providence, R.I. on February 1, 1987 with a reception held in Newport, R.I.

The couple are honeymooning in Acapulco.

### CWA To Hold Meeting

On Thursday, February 12, the Career Women's Affiliate will hold their third meeting of the series "Issues of Jewish Women." Featured will be a panel of women born in countries other than the United States, and the participants will address the issue of "International Images of the Jewish Woman."

The panel consists of Rita Braude, born in Baghdad, raised in Israel and now residing in Providence; Mira Eides, born and brought up in Riga-Latvia, who came to the States in 1973 and helped settle other Russian immigrants; and Ada Winsten, who escaped from Poland to Japan and finally to Shanghai, where she lived until 1949.

An international buffet will begin the evening at 6 p.m. in the Senior Adult Lounge of the Jewish Community Center. The cost for the dinner is \$4.50. The meeting which is being chaired by Barbara Resnicoff will begin at 7 p.m.

### CORRECTION

In the *Herald* last week the headline announcing the marriage of Lisa Sherman to Benson Shore should have read: Lisa Sherman Weds Benson Shore.

### Simon Pressman To Speak

The Social Seniors of Warwick will hold a meeting Wednesday, February 11 at 1 p.m. at Temple Am David. Guest speaker will be Simon Pressman on Jewish Humor.

Tickets for "Shear Madness" in Boston are all sold out. Members can be put on the waiting list. Members will also go to Quincy Market in Boston. Contact Anne Greenfield.

Coalition hostesses are: Sophie Winkler, Elsie Elboim and Ann Gordan.

### Maxine Deluty To Wed William Roberts

Mr. and Mrs. Jerome Deluty of Cranston announce the engagement of their daughter, Maxine R., to Mr. William J. Roberts of Brookline, Mass., son of Mr. and Mrs. Bernard Roberts of Palm Beach, Fla.

Mr. Roberts is a graduate of New York University School of Fine Arts. Ms. Deluty graduated from Boston University and received her Master's Degree from Providence College. She is currently a special education teacher in the Cranston School System.

A June wedding is planned.

### Sheryl Jarcho To Marry Joseph Tareco

Samuel and Gloria Jarcho of Providence announce the engagement of their daughter, Sheryl A. Jarcho of Providence, to Joseph S. Tareco III of East Providence, son of Joseph Jr. and Audrey Tareco of Orange City, Fla.

Ms. Jarcho is a graduate of Classical High School and Rhode Island College. Mr. Tareco is a graduate of Deland High School.

They will marry July 26.

### Touro Fraternal News

February 11 — Board of Directors meeting 6:30 p.m., 1025 Club and dinner.

February 22 — Association breakfast meeting, Lox and eggs, bagels and cream cheese, coffee, orange juice, with a short business meeting. Sunday morning at 9:30 a.m. at Vassa Hall, Cranston.

February 25 — Fantastic 2 for 1 dinner at the 1025 Club. Choice of fish or chicken, full dinners. This Wednesday evening will have as a speaker former Providence Mayor and radio show personality Vincent "Buddy" Cianci. Dinner will be at 6:30 p.m. Reserve early for this sure-to-sell-out dinner. Response must be made by February 20.

March 29 — Association meeting at Vassa Hall. Speaker will be named at a later time.

Touro is proud that as part of its program to help the Jewish Home a stereo system for group programs for the residents has been purchased.

Once again, Touro has been asked to take part in the Meeting Street School telethon. The telethon will be held on Saturday and Sunday, March 7 and March 8. Members are urged to call in and make a pledge.

### ORT Camp Fair

This Sunday, February 15, you'll have a chance to find out all you ever wanted to know about summer camps for your child if you attend the ORT Camp Fair. The fair is sponsored by the Providence Chapter of ORT (Organization for Rehabilitation through Training) as a community service. It will take place from 12-4 p.m. at the Providence Marriott Inn, Charles and Orms streets (I-95 to exit 23). Admission is free for the whole family.

Directors from about 20 camps will be there to answer questions from prospective campers, counselors and their parents. What kind of activities are offered? What is the camp's philosophy on competition? How are the counselor's screened? These are just a few of the questions you'll have a chance to ask the directors. Videos and scrapbooks will be available for your review as well as brochures.

A representative from the American Camp Association will help guide you in the kind of camp situation appropriate to your child's needs and interests. Residential, day camps, computer camps, special needs, arts, teen and travel camps will be represented. Camp exhibitors will include: Camp Fuller, RI; Camp Hadar, CT.; Rocky Hill Clinic in Basic Skills (for dyslexic students), RI; Rocky Hill Summer School, RI; Creative Arts at Gordon School, RI; Teen-Away Barbados, Barbados; RI Student Tours, RI; Hidden Valley Camp, ME; Tabor Academy Summer Program, ME; Sunapee Arts Camp, NH; Winamac Riding Camp, NH; Camp Robin Hood for Girls, Ltd., PA; The Teen Camp, ME; Marilyn, NH; Camp Avoda, MA; Camp Naticook, NH; Chapel Hill-Chaucy Hall School (School Summer Theater), MA; Student Hosting Program, MA; Camp Kingswood, ME; W. Alton Jones Campus Environmental Education Center URI, RI; Camp Jori, RI; Camp Sunrise, RI; Wheeler Computer School, RI.

The World O.R.T. Union is an international charity that runs 800 vocational / technical schools in 37 countries around the world. Los Angeles ORT Institute and Branson in New York City are two American ORT schools. Women's American ORT of which the Providence Chapter is a member, is the largest fundraising arm of this worthy organization. ORT is the vocational / technical program of the Jewish people.

## Passover at the Concord

Mon. April 13 — Tues. April 21

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**Kaplan Memorial Fund**

The Miriam Hospital Foundation has announced the establishment of the Gerald and Sheila Kaplan Memorial Fund by family and friends of Mr. and Mrs. Kaplan. The Kaplans were killed in an April 1984 crash of a private airplane. The fund represents donations from family and friends, including Mr. and Mrs. Myron Coken, who donated a sizeable amount for the purchase of a patient room. The fund will be under the auspices of The Miriam Hospital Foundation general endowment, and investment income from it will be used to support both cardiac and cancer research.

The Kaplan family has long been associated with The Miriam. Mrs. Richard Kaplan, the sister-in-law of the deceased, said of the fund, "It was developed because The Miriam has always been important to our family. Gerald and Sheila believed, and we believe, in the importance of health care. We have also had excellent relations with the hospital's physicians and administration and, in the past, have received outstanding patient care there."

Donations to the Memorial Fund are received continuously from various family members and friends in honor of birthdays, anniversaries, and other special occurrences.

Ralph P. Semonoff, Chairman of the Board of The Miriam Hospital Foundation, expressed the hospital's appreciation for the Kaplan's generosity, and he explained that contributions to the Fund will be accepted on an ongoing basis.

"It is donations to funds such as this that enable The Miriam to maintain the excellent reputation it presently enjoys," Semonoff said. "The Kaplans have been extraordinarily generous over the years. Future contributions to the Memorial Fund they established will not only benefit the hospital but will honor the memory of two very fine people."

All donations will be recognized, and the Kaplan family will be advised of each gift. For more information, or to make a donation, persons should contact The Miriam Hospital Development Office at (401) 331-8500, extension 2020.

**Art Exhibit At JCC**

A show presented by the "Artists of Olneyville" is being held in Gallery 401 of the Jewish Community Center, 401 Elm Grove Ave. in Providence. Abigail Tet, Vin LaFazia, Janet Mendyk and Amy Brier will be showing their work from January 11 to February 2.

The Gallery hours are Monday through Thursday, 9 a.m. to 10 p.m., and Friday and Sunday, 9 a.m. to 4 p.m. The Gallery is closed on Saturday.

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**CJA At Brown**

by Susannah E. Challis

Five thousand dollars is the goal for the 1987 Brown University Campus Jewish Appeal Campaign, says chairman Andy Krantz, a Brown senior.

This year CJA is starting its campaign about \$1000 short, compared to past years. Each year CJA creates "Maccabean Munchie Packs" for students who are away at college during Hannukkah. Parents purchase these "Packs" for their children who cannot come home for the holiday. However, this year Hannukkah fell during the break between semesters, so few "Packs" were sold.

CJA has scheduled several events this year. There will be a talk by Rabbi Irving Greenberg on "Will There Be One Jewish People by the Year 2000?" to be on February 3 at 4 p.m. in Brown's Crystal Room. A discussion on interdating and intermarriage, with Rabbi Alan Flam and Father Howard O'Shea, O.F.M., will be February 10 at 8 p.m. in the A D Phi lounge at Brown. "Cabaret Night," featuring a cappella singers, will be on February 28.

This year, CJA solicitor training is under Brown senior Marshall Salomon. So far there are 50 solicitors who will contact about 400 Brown students face-to-face during the campaign; 600 more students will be contacted by telephone.

**Providence ORT**

On Sunday, May 31, 1987 the Providence Chapter of Women's American ORT hopes to find Rhode Island's best bakers at their "Baker's Best" competition and expo. Bakeries, restaurants, and caterers from all over R.I. are invited to enter the competitions for the best strudel, chocolate cookies, nonchocolate cookies, cakes made of fruits or vegetables, and breakfast goodies.

The general public is invited to make their judgement after sampling all of RI's best baked goods. Prizes will be awarded based on both the People's Choice and the Gourmet's Choice (three culinary expert judges).

The event will take place at the Providence JCC at 401 Elm Grove Ave. on the East Side. A donation of \$4 per adult and \$2 per child under 10 opens the door to this paradise of baked goods.

Funds raised from this event will go to support ORT's American Schools; Los Angeles ORT Institute and Bramson, NYC. ORT is the "Charity to end all Charity" in that ORT's 800 schools internationally train people in skills that will allow them to support themselves and their families with pride. The World ORT Union is the technical/vocational program of the Jewish people. ORT schools are open to people of all religions.

Bakeries, restaurants and

**PHDS Holds "Special" Program Day**



"You Are a Special Person Day" was celebrated in the second grade class at the Providence Hebrew Day School on January 28. As part of their Language Arts unit on letter writing, the children wrote letters to "their special person" inviting them to come to the school for the celebration. Pictured are Mrs. Sharon Weinberg (standing), the special person of son, Yoni; and Mrs. Diana Plosker, the special person of son, Josh. Mrs. Maureen Sheehan directed the project.

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caterers interested in competing in the "Baker's Best" competition should call: 781-2388 for application information. Only bakers using vegetable shortening will be accepted into the expo.

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# Around Town

by Dorothea Snyder



"Sylvia, tell how your daughter cooked her way through *Simply Delicious!*"

Between sips of coffee and snatches of morning pastry, Sylvia Brown obligingly fills Harriet Samors' request.

"After I gave my daughter the cookbook, she started at the beginning, and like Harriet says, cooked her way through. Her favorite is the easy and delicious Crispy Chicken, but she says there isn't a recipe in there that isn't good."

Both Sylvia Brown and Harriet Samors share a lot together ... their co-chairwomanship of the succulently successful culinary collection compiled in *Simply Delicious*, ... their enthusiasm in this Miriam Hospital Women's Association project, the profits of which have bought important medical equipment for the hospital, ... and their obvious enjoyment in chatting about the high rating the cookbook has merited near and far.

Shuffling through letters that pour in from all over the country, Harriet says, "We get mail orders in clusters, and our customers cover 31 states, including Hawaii," then naming partial locales off the roster, "Camden, Maine; Norfolk, Virginia; Newtown Square, Pennsylvania; Stuart, Florida; Lebanon, New Jersey; North Little Rock, Arkansas; Louisville, Texas; Rochester, Minnesota; Ontario, Canada."

Customers hail from homes and retail stores, hotel and motel gift shops, hospital gift shops, kitchen and gourmet shops, college book stores, restaurants, ... and a dentist's office in Massachusetts where the cookbook's popularity kept the dentist busy re-ordering.

"People kept tearing the pages out!" Harriet explains.

In 1983, *Simply Delicious* went into its third printing, and Harriet Samors got involved with the project.

"At that time, 22,500 copies were printed. There are 4800 left," she tabulates.

That number keeps dwindling steadily due to excellent reviews by *Town and Country* in 1983 as a top community cookbook, 'a collection of over 600 international recipes all stressing the use of fresh ingredients.' The publication categorized *Simply Delicious* along with 149 other cookbooks under 'what's

really cooking in the melting pots of America.'

Donna Lee, Journal-Bulletin food editor, wrote a year ago that "This 314-page book is not new, but it's outstanding."

Probably, the rave reviews fly over the dining room table where guests compliment the hostess, want the mouth-watering recipes, and then *Simply Delicious* for themselves.

Gift orders keep the cookbook's mailbag bulging, especially at holidays. It's not unusual for a request such as the recent customer from Los Angeles who wanted a copy sent to a friend in Sudbury, Mass.

"It's a good standard cookbook, which should be on everybody's shelf," Harriet maintains, "and a good overall cookbook with a good cross-section of recipes requiring fresh vegetables."

Culled from Miriam Hospital staff and friends, the 'good standard cookbook' came to fruition under its editor Marilyn Danger; illustrator, Maria Alfie; consultant, Joan Reeves; Tovia Siegel, Women's Assn. president.

"Are you surprised at the success of this book?" I ask the two co-chairwomen.

"I am surprised," says Sylvia Brown quickly, "because I've been treasurer since the first edition when I was told, it won't last long. You'll finish the book, and you'll be through, but here I am 10 years later."

Harriet says, "It's a good, on-going promotional, public-relations project for the Women's Association and the Hospital. It's a quality product."

"In a hurried, often frenzied world, when belabored culinary preparation is out of the question, how does *Simply Delicious* rate?" I ask.

"Anything I have tried," said Sylvia, "is very simply put down, and delicious. They certainly are not complicated recipes. Easy to freeze. Like this one, add no other liquid, it forms its own." Sylvia points to the recipe simply called 'Brisket' on page 119. "You're not waiting for something to happen."

"One time, I was preparing some bluefish, and I didn't know what to do with it. So I looked it up in here," she says, motioning again to the popular cookbook. "I don't think it was bluefish, but I stole everything I did from a fish recipe, and it was simply delicious."

## "Simply Delicious!"



Sylvia Brown and Harriet Samors co-chair the Miriam Hospital Women's Association's successful cookbook project, *Simply Delicious*. (photo by Dorothea Snyder)

### Red Cabbage And Cranberries

- 1 red cabbage (2 lb.), shredded fine
- 2 cups fresh cranberries
- 2 apples, peeled, cored and sliced
- 1 cup dry red wine
- 1/4 cup cider vinegar
- 1 T. butter, melted
- 1 tsp. salt
- 1/2 cup dark brown sugar
- 1/4 tsp. nutmeg

6 to 8 Servings

Place cabbage, cranberries and apples in large pot. Combine remaining ingredients in small saucepan and heat to boiling. Pour over cabbage mixture and bring to boil. Cover and cook over low heat for 30 minutes or until tender. Add a bit of water if necessary as it cooks.



### Acorn Squash With Apple Stuffing

4 Servings

- 2 acorn squash
- salt
- 2 medium cooking apples, peeled, cored, and sliced
- 1/4 cup sugar
- 1/4 tsp. cinnamon
- butter or margarine

Halve squash lengthwise. Remove seeds and fibers and dust lightly with salt. Add sugar and cinnamon to apples and fill squash cavities with mixture. Dot with butter. Bake at 350° for 1 hour.

### Lemon Soup

6 to 8 Servings

- 1/4 cup rice
- 1 qt. chicken broth
- 2 eggs
- 1 T. lemon juice
- 6-8 very thin lemon slices additional lemon slices for garnish

Boil rice in chicken broth until tender. Beat eggs with lemon juice and add 1/2 cup hot broth to eggs, beating constantly. Meanwhile simmer lemon slices gently in broth.

Remove soup from heat, beat remainder of egg mixture into it. Return to low heat and heat slowly. (Do not boil or eggs will curdle.)

Garnish each serving with slice of lemon.

### Fabulous Fudge

Lick bowl and enjoy.

About 48 Pieces

- 1 pkg. (12 oz.) semi-sweet chocolate bits
- 1/4 can (14 oz.) condensed milk
- 1/2 cup chopped walnuts

Melt chocolate bits in top of double boiler. Add condensed milk and beat thoroughly. Add nuts. Line 8x8x2 inch pan with waxed paper. Pour in fudge and chill until hardened. Cut into bite-sized pieces.

### Holly's Brisket

8 Servings

- 2 pkg. dehydrated onion soup
- 1/2 cup honey
- 1/2 cup ketchup
- 1 tsp. Worcestershire sauce
- 1 cup hot water
- dash dry mustard
- dash Tabasco
- 1 large single brisket

Combine ingredients for sauce and pour over brisket. Bake, covered, at 325° for 3-4 hours, basting frequently. Add desired vegetables during last hour.

Note: for best results cook brisket a day before serving and reheat.

### Streusel Coffee Cake

- 1 cup Crisco
  - 1 cup sugar
  - 3 eggs
  - 1/2 tsp. baking powder
  - 2 1/2 cups flour, sifted
  - 1 tsp. baking soda
  - 1 cup sour cream
  - 1 tsp. vanilla
- TOPPING
- 1/4 cup brown sugar
  - 1/2 cup nuts, chopped
  - 1 T. cinnamon

Blend shortening and sugar, add eggs. Alternately add dry ingredients and sour cream. Add vanilla. Pour 1/2 batter into greased, floured tube spring form pan. Sprinkle with one half of topping. Add remaining batter and sprinkle with remaining topping. Bake in 350° oven for one hour. Cool on rack.

### Crispy Chicken

Couldn't be simpler.

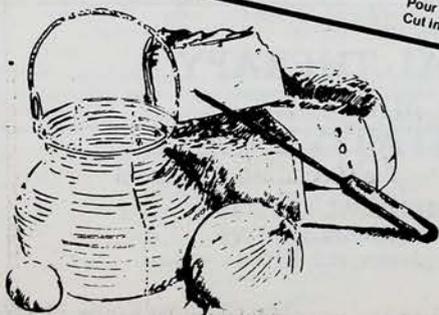
4 Servings

- 1 fryer, cut in serving pieces
- vegetable oil
- salt
- freshly ground pepper
- garlic powder
- 1 cup bread crumbs

Brush chicken lightly with oil. Season and roll in crumbs. Arrange in shallow baking pan or cookie sheet with space between pieces so they will crisp. Bake at 350° for about 1 hour or until golden brown. (It is not necessary to turn chicken.)

Great served cold also.

Illustrations by Maria Alfie





Reprinted courtesy of Bride Magazine.

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# Arts & Entertainment



## James Rosenquist At RISD: Fragmented Imagery Larger Than Life

by Sal Guglielmino

James Rosenquist is an artist whose work conveys a vision of immense proportions, with familiar images juxtaposed in startling configurations, creating other subconscious images. Rosenquist's affinity for unexpected close-ups in billboard-sized paintings literally drags the observer into the spirit of his work.

Before an enthralled and delighted standing-room-only crowd in the R.I.S.D. Auditorium last Wednesday evening, James Rosenquist displayed a warm, unaffected manner and detached wit, as he spoke and showed two films about himself and his art: the first, a documentary by a Swedish filmmaker, and the second, a segment of Charles

Kuralt's Sunday Morning show on CBS.

"Life is very interesting and peculiar, and art is, too," Rosenquist said. "I've been interested in art since I was a boy. And when I began painting as a teenager, I thought of becoming an artist, but I didn't know exactly what an artist was. I thought everyone in art was dead already, because all the works in museums were by dead artists."

Rosenquist grew up in Minneapolis in the '30s and '40s, when the avenues for art were limited to commercial work — fashion illustrating for publications like the Minneapolis Tribune, or making cue cards for T.V. at the beginning of the television era. He was painting billboards at 19; various

advertisements for Coca-Cola, Northwest Airlines, etc.

"During my formative years," Rosenquist explained, "I was deeply influenced by the commercial aspect of society, the profound changes evident from the end of the Depression, which I remember as '37 and '38, leading up to America in full bloom: the '50s, with bold visual statements like Sugar Ray Robinson's pink Cadillac, pastel colored toilets, and turquoise tuxedo pants. Fashion became very bright."

In 1955 Rosenquist won a scholarship to the Art Students League in New York City. For the next 5 years he painted everything from a Hebrew National salami sign to working on the huge facade of the Aster Victoria Theater.

He had very little money in the beginning, and fell into the world of the Beat Generation — a time when hordes of young people wandered around with a deep feeling of hopelessness, the gloom of the atomic bomb and the possibility of total annihilation looming overhead.

"I began to question all the values I'd been brought up with," Rosenquist said. "All my previous training had been geared toward commercial art. When I ended my sign painting career in 1960, I wanted to do something different, something new. I thought of painting fragments of imagery, correctly rendered, with clues as to what the fragments were, like some giant jigsaw puzzle. I wanted to make the paintings large, blatant — the biggest I could imagine. I thought, Well, here I am living in this time with my commercial background, so I'll use the power of advertising, but in another direction. I wanted to capture the Nothingness that the Beat Generation had felt. That "No-No," that "None, Zero" time. Painting any image. Trying to imply the feeling of being in a hell where you are surrounded by familiar images. I brought the environment of advertising, which I couldn't stand, into play. I used it in an attempt to identify things on this scale. And people said, Oh, he likes popular images."

James Rosenquist's most famous painting, F-111, painted in 1965, is 86 feet long, longer than the actual plane. It surrounds the spectator on four sides, with no escape from this threatening war machine. Rosenquist has described it as a race towards a goal ultimately being "some blinding light." He perceived it as "a political statement and an idea on peripheral vision. Monet achieved this effect by putting canvases on the floor all around him, and the colors seeped into the corners of his eyes, dictating to the subconscious what is seen directly in front.

"People ask me about the technology of my work," Rosenquist mused. "And I tell them that a Chinese bristle brush has more digits in it than a computer.

"I learned many tricks from old painters, like mixing my colors and leaving them a little empty by



James Rosenquist

adding white, a lot of white to give them light. I even add white to black."

Perhaps this helps convey the emptiness Rosenquist empathized with Beat Generation.

Rosenquist's painting involves much planning, mixing, and preparation, because of the enormity of his work. He believes: "I get further by pre-planning and pre-thinking my idea, and preparing a lot. Instead of approaching the canvas with a lot of motion and feeling, hitting it with paint and hoping for some reflection or feeling to come back at me, I try to plan in advance. I get ready very carefully, mix paint for a long time, draw... and then begin. When I arrive at what I wanted, I see a whole new vista that's possible."

Rosenquist has a studio on the Gulf of Mexico, 50 miles north of Tampa, Florida, and a place in New York. But he prefers Florida because of the light. "In Florida," he says, "everything is brilliant — very beautiful, very bright. New York has always seemed like black and white to me."

In 1971 Rosenquist had an automobile accident, which put him "instantly \$60,000 in debt." He had a tough time trying to overcome the setback.

In one retrospective during this period, he recalled: "When you have a showing like this, your reputation rests on what paintings you can borrow back. You either look terrific or terrible on the basis of a few or a lot of paintings. In my case I had painted about 400 pieces and could only borrow 40. It's a strange feeling, walking around your own retrospective, flat broke and very depressed, and being criticized for your work."

At the end of the '70s, Rosenquist became involved in artists' rights through a friend. "In mid-career, at a very low point in my life," he said, "I was encouraged to do something about the state of artists' royalties. I'd seen my paintings auctioned for tens-of-thousands of dollars, when I'd sold them for hundreds. (Rosenquist's F-111 painting, which he sold for about \$23,000 in 1965, was recently auctioned in England for \$2,090,000.) I traveled to Washington, and to Richmond, Virginia, and at one point lobbied for a 15% royalty law, whereas artists would receive 15% past the first \$1000 of the sale price. It passed the Senate but failed in the House. Just recently, a revised law for 5% was passed in the state of California, and a new one for 7%

in all 50 states will soon be introduced by Senator Edward Kennedy."

Rosenquist has also served on the National Endowment for the Arts Committee for five years, trying to get funds from Capitol Hill. He related a humorous anecdote: "When Reagan took office and cut the budget, I told everyone that every president wants great performances during his term. So we should give any leftover money from the arts' budget to all the individual artists: painters, authors, dancers, etc., then let them perform after Reagan leaves office."

In the '80s, things got better for Rosenquist. He was painting more, and selling more of his work. He appeared in many magazines and newspapers, and a major retrospective of his art, organized by the Denver Art Museum, is now touring the country.

Reflecting on his new work, Rosenquist said: "In my recent paintings, I've been masking off certain areas and painting over them. Then, when they're unmasked, it creates a kind of double-vision, a cross-hatching effect, with a shivering through of another image, which, in turn, creates a third image. I first used this idea in "Star Thief" — a painting done in 1980. I describe it as slivers of a person's head trying to sleep on a nuclear pillow of stars."

There was some controversy about "Star Thief" a few years ago. It was supposed to hang in the Eastern Airlines concourse of the Miami Airport, but Frank Borman, head of Eastern Airlines, said absolutely not! He had been an astronaut. He had been in space. And it didn't look anything like that!

"I don't know if I'll succeed or fail until my work is hung and I test the reaction," Rosenquist admitted. "You can speculate and think and have concepts, and make big manifestos... but you really can't tell till something actually exists. So, one reason I paint is to show myself what I'm thinking about. And right or wrong, there it is."

### N.E. Flower Show

BOSTON — For the 116th consecutive year, the return of spring will be heralded by the New England Spring Flower Show, a presentation of the Massachusetts Horticultural Society that will run March 14-22 at the Bayside Exposition Center in Boston. Richard H. Daley, the executive director of the Horticultural Society, announced the dates of the traditional spring festivities, and unveiled this year's theme, "Gardens of the World."

The Spring Flower Show can be found at the Bayside Exposition Center just off the Southeast Expressway (Route 93) at Exit 15. Ample parking is available. By public transportation, take the Ashmont Red Line to JFK/UMASS station. MBTA buses will shuttle between the station and the Flower Show.



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**R.I. Philharmonic**

The Rhode Island Philharmonic is currently presenting in-school concerts throughout Rhode Island and nearby Massachusetts. These performances feature small ensembles drawn from the Orchestra, and are designed to introduce students to related instruments of the Orchestra.

The ensembles touring the schools are: A percussion ensemble, a brass quintet, a woodwind quintet, a string quartet, a string trio, and violin, cello, piano trio, a flute-harp duo. These concerts will continue through April.

Funds for the in-school ensembles come from local school departments, the National Endowment for the Arts, the Rhode Island State Council on the Arts, and the Music Performance Trust Funds, administered through Local 198-457 of the American Federation of Musicians.

**1987: Year Of The Arts**

Governor Edward D. DiPrete said last week that to "highlight the importance of arts in our state, both economically and culturally, and to add further enrichment to the high quality of life we all enjoy," he is proclaiming 1987 as "The Year of the Arts." The Governor noted that this celebration coincides with the 20th anniversary of the Rhode Island State Council on the Arts (RISCA).

At a news conference in his office, the Governor noted that the arts community is growing and flourishing in the state and, according to the latest figures, represents an economic impact totaling \$125 million.

In addition to events and activities planned for the year, including a celebration of the Labor Day weekend in honor of the working men and women of Rhode Island, the Governor said that he would sponsor a "Governor's Arts-Business Conference." The conference, being planned by the Department of Economic Development (DED) and the RISCA, will offer the expertise of national experts, as well as local artists and economic development officials, on how to improve the linkage between the economic development community and the arts community.

"In an effort to highlight, encourage and to maximize the potential for economic growth within the arts industry," the Governor said, "I am also directing the Director of DED, Lou Fazzano, and the Executive Director of RISCA, Iona Dobbins, to work together to enhance the relationship between the development of the state's economy and how it interacts with the arts community."

The Governor also named a prominent Rhode Island businessman, Thomas Dimeo, and Dr. Thomas F. Schutte, President of the Rhode Island School of Design, as Honorary Chairmen of "The Year of the Arts."

The Governor also said that he will be introducing two pieces of "arts" legislation. One would require that up to 1% of all new construction, remodeling and renovation of state facilities be used to incorporate works of art; the second would involve setting aside proceeds from a "Lottery for the Arts," with the revenue generated being used for events during "The Year of the Arts."

**Edgar Bronfman To Be Honored**

Edgar M. Bronfman, chairman and chief executive officer of Seagram Company, Ltd., will be honored at a dinner co-sponsored by the Jewish National Fund and the American Federation of Polish Jews on Sunday, March 22, 1987, at the Plaza Hotel in New York City.

"JNF is gratified to honor Edgar Bronfman, an individual who has carried on the great legacy of Jewish and Zionist activism passed down from his father, Samuel," said Dr. Samuel I. Cohen, executive vice-president of JNF and co-chairman of the event.

"This will be a great day for Polish Jews everywhere," said Kalman Sultanik, president of AFPJ and co-chairman of the dinner. "A dinner in honor of Edgar Bronfman will be a fitting culmination to a day of festivities dedicated to Polish Jewry," he added.

Mr. Bronfman has been with the Seagrams Company since 1955, assuming the positions of chairman and chief executive officer in 1971. He has had a notable career as a Jewish communal leader and philanthropist, and has served as president of the World Jewish Congress since 1981.

The dinner will be the final



event of a full day dedicated to the celebration of 1,000 years of Jewish life in Poland. The all-day conference will feature prominent American and Israeli officials who will evaluate the contributions of Polish Jewry to Jews worldwide. An international conference on Polish Jewry will be held in Israel from May 5-8, 1987, to be chaired by President Chaim Herzog.

Proceeds from the event will go toward the establishment of a 100,000-tree JNF forest which will honor the 1,000-year history of Polish Jewry. Funding for the project will be a worldwide effort spearheaded by AFPJ.

JNF is the agency responsible for afforestation and land reclamation in Israel.

**Free Hearing Test**

People interested in testing their hearing can now do so free and conveniently by simply picking up their telephone and dialing 351-EARS. This service is available for the first time in Rhode Island and is sponsored by Sargent Rehabilitation Center, a fully accredited Outpatient Medical Rehabilitation Facility, located on the Eastside of Providence. Sargent was selected as the exclusive sponsor of the nationwide "Dial A Hearing Screening Test" for the state. Rhode Island now joins a nationwide effort to increase hearing health awareness and to

assist people in detecting hearing loss.

This service has been available for only a few months and already several thousand people have dialed 351-EARS. Feedback to Sargent Rehabilitation Center indicates that callers dial 351-EARS for a variety of reasons, ranging from curiosity to concern about their hearing ability. Comments also indicate that the convenience of a telephone screening test is particularly appreciated by the homebound.

**Guide Published**

Questions about all aspects of local Jewish life — from where to find a synagogue or a Hebrew school to where to get a fresh bagel at 2 a.m. Sunday morning — are now much easier to answer.

A brand-new, fully-updated and expanded *Guide to Jewish Boston and New England* is now available. Published by the Boston-based Jewish magazine *Genesis 2* (with partial funding from Combined Jewish Philanthropies of Greater Boston), the large-format, generously-illustrated paperback contains information on area synagogues, communal and social organizations, cultural life, kosher butchers, bakeries and caterers,

Jewish delis, and much, much more.

Also contained in the *Guide* is a brief history of Jewish Boston and essays on contemporary Jewish life in the greater metropolitan area and around New England.

The *Genesis 2 Guide to Jewish Boston and New England* will be sold in bookstores at \$10.95. Copies can also be ordered directly from the publisher (include \$1.50 for shipping and handling): *Genesis 2*, 99 Bishop Allen Drive, Cambridge, MA 02139.

Discounts for bulk orders are also available. Call (617) 576-1801 for details.

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# NOAH'S ARK

A newspaper for Jewish children

VOL. IX, No. 6

FEBRUARY, 1987 / TEVET-SHVAT, 5747

## A Sabbath For Trees

A law is written in the Bible (in Leviticus) that "the seventh year shall be a sabbath of rest unto the land . . ." That means that every seven years, Jews in Israel are supposed to let the land rest. There are many special rules about growing fruits, vegetables, flowers, and even trees during the seventh year, called the Sh'mitah (pronounced sh-mee-tah) year.

It is written in the Bible that, during the Sh'mitah year, the land and fields should be allowed to grow wild. People should leave the land alone "that the poor of your people may eat it, and what they leave, the animals of the field shall eat . . ."

But what happens on Tu B'Shvat during the Sh'mitah year? Should Jews still buy trees to be planted in Israel? Is it even permitted to plant new trees in Israel this year?

This was a serious problem that the leaders of the Jewish National Fund (JNF) had to discuss with the chief rabbis of Israel. JNF has planted 170 million trees since 1901. Could they just stop every seventh year?

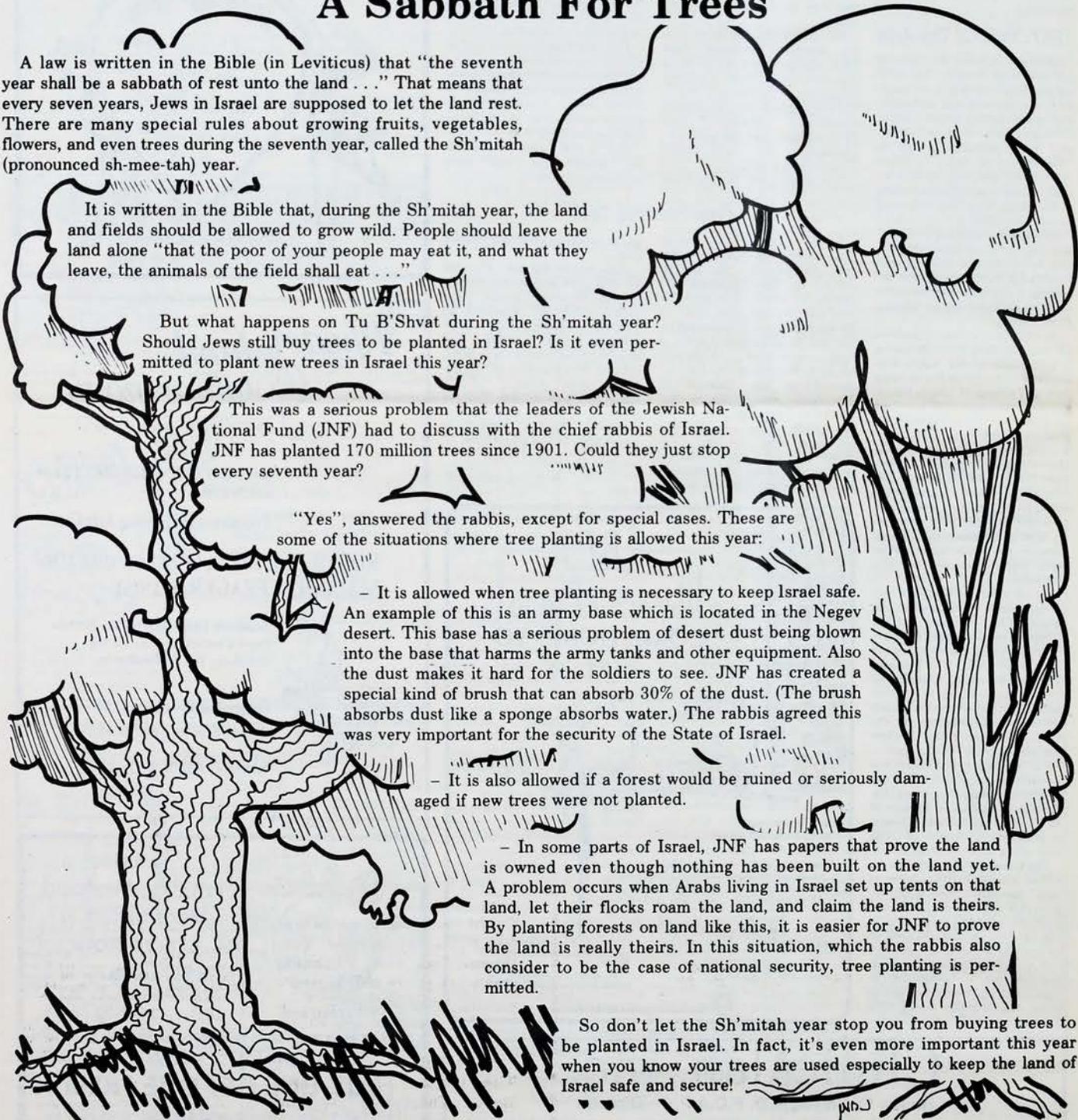
"Yes", answered the rabbis, except for special cases. These are some of the situations where tree planting is allowed this year:

- It is allowed when tree planting is necessary to keep Israel safe. An example of this is an army base which is located in the Negev desert. This base has a serious problem of desert dust being blown into the base that harms the army tanks and other equipment. Also the dust makes it hard for the soldiers to see. JNF has created a special kind of brush that can absorb 30% of the dust. (The brush absorbs dust like a sponge absorbs water.) The rabbis agreed this was very important for the security of the State of Israel.

- It is also allowed if a forest would be ruined or seriously damaged if new trees were not planted.

- In some parts of Israel, JNF has papers that prove the land is owned even though nothing has been built on the land yet. A problem occurs when Arabs living in Israel set up tents on that land, let their flocks roam the land, and claim the land is theirs. By planting forests on land like this, it is easier for JNF to prove the land is really theirs. In this situation, which the rabbis also consider to be the case of national security, tree planting is permitted.

So don't let the Sh'mitah year stop you from buying trees to be planted in Israel. In fact, it's even more important this year when you know your trees are used especially to keep the land of Israel safe and secure!



## תּחֲרוּת! (Tah-chah-root) – Contest!

To enter this contest, draw a picture for Israel's Independence Day. Use any part of Israel's national anthem, **Hatikvah**, as your title or theme:

### Hatikvah – The Hope

As long as deep within the heart,  
A Jewish soul yearns,  
And to the eastward corners, forward,  
An eye towards Zion watches still.  
Our hope is not lost,  
The hope built of 2000 years  
To be a free people in our land,  
The land of Zion and Jerusalem.



Draw your picture on white paper, using either a pencil or a black felt-tipped pen. Send your picture, along with your name, complete address, and age to: NOAH'S ARK, Art Contest, 7726 Portal, Houston, Texas 77071. (You must be 6-12 years old to enter.) The winner will be announced in the May issue of NOAH'S ARK. **Deadline: March 10, 1987.**

## הַקּוֹדֵר הַמְּסֵתוֹרִי (Ha-Code Ha-meets-toe-ree) Mystery Code

This year, Tu B'Shvat takes place on Shabbat, February 14, 1987. The name of that Shabbat is "Shabbat Shirah" which means "Shabbat of Song". Shabbat Shirah is the beginning of Jewish Music Season. In honor of Jewish music, here's a special "musical" mystery code:

### Which birds sing with their wings?

To find out, match the musical symbol to the letter and write the letter in the blank. When you are through, you'll know the answer to the riddle.

|  |     |  |     |  |     |
|--|-----|--|-----|--|-----|
|  | = A |  | = L |  | = S |
|  | = D |  | = M |  | = T |
|  | = E |  | = O |  | = W |
|  | = H |  | = P |  | = Y |
|  | = I |  |     |  |     |

## רִיבוּס (Ree-boose) – Rebus

How do you recognize a dogwood tree?

- BA + - EGH +   
 - RN + - AE =   
 \_\_\_\_\_ !

## Book Review

A SEDER FOR TU B'SHEVAT. By Harlene Winnick Appelman and Jane Sherwin Shapiro. Illustrated by Chari R. McLean. Kar-Ben Copies, 1984. Elementary ages.

This is a wonderful book, even if you don't want to have a seder for Tu B'Shvat. Using short, interesting stories as examples, it tells everything you need to know about Tu B'Shvat. Everyone will surely enjoy not only the book, but also having a Tu B'Shvat seder. **Highly recommended!**

### Answer To Rebus

- AE = By its bark!  
 EGH + BARN - RN + RAKE  
 - BABY - BA + EIGHTS -

### Answer To Mystery Code

They all do. They also sleep with them!

### Mazal Tov, Miriam!

Mazal tov to Miriam Finkelstein, 10½ years old, from Metairie, Louisiana. Miriam was the winner in the Secret Code Contest.

To win the contest, readers were asked this question: **Could Noah have met Abraham? The answer is: Yes. When Noah died, Abraham was sixty years old!** Miriam's winning entry was drawn from all of the correct entries received! Miriam will receive a copy of Barbara Spector's **The Great Jewish Quiz Book**. Thanks to everyone who entered!

**NOAH'S ARK**  
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NOAH'S ARK has a circulation of 445,000. More than 50% of this press run is published as a supplement to the following newspapers: Jewish Herald-Voice, Houston, TX; Intermountain Jewish News, Denver, CO; Jewish Exponent, Philadelphia, PA; Heritage, San Diego, CA; Jewish Journal, Brooklyn, NY; Jewish Bulletin, San Francisco, CA; Jewish Light, St. Louis, MO; Rhode Island Jewish Herald, Providence, RI; Jewish Chronicle, Pittsburgh, PA; Jewish Standard, Hackensack, NJ; The Reporter, Las Vegas, NV; The Link, Albuquerque, NM; B'nai B'rith Messenger, Los Angeles, CA; The Chronicle, Sarasota, FL.

# Obituaries

**ALLEN D. HANDLER**  
CRANSTON — Allen D. Handler, 59, of Apt. 114, 38 Oaklawn Ave., died at the Jane Brown unit of Rhode Island Hospital Friday, January 23, 1987. He was the husband of Gladys (Bromberg) Handler.

Mr. Handler was born in Providence, son of the late Isadore and Lillian (Askins) Handler and had been a resident of Cranston 20 years.

For 20 years he had been employed by the Bonanza Bus Lines as a driver, retiring approximately six months ago. During World War II he served in the Coast Guard. He was a member of Buckner Lodge, F & AM of Dallas, Tex.

Besides his wife he leaves two daughters, Shelley L. Stravato and Arnell J. Wilson, both of Cranston; a son, Bernard J. Handler of Providence; a sister, Priscilla Greenberg of Plano, Tex.; a brother, Milton Handler of California, and two grandchildren.

Funeral services were held at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was at Lincoln Park Cemetery, Warwick.

**HERMAN CORNELL**  
FALL RIVER, Mass. — Herman Cornell, 83, of 251 Valentine St., a fruit and produce dealer for more than 40 years before retiring 25 years ago, died Monday, January 26, 1987, at Charlton Memorial Hospital. He was the husband of Florence (Lipsky) Cornell.

Born in Fall River, he was a son of the late Louis and Libby Cornell.

Mr. Cornell was a member of Congregation Adas Israel, its Brotherhood and its Friendship Club.

Besides his wife he leaves a son, Alan Cornell of Bloomfield, Conn.; two daughters, Ruth C. Logowitz of Providence and Lois Firestone of Oklahoma City, Okla.; two sisters, Lena Drazen and Mary Burstein, both of Fall River; two brothers, Joseph Cornell of West Palm Beach, Fla., Melvin Cornell of Fall River, and seven grandchildren; two great-grandchildren.

A funeral service was held at Congregation Adas Israel, Nicholas Street. Burial was in Hebrew Cemetery. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

**LULU MAZOR**  
PROVIDENCE — Lulu Mazor, 78, of Charlesgate North Apartments, 670 North Main St., died Thursday, January 22, 1987, at her home. She was the widow of Myer "Mike" Mazor.

Born in Boston, Mass., a daughter of the late Samuel and Jennie (Plotkin) Moseon, she had lived in Boston most of her life until moving to Providence five years ago.

She leaves a son, Stephen Mazor of Riverside; a sister, Esther Shapiro of Watertown, Conn.; and four grandchildren.

A funeral service was held at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Linwood Memorial Park, Randolph, Mass.

**SAMUEL BLACHER**  
GREENWICH, Conn. — Samuel Blacher of 351 North St., a partner in Blacher Bros. Mfg. Co., Providence, for 56 years until he retired 18 years ago, died Wednesday, January 21, 1987, at home. He was the husband of Annette (Cohen) Blacher.

Born in Poland, a son of the late David and Lena (Beiber) Blacher, he lived in Providence from 1933 to 1940 and had lived in Greenwich 47 years.

Besides his wife he leaves a brother, Louis Blacher of New York City; and a sister, Fannie Finkelstein of Providence.

The funeral took place at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

**RAY GOLDING**  
LONDON, England — Ray Golding, age 69, died Sunday, January 25, 1987 at Guys Hospital, London, England. Mrs. Golding was a daughter of the late Isaac and Sarah Drener of London.

She is survived by her husband, Sidney Golding; a son, Gerald Golding; a brother, Jack Drener of Ilford; three sisters, Helen Peters of London; Doris Segelum of Birmingham; and Lilian Walker of Cranston, R.I.; also two grandchildren.

Interment was January 28 at Waltham Abbey Cemetery, Epping, England.

## A Book That Shows Us The Scars That Are Germany

*Strangers in Their Own Land*, by Peter Sichrovsky. Basic Books. 162 pages. \$14.95.

Review by Eric Roth

(JSPS) — Thirty thousand Jews live in Germany today. Each is a statistical oddity. Some are children of parents who hid in Germany during the Nazi era. Others emigrated back to Germany from America or Israel.

In *Strangers in Their Own Land* Peter Sichrovsky brilliantly documents the strange and paradoxical lives of young Jews born after World War II who choose to make their home in Germany and Austria today. The Jewish Austrian journalist presents 14 in-depth interviews where Jews explore how history has shaped their lives. A fascinating and sometimes haunting portrait of acute psychological and spiritual turmoil emerges.

"What made these young Jews stay (or in some cases, actually return) and live in countries whose people brought unspeakable suffering to their families?" asks Sichrovsky. No simple answer comes back. Some readers will wonder whether any answer could possibly satisfy.

Despite their many reservations and anxieties, those interviewed don't expect to leave Germany unless forced. They have careers, families, and secure social positions. The desire to create a meaningful life runs strong among German Jews as they struggle with Germany's evil legacy.

Fritz, an extremely successful German criminal lawyer, particularly enjoys defending anyone who breaks German law. His parents who survived by hiding in Berlin told him that collective guilt didn't exist; there were only individual crimes committed by individual people. Fritz repeats this idea to himself whenever he contemplates leaving Germany.

Fritz and many other Jews are held in Germany by their special status. "I enjoyed this special treatment [when growing up] and even exploited it," boasted Fritz. As he later noted, "More Jews perished in a single day's transport under the Nazis than are now living in the German Federal Republic. But today we are protected, cosseted, and pampered."

"I am no longer afraid in

Germany," added Tuvi, a 34-year-old German policeman. "I'm more afraid of the atom bomb than of any possible persecution." Ironically, the only prejudice Tuvi experienced came when traveling in the Netherlands because he spoke German. But when his Dutch hosts found out he was also Jewish "everything changed. The people became so friendly it was embarrassing."

In fact, only one of the 14 people interviewed said they encountered overt anti-Semitism.

All of which creates a very strange situation where German Jews return to Germany from Israel so they can live in peace. Mario, for example was born in Israel, but his parents returned to Germany after the 1956 Arab-Israeli war. The German government provided "enormous financial benefits."

Yet Mario's father continued to hate the Germans, sought out confrontations, and waged a personal war against German society. "My father says that he owes it to his murdered relatives never to become German," said Mario. "Okay, one can't argue with that, but then why live here in Germany?" Mario and his brother, both forbidden to play with Germans, grew up paranoid and suffered nervous breakdowns. Mario is now applying for German citizenship. A 28-year-old journalist.

"One should be careful about looking the enemy in the eye lest one stop hating them," she said quoting writer Georg Tabori. "Nothing has been done against the real murderers, the Germans and the Austrians. No vengeance, no retribution, not even rage; at most despair and mourning. Only the Eichmann trial. But what else?"

"Nothing," continued Martha. "We, the victims, wanted money. If we had killed them in vengeance who would then have been left to make restitution?"

Jeanette, born just after World War II ended, represents another tragic trait among German Jews: the lack of a family. Never raised as a Jew, she eagerly joined the student movement of 1968 hoping to "be one of many" and lived on a commune.

Although the revolution never came, a new baby did. Jeanette slowly drifted toward the Jewish community, only to be rejected for lack of proof that she really was Jewish. Now disillusioned with

both traditional leftist and Jewish communities, she sees herself as alone in a dangerous world. "The home for which I had been searching so desperately can be found only inside myself," she concluded.

Perhaps the most content and satisfied person interviewed is Aaron, an Orthodox Jew living in Berlin. "My life is based on mitzvah, nothing else," said Aaron. "I'm proud to live with my family in Germany."

Aaron attacked Jews who couldn't accept his decision to stay in Germany. "I'm pushed into the role of victim, yet I don't feel persecuted nor is there any actual reason why I should," he continued. "Am I a German or a Jew? Or am I first a German, and then a Jew? What quibbling nonsense, what a waste of time."

*Strangers in Their Own Land* is full of such startling comments and surprising reflections. Several Jews who moved from Israel or America in search of their roots said they felt more at home among Germans than in their native lands.

The German Jewish community appears far more conservative than one might expect. A tight knit group, the official community evidently demands membership to attend temple on the High Holidays. It's worth noting that only two of the fourteen people interviewed identified with the Jewish religious community.

Another surprise is the fact that a majority of German Jews vote for the Christian Democratic Union, a conservative nationalist party. Four people interviewed wondered out loud how many Jews would have followed Hitler if he were not anti-Semitic.

Finally, as with any work claiming to represent an entire generation, one must be skeptical. Sichrovsky clearly carefully chose to publish 14 interviews out of 50. While only he knows his own criteria, one suspects he favored the most extreme, strongest, and unorthodox life stories.

So can a Jew live a free and comfortable life in modern Germany?

"Whether that is possible in Austria or Germany," answers Sichrovsky, "I don't know. I have tried to do it in both countries. Perhaps I have to find a new country if I want to live in peace. Or maybe an uneasy restlessness is the only tolerable alternative for me."

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# Sen. Pell

(continued from page 1)

Unfortunately those words ring a little hollow now.

Our stated policy was that no concessions would be made to terrorist blackmail; the United States would pay no ransoms, release no prisoners, nor negotiate for the release of hostages.

## Israel's Policy

Israel's is a more ambiguous policy in this regard. In the course of its withdrawal from Lebanon, for example, Israel found it necessary to release 1,150 prisoners, mostly Palestinians, including some known terrorists, from its prisons in exchange for the release of three Israelis captured during the 1982 invasion.

The Administration's increasingly obvious arms-for-hostages swap with Iran, however, presents a much more disturbing gap between our rhetoric and our practice. The overwhelming preoccupation with the release of American hostages in Lebanon has left our stated anti-terrorism policy in shambles.

I am no less concerned about the process by which the covert policy was made. The Iran initiative was undertaken without any input from the State Department's Iran experts and apparently without the benefit of our professional intelligence analysts. It was carried out with only the minimal involvement of the Cabinet officer responsible for U.S. foreign policy, the Secretary of State, and with total disregard for the statutory role of Congress.

Had our foreign policy professionals been involved, the White House would surely have learned of the folly of using arms as a means to reach dubious "Moderates" in the Iranian Government. By consulting with professionals, the White House might have better understood the potential damage of the Iran initiative to a much broader range of U.S. foreign policy and security interests, our anti-terrorism policy not least among them. Had the Congress been consulted, the White House would have known in a far more timely fashion what it has now learned through bitter experience — that the American people will never accept a policy of providing arms to an Iran headed by the Ayatollah Khomeini or by radical sponsors of terrorism like him.

As an aside, let me also note that the inclination of some in this Administration to slough off the blame for an embarrassing policy failure onto Israel is a shameful, cynical attempt to make her the scapegoat. Whatever the facts concerning who first broached the idea of arms-for-hostages to Iran, the clear fact of the matter is that the White House gave its approval — over the objections of the Secretaries of State and Defense — to the fateful decision to "deal" with Tehran.

As our country seeks to rebuild its credibility abroad, to restore coherence to our foreign policy, we

must re-evaluate what weapons we have against state-sponsored terrorism, and under what circumstances we employ them.

Basically, all nations have four options in dealing with terrorism. They can exert political pressure; they can exert economic pressure; they can initiate covert or paramilitary action; or, they can take direct military action.

These kinds of questions serve to remind us that whatever our anti-terrorism policy, each response must be tailored to the individual circumstances. The history of our non-lethal efforts to retaliate against Libya serve to remind us that we cannot act effectively alone. The Western democracies must find the will to unite in their response to terrorism. As Benjamin Franklin once warned his fellow republicans, "We must all hang together, else we shall all hang separately." If we are each forced to travel our separate paths of diplomatic or economic sanctions, we will be doomed to lethal retaliation, or passive submission to increasingly frequent terrorist atrocities.

Let me end my remarks with a plea for your support for a piece of legislation I believe is sorely needed. The so-called "strategic initiative" to Iran raises anew a concern many of us have in the Congress: how do we get a better legislative control over arms transfers?

I have long been troubled by the inclination of this, and other administrations, to pour ever increasing amounts of armaments, at ever increasing levels of sophistication, into the Middle East cauldron. Last year we had the example of the Jordan arms sale, which was abandoned in the face of Congressional opposition. The Administration had proposed to provide more than a billion dollars worth of sophisticated weapons into the small kingdom, despite its failure to agree to join in direct dialogue with Israel at the peace table.

Despite our success in blocking that proposal, the pending sale of F-16s to Bahrain reminds us of some of the weaknesses in our current approach to such decisions, especially since the Supreme Court ruling which struck down the use of the Congressional veto to block arms sales. The Arms Export Reform Act of 1986, which Senator Biden and I introduced in the last Congress, would not only plug the hole created by the Supreme Court decision, but it would also put Congress in a stronger position to review and, if necessary, block future arms sales than was the case even before the Supreme Court decision.

Under our legislation, sensitive arms sales would require positive approval before they could go forward; thus a simple majority against approval could block a sale. Under current law, a proposed sale goes ahead automatically unless the Congress passes a resolution of disapproval. Since such a resolution would

always be vetoed, it would take a two-thirds vote of Congress to block a sale, because that is what is needed to override a veto.

What we have done is a great improvement from Israel's point of view, because it makes it easier for Congress to stop sales to unfriendly Arab countries.

There is more. For many years, some of our allies, such as NATO members and Japan, have enjoyed favored status under which there have been few, if any, obstacles to their getting U.S. arms. Under our bill, Israel, Egypt and any future partners in the Camp David peace process would be granted the same favored status. This would give Israel the long overdue recognition in law that she deserves.

I think this bill goes a long way to improving our present way of doing business — especially in the Middle East, and as the Chairman of the Foreign Relations Committee I intend to push hard for its adoption — and I urge your support.

Sen. Pell, Senior Senator from Rhode Island, delivered this speech at the United Jewish Appeal meeting in Washington, D.C. on January 28, 1987.

# Black-Jewish

(continued from page 1)

in front of the county courthouse. "Once again, our nation has seen the ugly face of racism and bigotry, this time in Forsyth County, Ga., but fear and intimidation will never stop Americans of good will from asserting their right to assemble peaceably," Rudin told the marchers.

"I am proud to represent the American Jewish Committee in this historic march. Bigots and racists everywhere must learn that Americans who stand for justice and equality will do whatever it takes, for as long as it takes, to eradicate racist hatred from our midst."

## Shocked By Racist Shouts And Slogans

As the marchers moved through the streets of Cumming, the counter-demonstrators on the other side of the human security wall called out "Nigger lovers ... go home Niggers ... Commie faggots." Rudin said he was shocked to see one of them holding up a sign saying "James Earl Ray, American hero." James Earl Ray assassinated King. Another banner proclaimed, "Trade with South Africa — Our blacks for their whites." Some of the

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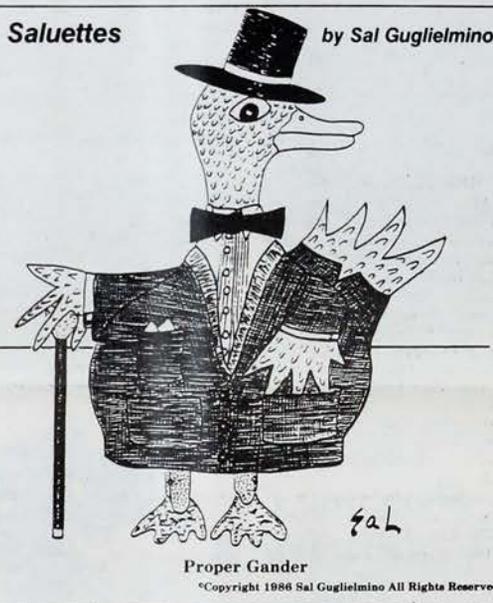
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by Sal Guglielmino



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counter-demonstrators tried to spit on the marchers.

Some of the marchers flashed the V sign for love and peace. Some sang "We Shall Overcome."

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Prof. Trude Dothan

### Planned Parenthood Record Fundraising

Friends of Planned Parenthood of Rhode Island contributed more than \$156,000 in unrestricted gifts to the reproductive health care agency during 1986. This represents a record level of support for Planned Parenthood in its 56 year history in Rhode Island.

The Annual Fund Drive exceeded its campaign goal by 8%, surpassing the \$145,000 mark through gifts contributed by friends, corporations, and foundations. Planned Parenthood added 245 new donors to its ranks and recorded 1,731 gifts to the campaign.

The Annual Fund Drive co-chairs were Mrs. Scott Corbett and Mrs. W. Gilman Low, Jr. both of Providence. Assisting in the campaign were Margaret Lederer, chair, Leadership Gifts; Mrs. Robert Riesman, Board Solicitation; and Charisse Mayer and Sarah Stratton, co-chairs, Phonathons, all of Providence.

### Hebrew Language And Cultures At Brown

by Susannah Challis

A kosher kitchen at Brown University? There's one at the Hebrew Language and Culture House, located in New Pembroke dormitory.

"We wanted to keep kosher," said Mimi Lavine, "and we wondered why no one was already doing this." She and Suzanne Bayly took their idea to Rabbi Alan Flam of the Brown University Chaplain's Office.

The result was the Hebrew Language and Culture House, in part supported by Bayit, a Jewish living project started at UCLA, which has spread to sponsor about 20 Jewish living co-ops in the U.S.A. These co-ops are of varying sizes, from 5 to 40 people. The one at Brown has nine students this semester.

"You don't have to be Jewish to live here," said Lavine. The House has activities involving Israeli culture, excluding religion. This semester, all the residents are Jewish, and all speak Hebrew in varying degrees of fluency.

"Hebrew speaking hours" are held every other week and are open to the campus community.

Current House residents vary from Orthodox to non-religious. Some have lunch in the dormitory cafeteria, but all eat dinner together in their kosher kitchen. Keeping meat and milk preparation separate, a requirement of the kosher diet, proved difficult for the students, so all meals are "milchik," dairy-based. "Many residents go to Hillel's Friday night dinner, which is fleishik [meat]," said Lavine. Cookware for meat dishes is in the kitchen, but is not used. Residents take turns preparing meals.

Bayit helped the students purchase their own refrigerator and new dishes, cookware and flatware. In the running of the house and meal preparation, however, they are self-sufficient, and have found the cost of meals even lower than expected. They purchase only food with the strictest kosher approval.

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